A WORD FOR WORD MEANING OF THE QUR'ÂN

Vol. I

By
MUḤAMMAD MOHAR ALI

... MINHAAJ AL-SUNNAH

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MEANING OF THE QUR'ÂN

WITH EXPLANATORY NOTES, WORD MEANINGS WITH CROSS REFERENCES AND GRAMMATICAL HINTS

VOL. I

Sûrahs 1 (*al-Fâtiḥah*) to 11 (*Hûd*)

By

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IPSWICH

JAM'IYAT 'IḤYAA' MINHAAJ AL-SUNNAH

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بسم الله الرحمن الرحيم

الحمد لله رب العالمين و الصلاة و السلام على سيدنا و نبينا محمد و آله أجمعين

PREFACE

All the praise is for Allah who has enabled me to complete the preparation of this *Word for Word Meaning of the Qur'ân.* The method and purpose of the work have been explained in the preface to the first part of this work which was published in 1998. That preface is reproduced hereafter for convenience of reference.

I started the project casually while working at the Madina Islamic University, translating the first few *'âyahs* of *sûrat al-Baqarqah* on 5. 11. 91 sitting in the Prophet's Mosque after the *maghrib* prayer. Since that date I regularly translated a few *'âyahs* each day, mostly at the Prophet's Mosque between the *maghrib* and *'ishâ'* prayers. In this way the first draft of the work was completed on 8. 10. 1996, a few months after my retirement from Madina. During this first phase of the work I made only the translation, making it follow as closely as possible the sequence of the Arabic text in respect of syntax and order of words and phrases in the *'âyah.* Thus completing the first draft I modified and expanded the plan and started revising the translation, adding word meanings and explanatory notes, wherever necessary, and grammatical hints, typesetting these on the computer. In this second phase it was a sustained and full-time work, devoting on an average six to seven hours a day continually for a little over six years since 1996. As already mentioned, the first part of this work consisting of *sûrahs al-Fâtiḥah* and *al-Baqarah* was published in early 1998. Four other parts appeared in succession till March 2001. By the mercy of Allah the completed work is now ready for publication.

Throughout this long and sustained work my wife, Rosy, and sons, Monu (Abû Muntaṣir), Ma'rûf and Manṣûr, have constantly helped and encouraged me. A number of friends and readers have also helped and encouraged me in various ways. I am grateful to all of them. Above all, it is Allah's help and support that has enabled me to continue and complete this work despite my serious ailment and ill health. May He accept this humble effort; and peace and blessings of Allah be on His Prophet Muḥammad, his family and followers.

M. M. Ali

London, 5 February 2003

بسم الله الرحمن الرحيم

الحمد لله رب العالمين و الصلاة و السلام على سيدنا و نبينا محمد و آله أجمعين

PREFACE to the First Part

There are a number of English meanings of the Qur'ân in circulation. The method followed in these works is generally that the text of the *'âyah* is placed in one column and its meaning is placed side by side in another column. This arrangement of course enables the reader to know the meaning of the *'âyah* as a whole; but a non-Arab reader not having some knowledge of Arabic is unable to identify which English words or phrases represent the meaning of which words in the Arabic text. The present work aims at removing this difficulty. It places one or a couple of words of the *'âyah* in one line of a column and gives their meanings side by side in another column, taking care to see that the flow and intelligibility of the English meanings are not thereby lost. This method has the additional advantage of keeping the meaning strictly to the wording of the text and it militates against omitting the meaning of any word of the text or importing in the meaning any word or expression that has no correspondence with anything in the text.

To further facilitate the understanding of the text, the meanings of almost all important words in the text have been given separately. To do this a number has been placed on the English word which represents the meaning of the particular word in the text and then the meanings of that word have been given under that number in another column by the side of the general meaning of the text. The numbering has been kept individual for each page. Also grammatical notes, particularly verb forms and verbal nouns, have been given as far as practicable. As the words recur at different pages, so their meanings and grammatical notes also have been repeated, giving cross reference to at least one previous occurrence of the word, indicating the page on which and the number under which the word has been explained before. Such repetition has been deemed helpful for habituating the reader with the particular word and its meanings. As is the case with other languages, many words in Arabic language also each bears a number of meanings. An attempt has been made to indicate such different meanings for a particular word. Similarly, a number of English meanings have been given for a word so that a reader may well understand the different shades of meaning of the particular term in an *'âyah*. The aim has been to enable a non-Arab reader to understand the Qur'ân as well as to improve his knowledge of Arabic, particularly the Qur'ânic Arabic. Along with word meanings explanatory notes also have been given wherever necessary; but these have been kept to the minimum and have been based on classical and authoritative commentaries to which reference has been made at the appropriate places.

Many words in the Qur'ân bear special meanings. In explaining these words help has been taken, besides the standard dictionaries, lexicons, and commentaries paying special attention to word meanings, of the following works dealing specifically with the Qur'ânic vocabulary:

1. Al-Dâmaghânî, Al-Husayn ibn Muḥammad (5th century H.?), *Qâmûs al-Qur'ân 'aw 'Iṣlâḥ al-Wujûh wa al-Naẓâ'ir Fî al-Qur'ân al-Karîm* (ed. 'Abd al-'Azîz Sayyid al-'Ahl), Beirut, fifth print, April, 1985

2. Al-Fîrûzâbâdî, Majd al-Dîn Muḥammad ibn Ya'qûb (d. 817 H.), *Baṣâ'ir Dhawî al-Tamyîz Fî Laṭâ'if al-Kitâb al-'Azîz* (ed. Muḥammad 'Alî al-Najjâr), 6 vols., Beirut, n.d.

3. Al-Iṣfahânî, 'Abû al-Qâsim al-Ḥusayn ibn Muḥammad, al-Râghib (d. 502 H.), *Al-Mufradât Fî Gharîb al-Qur'ân al-Karîm* (ed. Muḥammad Sayyid Kaylânî), Beirut, n.d.

4. Al-Taymî, 'Abû 'Ubaydah Ma'mar ibn al-Muthannâ (d. 210 H.), *Majâz al-Qur'ân* (ed. Muḥammad Fuwâd Sizkîn), 2 vols., second print, Beirut, 1401/1981.

5. Al-Yazîdî, 'Abû 'Abd al-Raḥmân 'Abd Allah ibn Yaḥyâ ibn al-Mubârak (d. 237 H.), *Gharîb al-Qur'ân wa Tafsîruhu* (ed. Muḥammad Salîm al-Ḥâjj), first print, Beirut, 1405/1985

6. Al-Zajjâj, 'Abû Isḥâq Ibrâhîm ibn al-Sarrî, *Ma'ânî al-Qur'ân wa 'I'râbuhu* (ed. 'Abd al-Jalîl 'Abduhu Shalbî), 5 vols., first print, Beirut, 1408/1988

7. Ibn al-Jawzî, Jamâl al-Dîn 'Abû al-Faraj 'Abd al-Raḥmân (d. 597 H.), *Nuzhat al-'A'yûn al-Nawâẓir Fî 'ilm al-Wujûh wa al-Naẓâ'ir* (ed. Muḥammad 'Abd al-Karîm Kâzim al-Râdî), second print, Beirut, 1405 H. /1985

8. Muḥammad Fuwâd 'Abd al-Bâqî, *Mu'jam Gharîb al-Qurân Mustakhrajan min Ṣaḥîḥ al-Bukhârî*, second print, Beirut, n.d.

9. *Mu'jam 'Alfâẓ al-Qur'ân al-Karîm*, prepared by *Mujamma' al-Lughat al-'Arabiyyah* of Cairo, Cairo, n.d. (ISBN 977).

May Allah accept this humble effort and enable us to do what pleases Him and meets with His approval. And peace and blessings of Allah be on His Prophet Muhammad, his family and those who follow him.

M. M. Ali
London, 21 Shawwâl 1418 H.
(18. 2. 1998)

List Of Abbreviations

Acc. = Accusative

Act. = Active

Al-Baḥr. = 'Abû Ḥayyân al-Andalusî, Muḥammad ibn Yûsuf (654 - 754 H.), *Al-Baḥr al-Muḥîṭ Fî al-Tafsîr* (ed. Sadqî Muḥammad Jamîl and others), new print, Al-Maktabat al-Tijâriyyah, Makka, n.d., 10+1 vols.

Al-Bayḍâwî = Al-Bayḍâwî, Nâṣir al-Dîn 'Abû Sa'id 'Abd Allah ibn 'Umar ibn Muḥammad al-Shîrâjî, al-Qâḍî (d. 791 H.), *Tafsîr al-Bayḍâwî al-Musammâ Anwâr al-Tanzîl wa 'Asrâr al-Ta'wîl*, 2 vols., Dâr al-Kutub al-'Ilmiyyah, first print, Beirut, 1408 H./ 1988.

Al-Ṭabarî = Al-Ṭabrarî, 'Abû Ja'far Muḥammad ibn Jarîr (d. 310 H.), *Jâmi' al-Bayân 'an Ta'wîl 'Ây al-Qur'ân*, 15 Vols., Dâr al-Fikr, Beirut, 1408 H./1988.

Al-Tafsîr al-Kabîr = Muḥammad Al-Razî, Fakhr al-Dîn ibn al-'Allâmah Ḍiyâ' al-Dîn 'Umar, al-Imâm (544-604 H.), *Tafsîr al-Fakhr al-Râzî al-Mushtahar bi al-Tafsîr al-Kabîr wa Mafâtîḥ al-Ghayb* (ed. Khalîl Muḥyî al-Dîn al-Mays), 17 vols. (the pagination is by parts), Dâr al-Fikr, first print, Beirut, 1414 H. / 1993.

Al-Zamakhsharî = Al-Zamakhsharî, al-Khawârizmî, 'Abû al-Qâsim Jâr Allah Maḥmûd ibn 'Umar (467-538 H.), *Al-Kashshâf 'an Ḥaqâ'iq al-Tanzîl wa 'Uyûn al-'Aqâwîl Fî Wujûh al-Ta'wîl*, 2 vols., Maktabat al-Ma'ârif, Riyâdh and Dâr al-Ma'rifah, Beirut, n.d.

Baḥr. = Al-Samarqandî, 'Abu al-Layth Naṣr ibn Muḥammad ibn 'Aḥmad ibn Ibrâhîm (d. 375 H.), *Tafsîr al-Samarqandî al-Musammâ Baḥr al-'Ulûm* (ed. 'Alî Muḥammad Mu'awwid and others), 3 vols., first print, Dâr al-Kutub al-'Ilmiyyah, Beirut, 1413 H. /1993.

Baṣâ'ir = Al-Fîrûzâbâdî, Majd al-Dîn Muḥammad ibn Ya'qûb, *Baṣâ'ir Dhawî al-Tamyîz Fî Laṭâ'if Kitâb al'Azîz* (ed. Muḥammad 'Alî al-Najjâr), 6 vols., Beirut, n.d.

Bukhârî = Al-Bukhârî, 'Abû 'Abd Allah Muḥammad ibn Ismâ'îl, *Ṣaḥîḥ al-Bukhârî*, the number refers to the number of *ḥadîth* as in *Fatḥ al-Bârî*.

f. = feminine

Fatḥ al-Qadîr = Al-Shawkânî, Muḥammad ibn 'Alî ibn Muḥammad (d. 1250 H.) , *Fatḥ al-Qadîr al-Jâmi' Bayn Fannay al-Riwâyah wa al-Dirâyah min 'Ilm al-Tafsîr*, 5 vols., Dâr al-Fikr, Beirut, 1409 H./1989.

Gen. = Genitive

i. = first person

ii. = second person

iii. = third person

Ibn Kathîr = Ibn Kathîr, al-Ḥâfiz (700-774 H.) *Tafsîr al-Qur'ân al-'Aẓîm* (ed. 'Abd al-'Azîz Ghunaym and others), 7 vols., Dâr al-Sha'b, Cairo, n.d.

impfct. = imperfect

m. = masculine

Mufradât = Iṣfahânî, 'Abû al-Qâsim al-Ḥusayn ibn Muḥammad, al-Râghib (d. 502), *Al-Mufradât Fî Gharîb al-Qur'ân* (ed. Muḥammad Sayyid Kaylânî), Dâr al-Ma'rifah, Beirut, n.d.

Muslim = 'Abû al-Ḥusayn Muslim ibn al-Ḥajjâj al-Qushayrî al-Naysâbûrî, *Sahîh Muslim*, the number refers to the number of *ḥadîth* as numbered by Muḥammad Fuwâd 'Abd al-Bâqî in the Istanbul edition.

n. = Note

pl. = plural

s. = singular

Ṣafwat = Ḥusayn Muhammad Makhlûf, *Ṣafwat al-Bayân li Ma'ânî al-Qur'ân*, third print, Kuwait, 1407 H./1987.

Tafsîr al-Mâwardî = Al-Mâwardî, 'Abû al-Ḥasan 'Alî ibn Muḥammad, al-Basrî (364-450), *Al-Nukat wa al-'Uyûn Tafsîr al-Mâwardî*, (ed. Al-Sayyid ibn 'Abd al-Maqṣûd ibn 'Abd al-Raḥîm), 6 vols., Dâr al-Kutub al-'Ilmiyyah and Mu'assasat al-Kutub al-Thaqâfiyyah, first print, Beirut, 1412 H./1992.

v. = verb

KEY TO VERB FORMS

Form II فعّل = *fa''ala* (تفعيل *taf'îl*)
" III فاعل = *fâ'ala* (مفاعلة *mufâ'alah*)
" IV أفعل = *'af'ala* (افعال *'If'âl*)
" V تفعّل = *tafa''ala* (تفعّل *tafa''ul*)
" VI تفاعل = *tafâ'ala* (تفاعل *tafâ'ul*)
" VII انفعل = *infa'ala* (انفعال *infi'âl*)
" VIII افتعل = *ifta'ala* (افتعال *ifti'âl*)
" IX افعلّ = *if'alla* (افعلال *if'ilâl*)
" X استفعل = *istaf'ala* (استفعال *istif'âl*)

There are a few more verb forms, but they of rare occurrence.

TRANSLITERATION

ء = ' (hamzah)	ص = Ṣ/ṣ	و = W/w
آ = Â/â (as long vowel)	ض = Ḍ/ḍ	و = û (as long vowel)
ج = J/j	ط = Ṭ/ṭ	ي = Y/y
ح = Ḥ/ḥ	ظ = Ẓ/ẓ	ي = Î/î (as long vowel)
ذ = Dh/dh	ع = '	
ز = Z/z	غ = Gh/gh	

CONTENTS

AL-FÂTIḤAH (The Opening)

(Makkan: 7 *'Âyahs*)

This *sûrah* is called *al-Fâtiḥah* or "The Opening" because the Qur'ân opens, i.e., starts with it. It is called by other names as well, such as *'Umm al-Qur'ân* or "Mother of the Qur'ân" because it embodies the essence of the Qur'ân; and *al-Sab' al-Mathânî* or the "Repeated Seven" because its seven *'âyahs* are repeated in every unit (*rak'ah*) of prayers, compulsory or optional. The Prophet, peace and blessings of Allah be on him, said that it is "the greatest *sûrah* of the Qur'ân" (*Bukhârî*, nos. 4474, 4647, 4703, 5006). No other religious scripture contains a comparably sublime prayer in so succinct and concise form, declaring the absolute Oneness of Allah (monotheism), man's duty to worship Him Alone, his dependence on Him in all affairs, his accountability to Him on the Day of Judgement and the need for seeking His guidance to the correct way of life and conduct and His favour to be saved from its pitfalls.

سُورَةُ الفَاتِحَة

بِسْمِ اللَّهِ 1. In the name of Allah,

الرَّحْمَٰنِ the Most Compassionate,

الرَّحِيمِ ﴿١﴾ the Most Merciful.[1]

الْحَمْدُ 2. All the praise [2]

لِلَّهِ is for Allah,

رَبِّ الْعَالَمِينَ ﴿٢﴾ the Lord [3] of all beings.[4]

الرَّحْمَٰنِ 3. The Most Compassionate,

الرَّحِيمِ ﴿٣﴾ the Most Merciful;[5]

مَالِكِ 4. The Sovereign of

يَوْمِ الدِّينِ ﴿٤﴾ the Day of Judgement.[6]

1. ***Al-Raḥmân*** and ***al-Raḥîm*** are both derived from *raḥmah* (mercy) and both the forms indicate emphasis and intensity. According to the commentators, however, the former has an element of universality whereas the latter indicates particularity. The *'âyah* teaches the believers that they should start every act of theirs in the name of Allah, i.e., remembering Him and seeking His help.

2. ***Ḥamd*** means praise with reverence and love and is more general than *shukr* (thanks) which is usually expressed in response to favours received.

3. ***Rabb*** is a comprehensive term meaning Creator, Nourisher, Sustainer, Protector and Controller. No single English word adequately conveys its meaning. The word Lord is used for convenience only.

4. ***'Âlamîn*** is the plural (in the genitive) of *'âlam*, i.e., any being or object that points to its Creator. It means here mankind, jinn, angels and all other beings and objects that constitute the universe. At more than forty places Allah is described in the Qur'ân as the Lord of all beings (*Rabb al-'âlamîn*); and at 26:24 the expression is elucidated as "the Lord of the heavens and the earth and all that is there in them." Also the expression *al-ḥamdu lillâhi rabb al-'âlamîn* occurs at 3 other places, e.g., 6:45, 37:182 and 40:65.

5. It is significant that the Qur'ân starts with mentioning the most noteworthy attributes and names of Allah, the Most Compassionate and the Most Merciful. The *'âyah* thus emphasizes that man should never and under no circumstances be despaired of His mercy, love and grace.

6. ***Dîn*** has a multiplicity of meanings depending on the contexts, such as judgement, reckoning and awarding of reward and punishment, religion or way of life and *millah* or community. The *'âyah* reminds man of his accountability on the Day of Judgement and Award of reward and punishment which will take place after

إِيَّاكَ	5. You Alone
نَعْبُدُ	we worship[1]
وَإِيَّاكَ	and You Alone
نَسْتَعِينُ ٥	we ask for help.[2]
اهْدِنَا	6. Guide us to
الصِّرَاطَ الْمُسْتَقِيمَ ٦	the straight way [3] –
صِرَاطَ الَّذِينَ	7. The way of those
أَنْعَمْتَ عَلَيْهِمْ	You graced upon;[4]
غَيْرِ	not of
الْمَغْضُوبِ عَلَيْهِمْ	those under wrath[5]
وَلَا الضَّالِّينَ ٧	nor of those gone astray.[6]

resurrection. On that day all men shall stand up before their Lord (83:6) and no individual will have any power whatsoever for himself and the command that day shall be absolutely Allah's (see 82:19).

1. ***Na'budu*** = we worship, adore, serve; (v. i. pl. impfct. from *'abada* [*'ibâdah* /*'ubûdah* /*'ubûdiyah*], to worship, serve).

2. ***Nasta'înu*** = we seek or ask for help (v. i. pl. impfct. from *ista'âna*, form X of *'âna* [*'awn*], to be of middle age, i.e., to be robust).

This *'âyah* 4 of the *sûrah* constitutes a declaration of absolute monotheism. Its first part declares an abandonment of polytheism and asserts that worship and submission is due solely to Allah; and its second part declares man's dependence on Him Alone for all help and succour. According to the Qur'ân monotheism (*tawḥîd*) has three distinct aspects – (a) *Tawḥîd al-rububiyyah* , i.e., monotheism in respect of recognition of Allah (God) as the Creator and Lord of all beings; (b) *Tawḥîd al-'ulûhiyyah*, i.e. monotheism in respect of worshipping Him solely and exclusively, and not any other entity or object; and (c) *Tawḥîd al-'asmâ' wa al-ṣifât*, i.e., monotheism in respect of Names and Attributes. These names and attributes are specified in the Qur'ân and these should under no circumstances be applied or imputed to any created being or object. Even the arch polytheists assert their belief in the One and Supreme Creator and Lord; but they err in respect of the other two aspects of monotheism and worship and adore other entities and objects as intermediaries between them and God and as possessing attributes, powers and functions belonging solely to Allah. The Qur'ân rectifies this error and enjoins strict and uncompromising adherence to all the three aspects of monotheism. Attribution of any divine quality and nature to any created entity or object and rendering homage or worship to such an object constitutes the most abominable form of polytheism (*shirk*).

3. ***Ṣirâṭ*** = way, path, road.

4. ***Mustaqîm*** = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma*). The "straight way" means the way specified by the Qur'ân and the Prophet. It is the way of *tawḥîd* (monotheism) and of Islam. In several places of the Qur'ân different Prophets are made to say: "Allah is my *Rabb* (Lord) and your *Rabb*. So worship Him. This is a *straight* way." (3:51; 19:36; 43:64). It is further stated: "Whoever holds fast to Allah (i.e. monotheism) has indeed been guided to a straight way." (93:101).

A prayer made by a Muslim and believer to be guided to the straight path means a prayer to be kept constant and steadfast on the way of monotheism he is on. (*Al-Baḥr al-Muḥîṭ*, I, 54). The *'âyah* also teaches that a Muslim should seek Allah's guidance to the right decision and the right step in every situation.

5. ***'An'amta*** = you graced or bestowed favour (v. ii. m. s. past from *'an'ama*, form IV of *na'ama/na'ima* [*na'mah/man'am*], to be in ease and comfort). The expression "those you graced upon" means those who, by carrying out the injunctions and abstaining from the prohibitions of Allah and His Messenger earned the pleasure of

Allah. More particularly it means Allah's Prophets and Messengers, the true believers, the martyrs in the way of Allah and the righteous. (See 4:69. See also Al-Ṭabarî, I, 75-76, Ibn Kathîr, I, 44-45). The *'âyah* thus emphasizes another cardinal aspect of Islam, namely, that the Qur'ân and the Prophet continued and completed the same message of Allah as delivered through all the previous Prophets and Messengers. It teaches that as Allah is the Lord of the entire universe, so is His religion (*dîn*) universal for all beings, delivered by His Prophets and Messengers at all times and climes. Islam is thus the revival, completion and continuation of this universal religion. Hence a belief in all the previous Prophets and Messengers and in the scriptures originally revealed to them is required of a true Muslim. This is more clearly spelt out in *'âyah* 4 of the next *sûrah, Al-Baqarah.*

6. ***Maghḍûb*** = the object of wrath (passive participle of *ghaḍiba* [*ghaḍab*], to be angry, furious. It includes all those who incur Allah's wrath and displeasure by disobedience and violation of His injunctions.

7. ***Ḍâllîn*** (pl. of *ḍâll* in the accusative/genitive) = those who go astray by abandoning monotheism and the "straight path" enunciated by Allah.

2. *SÛRAT AL-BAQARAH* (The Cow)

Madinan: 286 *'Âyahs*

This *surah* is called *al-Baqarah* (the Cow) after the account of the cow given in its *'âyahs* 67-71, describing the deviation of the Children of Isrâ'îl from the original teachings of Moses. It is the longest *sûrah* of the Qur'ân and contains also its longest *'âyah* (282). Most of this *surah* was revealed at the very initial Madinan period of the Prophet's life; while the other parts also were revealed at later dates at Madina. It contains the most sublime *'âyah*, *'Âyat al-Kursî* (2:255), and its concluding *'âyah* forms a very fervent and appropriate prayer to be made by man to Allah.

It starts with emphasizing that this Qur'ân is beyond doubt a Book sent down by Allah for the guidance of the "godfearing". It then describes the respective characteristics of believers, unbelievers and hypocrites, the creation of man, the conduct of the Children of Isrâ'îl in relation to the Prophets, with special reference to the struggles of Prophets Mûsâ (Moses) and 'Îsâ (Jesus), the objections raised by the "People of the Book" to Prophet Muḥammad (p.b.h.) and his mission, and the replies thereto. It also refers to the mission of Prophet Ibrâhîm (Abraham) and his building of the Ka'ba along with his son Ismâ'îl, peace be on them. Further, it contains injunctions and rules regarding a number of important matters like fasting in the month of Ramaḍân, pilgrimage, *jihâd*, matters concerning the formation and regulation of family, the basic unit of society, such as marriage, divorce and rules regarding inheritance together with rules regarding foods and drinks, prohibitions of gambling and taking of interest (*ribâ*), and treatment of the orphans and the needy.

(In the name of Allah, the Most Compassionate, the Most Merciful)

1. These letters are called "Disjointed letters" (*al-ḥurûf al-muqaṭṭ'ah*). They are miraculous and none except Allah knows their meanings. Such letters occur at the beginning of 29 *sûrahs* of the Qur'ân.

2. ***Rayb*** = doubt, suspicion, misgivings.

3. i.e., there is no doubt (a) that this Book has been sent down by Allah and (b) that it constitutes the correct guidance for man and other beings. The fact of the Qur'ân being a sent-down from Allah is repeatedly emphasized in it. "The sending down of the Book, there is no doubt, is from the Lord of all beings"(32:2). See also 4:105, 4:166, 6:92, 21:10; 26:192,36:5, 38:29, 39:1, 40:2, 41:2, 45:2, 46:2; 56:80, 69:43.

4. ***Muttaqîn*** (accusative /genitive of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, those who protect themselves. Active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. Hence *muttaqin* means one who protects oneself against Allah's displeasure and punishment by following the guidance provided by Him, hence godfearing. The meaning is elucidated in the succeeding *'âyahs* 3 and 4.

ٱلَّذِينَ يُؤْمِنُونَ	3. Who believe[1]
بِٱلْغَيْبِ	in the unseen[2]
وَيُقِيمُونَ	and properly perform[3]
ٱلصَّلَوٰةَ	the prayer;
وَمِمَّا	and out of what
رَزَقْنَٰهُمْ	We provide[4] for them
يُنفِقُونَ ③	they spend;[5]
وَٱلَّذِينَ	4. And who
يُؤْمِنُونَ بِمَآ	believe in what
أُنزِلَ	has been sent down[6]
إِلَيْكَ	to you
وَمَآ أُنزِلَ	and what was sent down
مِن قَبْلِكَ	before you;[7]
وَبِٱلْءَاخِرَةِ	and in the hereafter[8]
هُمْ يُوقِنُونَ ④	they believe with certitude.[9]
أُو۟لَٰٓئِكَ	5. Such people are
عَلَىٰ هُدًى	on guidance
مِّن رَّبِّهِمْ	from their Lord
وَأُو۟لَٰٓئِكَ	and such people are
هُمُ ٱلْمُفْلِحُونَ ⑤	the ones to succeed.[10]

1. ***Yu'minûna*** = they believe (v. iii. m. pl., impfct. from *'âmana* [*'îmân*], form IV of *amina* [*'amn/'amân*], to be safe, feel safe).

2 ***Ghayb*** = all that is beyond human sight and senses. This includes, besideds Allah, angels, jinn, paradise, hell, resurrection, reckoning, reward, punishment and all that the Qur'ân and the Prophet speak of but is not seen or felt.

3. ***Yuqîmûna*** = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from *'aqâma*, form IV of *qâma*[*qiyâm* /*qawmah*], to get up, to stand up, to be erect). Proper performance of prayers means to perform them regularly, in the prescribed times and manners and in congregation.

4. ***Razaqnâ*** = We provided, bestowed, endowed (v. i. pl. past from *razaqa* [*razq*], to provide with the means of sustenance).

5.***Yunfiqûna*** = they spend, give away (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up, be spent, to sell well). The term spending here includes general charitable gifts as well as payment of the obligatory *zakâh* (Al-Ṭabari, I, 105; Ibn Kathîr, I, 65).

6. ***'Unzila*** = it wassent down(verb, 3rd per., mas., sing., past passive from *'anzala*, form IV of *nazala*, to get down, come down, descend. Here it refers to the Qur'ân and the non-Qur'ânic *waḥy*, i.e., *sunnah*.

7. In consonance with the concept that the Lord of All Beings (*Rabb al-'Âlamîn*) has communicated the same guidance and the same message at all times and climes through His different Prophets and Messengers a Muslim is to believe in all the previous Prophets and scriptures received by them from Allah. These are, however, completed and superseded by the Qur'ân.

8. ***Al-'Âkhirah*** = the hereafter, which includes in its meaning Resurrection, the Day of Judgement, Reckoning, Reward and Punishment and the life in Paradise and Hell.

9. ***Yûqinûna*** = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl. imfct. form *'ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure).

10. ***Mufliḥûn*** (sing. *mufliḥ*), successful ones, those who attain Allah's pleasure and rewards.; act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*]= to split, cleave, plough; hence *fallâḥ* = tiller, peasant. In its form IV, i.e., *'aflaḥa*, means to thrive, prosper, be successful.

إِنَّ ٱلَّذِينَ 6. Verily those who
كَفَرُوا۟ disbelieve,[1]
سَوَآءٌ عَلَيْهِمْ it is the same on them
ءَأَنذَرْتَهُمْ whether you warned[2] them
أَمْ لَمْ تُنذِرْهُمْ or did not warn[3] them,
لَا يُؤْمِنُونَ ﴿٦﴾ they will not believe.

خَتَمَ ٱللَّهُ 7. Allah has put a seal[4]
عَلَىٰ قُلُوبِهِمْ on their hearts[5]
وَعَلَىٰ سَمْعِهِمْ and on their hearing;[6]
وَعَلَىٰٓ أَبْصَـٰرِهِمْ and on their sights[7]
غِشَـٰوَةٌ is a veil;[8]
وَلَهُمْ and there is for them
عَذَابٌ عَظِيمٌ ﴿٧﴾ a stupendous[9] punishment.

Section (*Rukû'*) 2

وَمِنَ ٱلنَّاسِ 8. And among men[10]
مَن يَقُولُ who say:
ءَامَنَّا بِٱللَّهِ "We believe in Allah
وَبِٱلْيَوْمِ ٱلْـَٔاخِرِ and in the Last Day";
وَمَا هُم but they are not
بِمُؤْمِنِينَ ﴿٨﴾ believers.

1. ***Kafarû*** = they disbelieved, denied, became ungrateful (v. iii. m. pl. past). The literal meaning of *kafara* is to cover, hide, deny. Hence a *kâfir* is one who covers or hides something, such as a tiller or cultivator who hides the seed under the soil. In this literal sense the term is used in the Qur'ân at 57:20. Technically, however, it means one who disavows and denies Allah's favours and is thus an unbeliever, an ungrateful one; and *kufr* means unbelief, infidelity, ungratefulness, atheism.

After having described the characteristics of the godfearing believer, *'âyahs* 6 and 7 describe the characteristics of the unbeliever.

2. ***'Andharta*** = you warned, cautioned (v. ii. m. s. past from *'andhara,* form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. In its form IV (*'indhâr*) means to warn with a mention of the consequences of disregarding the warning.

3. ***Tundhir***[*u*] = you warn (v. ii. m. s. impfct. from *'andhara*). An imperfect verb, when preceded by the negative particle *lam* indicates past tense and its last letter becomes vowelless.

4. ***Khatama*** = he sealed, put a seal, closed (v. iii. m. s. past from *khatm/khitâm,* to seal).

5. ***Qulûb*** (sing. *qalb*) = hearts, minds. In the Qur'ân, as elsewhere, the expression "heart" is often used to denote the perceiving, understanding and reasoning faculty.

6. ***Sam'*** = hearing, figuratively ears.

7. ***'Abṣâr*** = (sing. *baṣar*) = sights, visions, eyes.

8. ***Ghishâwah*** = covering, veil.

The putting of a seal on the hearts and eyes and there being a veil on the eyes mean that on account of obstinate unbelief the hearts, ears and eyes of the unbelievers are rendered incapable of and impervious to perceiving and receiving guidance and the truth. The description applies to the unbelievers of the Prophet's time as well as of all times.

9. ***'Aẓîm*** = great, big, grand, huge, stupendous, immense, enormous, tremendous. When spoken of punishment it means "extremely heavy".

10. Here follows a description of the hypocrites (*munâfiqûn,* sing. *munâfiq*) who make an outward profession of the faith but conceal unbelief and disloyalty in their hearts. The description applies to the Prophet's contemporary hypocrites, who emerged on the scene mainly at Madina, as well as the hypocrites of all times.

يُخَٰدِعُونَ ٱللَّهَ 9.They try to deceive[1] Allah

وَٱلَّذِينَ ءَامَنُوا and those who believe;

وَمَا يَخْدَعُونَ but they deceive[2] not

إِلَّآ أَنفُسَهُمْ except themselves

وَمَا يَشْعُرُونَ ﴿٩﴾ and they do not realize[3] [it].

فِى قُلُوبِهِم 10. In their hearts is

مَّرَضٌ a disease,[4]

فَزَادَهُمُ ٱللَّهُ so Allah increases[5] them

مَرَضًا in disease;

وَلَهُمْ and there is for them

عَذَابٌ a punishement,

أَلِيمٌۢ extremely painful,[6]

بِمَا كَانُوا يَكْذِبُونَ because they use to lie.[7]

﴿١٠﴾

وَإِذَا قِيلَ 11. And when it is said

لَهُمْ to them:

لَا تُفْسِدُوا "Do not make troubles[8]

فِى ٱلْأَرْضِ in the land",[9]

قَالُوٓا they say:

إِنَّمَا نَحْنُ "We are but

مُصْلِحُونَ ﴿١١﴾ peace-makers."[10]

1. ***Yukhâdi'ûna*** = they try to deceive (v. iii. m. pl., impfct. from *khâda'a*, form III of *khada'a* [*khad'*], to deceive. It should be noted that in the next clause of the *'âyah* the verb is in its first form, *yakhda'ûna*, not *yukhâdi'ûna*.
2. ***Yakhda'ûna*** = they deceive, cheat (v. iii. m. pl. impfct. from *khada'a*).
3. ***Yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*],to realize, to know). The hypocrites only deceive themselves because they deprive themselves of the light of the truth and because the evil consequences of their trickery will fall on them and Allah will ultimately punish them.
4. ***Maraḍ*** (pl. *'amrâḍ*) = disease, sickness, ailment, illness, malady. The disease meant here is that of jealousy and hypocrisy.
5. i.e. Allah leaves them to continue to indulge in their hypocrisy and jealousy and thus increasingly suffer mentally because of the steady and increasing success of the Prophet and the Muslims. This applies to similar situations of struggles between the truth and the untruth.
6. ***'Alîm*** = extremely painful, grievous, excruciating, intensely agonizing (active participle in the scale of *fa'îl*, from *'alima* [*'alam*], to feel pain).
7. ***Yakdhibûna*** = they lie, utter falsehood knowing it to be so (v. iii. m. pl. impfct. from *kadhaba* [*kidhb*], to lie). Prefixed by *kâna/kânû* the verb gives the meaning of habitual and continual act. Speaking about the hypocrites the Prophet (p.b.h.) said: "The signs of a *munâfiq* are three: when he speaks he lies, if he promises he breaks it and if he is given a trust he betrays it." (*Bukhârî*, nos. 34, 2459 and 3178).
8. ***Lâ Tufsidû*** = you (all) do not make troubles, mischief, disorder (v. ii. m. pl. imperative (prohibition) from *'afsada*, to spoil, corrupt, mar, distort, create troubles; form IV of *fasada* [*fasâd/fusûd*], to be or become bad, spoiled).
9. ***'Arḍ*** = earth, land, country, region, ground.
10. ***Muṣliḥûn*** (sing. *muṣliḥ*)= peace-makers, those who set things right, compose differences (active participle from *'aṣlaḥa*, to set right, to compose differences; form IV of *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ṣulûḥ/ṣalâḥiyah/maṣlaḥah*], to be good, right, proper, in order).

أَلَآ إِنَّهُمْ	12. Oh yes! They surely are
هُمُ ٱلْمُفْسِدُونَ	the ones making troubles;[1]
وَلَٰكِن لَّا يَشْعُرُونَ ﴿١٢﴾	but they do not realize.[2]
وَإِذَا قِيلَ لَهُمْ	13. And if it is said to them:
ءَامِنُوا۟	"Believe[3]
كَمَآ ءَامَنَ ٱلنَّاسُ	as the people believe";
قَالُوٓا۟ أَنُؤْمِنُ	they say: "Shall we believe[4]
كَمَآ ءَامَنَ ٱلسُّفَهَآءُ	as believe the fools?"[5]
أَلَآ إِنَّهُمْ	Lo, they indeed are
هُمُ ٱلسُّفَهَآءُ	the stupid ones
وَلَٰكِن لَّا يَعْلَمُونَ ﴿١٣﴾	but they do not know.[6]
وَإِذَا لَقُوا۟	14. And when they meet[7]
ٱلَّذِينَ ءَامَنُوا۟	those who believe
قَالُوٓا۟ ءَامَنَّا	they say: "We believe";
وَإِذَا خَلَوْا۟	but when they retire[8]
إِلَىٰ شَيَٰطِينِهِمْ	to their arch-devils[9]
قَالُوٓا۟ إِنَّا	they say: "We indeed are
مَعَكُمْ	with you;
إِنَّمَا نَحْنُ	we were only
مُسْتَهْزِءُونَ ﴿١٤﴾	ridiculing."[10]

1. ***Mufsidûn*** (sing. *mufsid*) = trouble-makers, creators of mischief, disturbance, disorder (active participle from *'afsada*, form IV of *fasada*. See *lâ tufsidû* at 2:11, p. 7, n. 8).

2. ***Yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. imperfect from *sha'ara* [*shu'ûr*], to realize, to know. See at 2:9, p. 7, n.3).

3. ***'Âminû*** = You (all) believe (v. ii. m. pl. imperative from *'âmana*. See *yu'minûna* at 2:3, p. 5, n. 1).

4. ***Nu'minu*** = we believe (v. i. pl. impfct. from *'âmana*).

5. ***Sufahâ'*** (sing. *safîh*) = fools, stupid, foolish. Dishonest people and hypocrites usually consider honest men as short of understanding.

6. ***Ya'lamûna*** = they know (v. iii. m. pl. impfct. from *'alima* [*'ilm*], to know, be aware of).

7. ***Laqû*** (originally *laqayû)* = they met, came across (v. iii. m. pl. past from *laqiya* [*liqâ'* / *luqyân* /*luqy*/*luqyah*/*luqan*] to meet).

8. ***Khalaw*** = they retired into privacy, secluded themselves, were alone, became vacant (v. iii. m. pl. past from *khalâ* [*khulûw*/*khalâ'*] to be empty, vacant, alone; figuratively, to go out of sight, hence to pass away).

9. ***Shayâṭîn*** (sing. *shayṭân*) = devils, evil ones, evil leaders. The reference here is to the leaders and instigators of the hypocrites. A *shayṭân* may be of men as well as of jinn.

10. ***Mustahzi'ûn*** (sing. *mustahzi'*) = mockers, ridiculers, scoffers, deriders (active participle from *istahza'a*, form X of *haza'a*[*haz'* /*huz'*/ *huzu'*/*huzû'*/*mahza'ah*] to mock, to ridicule, to make fun).

ٱللَّهُ يَسْتَهْزِئُ	15. Allah derides[1]
بِهِمْ	at them
وَيَمُدُّهُمْ	and gives them a respite[2]
فِي طُغْيَٰنِهِمْ	in their excesses,[3]
يَعْمَهُونَ ﴿١٥﴾	to wander blindly.[4]
أُوْلَٰٓئِكَ ٱلَّذِينَ	16. Those are they that
ٱشْتَرَوُاْ ٱلضَّلَٰلَةَ	have bought[5] error[6]
بِٱلْهُدَىٰ	with guidance;
فَمَا رَبِحَت	but no profit[7] has made
تِّجَٰرَتُهُمْ	their trading,
وَمَا كَانُواْ	nor are they
مُهْتَدِينَ ﴿١٦﴾	on the right way.[8]
مَثَلُهُمْ	17. Their instance is
كَمَثَلِ ٱلَّذِي	like the instance of one who
ٱسْتَوْقَدَ نَارًا	lit[9] a fire,
فَلَمَّآ أَضَآءَتْ	but when it lightened[10]
مَا حَوْلَهُۥ	all around him
ذَهَبَ ٱللَّهُ	Allah took away
بِنُورِهِمْ	their light
وَتَرَكَهُمْ فِي ظُلُمَٰتٍ	and left them in darkness,[11]
لَّا يُبْصِرُونَ ﴿١٧﴾	they seeing nothing.[12]

1. ***Yastahzi'u*** = he derides, mocks, scoffs (v. iii. m. s. impfct. from *istahza'a*, form X of *haza'a*. See *mustahzi'ûn* at 2:14, p. 8, n. 10). Here it means that Allah will bring disgrace and ignominy on them and will inflict proper retribution on them (*Fatḥ al-Qadîr*, I, 44). In many places in the Qur'ân the same word which is used to describe the offence is also used to indicate the punishment for it (see for instance 3:54, 4:142, 86:15-16). This is a recognized manner of speech in Arabic.

2. ***Yamuddu*** = he extends, respites (v. iii. m. s. impfct. from *madda* [*madd*] to extend, give an extension, to grant a respite). Here it means that Allah will let them alone for the time being to revel in their sinful act.

3. ***Tughyân*** = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge.

4. ***Ya'mahûna*** = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from *'amaha* [*'amah*], to stray, to rove blindly). *'Amah* is like *'aman* (blindness), but the former applies to mind and heart, while the latter applies to both physical sight and mind (Al-Zamakhsharî, I, 36).

5.***Ishtaraw*** = they bought, purchased, bartered (v. iii. m. pl. past *ishtarâ*, form VIII of *sharâ* [*shiran /shirâ'*], to buy, to take one thing in exchange of another).

6. ***Ḍalâlah*** = error, wrong way (see ***Ḍâllîn*** at 1:7, p. 3, n. 6).

7. ***Rabiḥat*** = she or it did not make any gain, profit (v. iii. f. s. past from *rabiḥa* [*ribḥ/rabaḥ*], to gain).

8. ***Muhtadîn*** (accusative /genitive of *mihtadûn*, sing. *muhtadin*) = those guided aright, led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide).

9. ***Istawqada*** = He kindled, lit, ignited (v. iii. m. s. past in form X of *waqada* [*waqd /waqad / wuqûd*], to take fire, to burn; hence *waqûd*, fuel).

10. ***'Aḍâ'at*** = she or it lightened, illuminated (v. iii. f. s. past in form IV of *ḍâ'a* [*ḍaw'*], to shine, gleam, radiate).

11. ***Ẓulumât*** (sing. *ẓulumah*) = darkness.

12. ***Yubṣirûna*** = they see, realize, comprehend (v. iii. m. pl. impfct from *'abṣara*, form IV of *baṣura/baṣira* [*baṣar*], to look, to see). Here the verb is a circumstantial expression (*ḥâl*).

صُمٌّ بُكْمٌ عُمْيٌ	18. Deaf,[1] dumb,[2] blind,[3]
فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾	so they cannot come back.[4]
أَوْ كَصَيِّبٍ	19. Or like a heavy rain[5]
مِّنَ السَّمَاءِ	from the sky[6]
فِيهِ ظُلُمَٰتٌ	wherein is darkness
وَرَعْدٌ وَبَرْقٌ	and thunder[7] and lightning;[8]
يَجْعَلُونَ أَصَٰبِعَهُمْ	they put[9] their fingers
فِيٓ ءَاذَانِهِم	in their ears
مِّنَ الصَّوَٰعِقِ	against the thnderbolts[10]
حَذَرَ الْمَوْتِ	for fear[11] of death,
وَاللَّهُ مُحِيطٌ	but Allah closes in[12]
بِالْكَٰفِرِينَ ﴿١٩﴾	on the unbelievers.
يَكَادُ الْبَرْقُ	20. The lighting is about to
يَخْطَفُ أَبْصَٰرَهُمْ	snatch[13] their sights;
كُلَّمَآ أَضَآءَ لَهُم	whenever it flashes[14] for them
مَّشَوْا فِيهِ	they walk in it;
وَإِذَآ أَظْلَمَ	and when it becomes dark[15]
عَلَيْهِمْ	over them
قَامُوا	they stand still.
وَلَوْ شَآءَ اللَّهُ	And were Allah to will,
لَذَهَبَ	He could have taken away

1. ***Ṣumm*** (sing. *aṣamm*) = deaf.
2. ***Bukm*** (*sing*. abkam*)* = dumb.
3. ***'Umy*** (sing. *a'mâ*) = blind
The deafness, dumbness and blindness mean here the mental state of being unable to listen to the truth, to speak out the truth and to see the truth. In this respect the position of the *munâfiq* is similar to that of the unbeliever (*kâfir*) regarding whom *'âyah* 7 above says: "Allah has a put a seal on their hearts and hearing, and on their eyes is a veil."

4. ***Yarji'ûna*** = they return, come back, revert (v. iii.m.pl. impfct. from *raja'a* [*rujû'*], to return).The similitude is very appropriate, in that the *munâfiq* gets a glimpse of the light of the truth but then misses it and relapses into the darkness of error and unbelief and cannot return to the light of guidance which he bartered for error because of the malady in his heart (Ibn Kathîr, I, 80). Speaking about the hypocrites the Qur'ân says at another place: "That is because they believed, then disbelieved. So a seal was set on their hearts; hence they cannot comprehend" 63:3).
5. ***Ṣayyib*** = heavy rain, torrential downpour.
6. i.e. from the clouds.
7. ***Ra'd*** (pl. *ru'ûd*) = thunder.
8. ***Barq*** (pl. *burûq*) = lightning.
9. ***Yaj'alûna*** = they put, set, place (v. iii. m. impfct. from *ja'ala* [*ja'l*], to make, to put).
10. ***Ṣawâ'iq*** (sing. *ṣâ'iqah*) = thunderbolts, bolts of lightning.
11. ***Ḥadhar*** = caution, precaution, watchfulness.
12. ***Muḥîṭ*** = one who closes in on, surrounds, encompasses, comprehensive. Active participle from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ* /*ḥîṭah* / *ḥiyâṭah*], to encircle, enclose, guard).
13. ***Yakhṭafu*** = he or it snatches, makes off with, seizes, grabs, kidnaps, abducts (v. iii. m. s. impfct. from *khaṭifa/khaṭafa* [*khaṭf*], to snatch away).
14. ***'Aḍâ'a*** = It or he produced light, flashed, illuminated (v. iii. m. s. past in form IV of *ḍâ'a* [*ḍaw'*], to shine, gleam. See at 2:17, p. 9, n. 10).
15. ***'Aẓlama*** = it or he became dark (v. iii. m. s. past in form IV of *ẓalama* [*ẓalm/ẓulm*], to do wrong).
'Âyahs 19 and 20 constitute a second similitude about the hypocrites. Imâm Fakhr al-Dîn al-Râzî points out that the similitude is appropriate in a number of ways. (a) The hypocrites, in the

بِسَمْعِهِمْ	their hearing
وَأَبْصَٰرِهِمْ	and their sights.
إِنَّ ٱللَّهَ	Verily Allah is
عَلَىٰ كُلِّ شَىْءٍ	over everything
قَدِيرٌ ﴿٢٠﴾	Omnipotent.[1]

Section (Rukû') 3

يَٰٓأَيُّهَا ٱلنَّاسُ	21. O mankind,
ٱعْبُدُوا۟ رَبَّكُمُ	worship[2] your Lord[3]
ٱلَّذِى خَلَقَكُمْ	Who created[4] you
وَٱلَّذِينَ مِن قَبْلِكُمْ	and those before you[5]
لَعَلَّكُمْ	so that you may
تَتَّقُونَ ﴿٢١﴾	save yourselves[6] –
ٱلَّذِى جَعَلَ	22. [The Lord] Who set
لَكُمُ	for you
ٱلْأَرْضَ فِرَٰشًا	the earth as a bed[7]
وَٱلسَّمَآءَ بِنَآءً	and the sky as a structure;[8]
وَأَنزَلَ	and sends down[9]
مِنَ ٱلسَّمَآءِ مَآءً	from the sky water [rains]
فَأَخْرَجَ بِهِۦ	and produces[10] therewith

intensity of their confusion and lack of understanding, cannot see and understand the truth just as a man caught in a rainstorm accompanied by deafening thunder and blinding flashes of lightning cannot see and proceed along the way. (b) Although rain is useful and necessary, it becomes harmful and dreadful if it is accompanied by darkness, lightning and thunderbolts. Similarly the hypocrites' profession of belief, though outwardly a good thing, is harmful to themselves and others because of their ill-will and lack of sincerity. (c) Just as the pushing of fingers in ears cannot save one from destruction if the thunderbolt actually strikes one, similarly the hypocrite's outward profession of belief will not avail him against Allah's retribution. (*Al-Tafsir al-Kabir*, I, part 2, pp. 85-86).

1. *Qadîr* = Omnipotent, All-Powerful.
2. ***U'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah* /*'ubûdah* / *'ubûdiyah*], to worship, to serve. See *na'budu* at 1:5, p. 2, n.1). The *'âyah* emphasizes *tawhîd al-'ulûhiyyah*, i.e., the exclusivity of Allah as the Only and Sole Object of worship.
3. ***Rabb***, see at 1:2, p. 1, n.3. The rest of this *'âyah* and the greater part of the following *'âyah* mention the characteristics of *Rabb* as Creator, Nourisher and Sustainer.
4. ***Khalaqa*** = He created, brought into being from non-existence (v. iii. m. s. past from *khalq*, to create).
5. i.e., He is the Only One Creator from the beginning to the end, for all places and times.
6. ***Tattaqûna*** = you (all) protect yourselves or be on your guard (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to safeguard, to protect. See *muttaqîn* at 2:2, p.4, n.4).
7. ***Firâsh*** (pl. *furush*) = bed, cushion; i.e., habitable and suitable to settle on.
8. ***Binâ'*** = basis, set-up, structure, edifice. The description is here of what the Lord has provided for man's sustenance, making the earth suitable for his living and the sky as the basis or set-up, thereby clearly indicating the relationship of the earth with the sky.
9. ***'Anzala*** = he sent down (v. iii. m. s. past in form IV of *nazala* [*nuzûl*], to come down, get down, descend. See *'unzila* at 2:4, p. 5, n. 6).
10. ***'Akhraja*** = He brought out, produced, (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out)

مِنَ الثَّمَرَٰتِ	kinds of crops[1]
رِزْقًا لَّكُمْ	as provision[2] for you.
فَلَا تَجْعَلُوا لِلَّهِ	So do not set up[3] for Allah
أَندَادًا	equals;[4]
وَأَنتُمْ تَعْلَمُونَ	and you all know.[5]
٢٢	
وَإِن كُنتُمْ	23. And if you are
فِي رَيْبٍ مِّمَّا	in any doubt[6] about what
نَزَّلْنَا	We have sent down[7]
عَلَىٰ عَبْدِنَا	on Our servant,[8]
فَأْتُوا بِسُورَةٍ	then come up with a *sûrah*
مِّن مِّثْلِهِ	of the like of it;
وَادْعُوا شُهَدَاءَكُم	and call your collaborators[9]
مِّن دُونِ اللَّهِ	besides Allah,
إِن كُنتُمْ صَٰدِقِينَ	if you are truthful.[10]
٢٣	
فَإِن لَّمْ تَفْعَلُوا	24. But if you did not do,
وَلَن تَفْعَلُوا	and you can never do,
فَاتَّقُوا النَّارَ	then beware[11] of the fire

1. ***Thamarât*** (sing. *thamarah*) = fruits, yields, crops.

2. ***Rizq*** = provision, sustenance, livelihood.

3. ***Lâ Taj'alû*** = (you all) do not set up (v. ii. m. pl. imperative {prohibition}from *ja'ala* [*ja'l*], to make, to put).

4. ***Andâd*** (sing. *nidd*) = equals, peers, rivals, partners. Here is a direct and unequivocal command to mankind not to set any partner with their Lord, Allah – neither in worshipping nor in attributing divine qualities to any other object or being. This prohibition against *shirk* (i.e., setting partners with Allah) is repeated many times in various forms in the Qur'ân. In a way the whole Qur'ân deals with monotheism in one form or another, in that it provides arguments and accounts to bring home the theme of monotheism, emphasizes the need to abide by Allah's commandments and prohibitions and speaks about the rewards for doing so and the punishments for not doing so.

5. ***Ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl., impfct. from *'alima* [*'ilm*],to know. See 2:13 at p. 8, n.6). "And you all know" is a circumstantial expression meaning that you all know (a) that Allah is your Creator and Lord, (b) that He has no equal or partner and (c) that you understand the impropriety of setting partners with Allah (*Tafsîr al-Mâwardî*, I, 84).

6. ***Rayb*** = doubt, suspicion, misgivings. See at 2:2 p. 4, n.2.

7. ***Nazzalnâ*** = We sent down (v. i. pl. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See *'anzala* at 2:22, p. 11, n.9).

8. ***'Abd*** (pl. *'ibâd*) = servant, slave, bondsman. The reference here is to the Prophet Muḥammad (p.b.h.). This description of him in the Qur'ân is intended to prevent any deification of him.

9. ***Shuhadâ'*** (sing. *shahîd*) = witnesses, martyrs. Here it means collaborators and supporters (Al-Tabarî, I, 167; Al-Bayḍâwî, I, 39).

10. ***Ṣâdiqîn*** (accusative /genitive of *ṣâdiqûn*, sing. *ṣâdiq*) = truthful, i.e., if you are truthful in your claim that the Qur'ân is not from Allah. The inimitability of the Qur'ân is its standing miracle. The *'âyah* is an open challenge to the detractors of all times and climes to produce a text like that of the Qur'ân. The challenge is repeated at 10:38, 11:13 and 17:88, all of which are Makkan passages. The last mentioned *'âyah* makes the challenge in a clearer form: "If all mankind and jinn got together to produce the like of this Qur'ân they would never come up with a like of it, even if they were aiding and abetting one another."

11. ***Ittaqû*** - you (all) beware of, be afraid of, fear (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See *tattaqûna* at 2:21, p. 11, n. 6).

ٱلَّتِى وَقُودُهَا	of which the fuel[1] is
ٱلنَّاسُ وَٱلْحِجَارَةُ	men and stones,[2]
أُعِدَّتْ لِلْكَٰفِرِينَ ﴿٢٤﴾	prepared[3] for the unbelievers.
وَبَشِّرِ	25. And give good tidings[4]
ٱلَّذِينَ ءَامَنُوا۟	to those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the right deeds[5]
أَنَّ لَهُمْ جَنَّٰتٍ	that for them are gardens[6]
تَجْرِى مِن تَحْتِهَا	below which flow[7]
ٱلْأَنْهَٰرُ	the rivers.[8]
كُلَّمَا رُزِقُوا۟	Each time they are provided[9]
مِنْهَا مِن ثَمَرَةٍ	therefrom with a fruit
رِّزْقًا	as food
قَالُوا۟	they will say:
هَٰذَا ٱلَّذِى	"This is what
رُزِقْنَا مِن قَبْلُ	we have been fed[10] before";
وَأُتُوا۟	for they will have been given
بِهِۦ	of it
مُتَشَٰبِهًا	similar in look;[11]
وَلَهُمْ فِيهَآ	and they will have therein
أَزْوَٰجٌ مُّطَهَّرَةٌ	spouses[12] rendered pure;[13]
وَهُمْ فِيهَا	and they in there
خَٰلِدُونَ ﴿٢٥﴾	will abide for ever.[14]

1. ***Waqûd*** = fuel, that which keeps fire burning. See *istawqada* at 2:17, p. 9, n. 9.

2. ***Hijârah*** (sing. *hajar*) = stones.

3. ***'U'iddat*** = prepared, made ready (v. iii. f. s. past passive from *'a'adda*, form IV of *'adda* [*'add*], to count, reckon).

4. ***Bashshir*** = give good tidings (v. ii. m. s. imperative from *bashshara*, form II of *bashara* [*bishr/bushr*] to rejoice, to be happy).

5. ***Ṣâliḥât*** (fem. sing. *ṣâliḥah;* mas. *ṣâliḥ*) = good deeds, right deeds. Here it means right and proper deeds according to the Qur'ân and *sunnah* (active participle from *ṣalaḥa /ṣaluha* [*ṣalâḥ /ṣalâhiyah /ṣulûḥ*], to be good, right, proper).

6. ***Jannât*** (sing. *jannah*), gardens, paradise.

7. ***Tajrî*** = she or it flows, runs (v. iii. f. s. imperfect from *jarâ* [*jary*], to flow, run).

8. ***Anhâr*** (sing. *nahr*) = rivers, streams.

9. ***Ruziqû*** = they were given, provided with (v. iii. m. pl. past passive from *razaqa* [*razq*], to provide with the means of sustenance. See *razaqnâ* at 2:3, p. 5, n. 4).

10. ***Ruziqnâ*** = we were given, provided with (v. i. pl. past passive from *rajaqa*).

11. ***Mutashâbih*** = similar in look to one another, resembling one another (active participle from *tashâbaha,* form VI from *shibh / shabah,* resemblance, likeness).

12. ***'Azwâj*** (sing. *zawj*) = husbands, wives, spouses, partners. *Zawj* is used in Arabic for either husband or wife and it means one of a pair.

13. ***Muṭahharah*** (mas. *muṭahhar*) = rendered pure, unblemished, clean, immaculate (passive participle from *ṭahhara*, form II of *ṭahara/ṭahura* [*ṭuhr/ṭahârah*], to be clean, pure).

14. ***Khâlidûn*** (sing. *khâlid*) = Ever-living, eternal, immortal, everlasting, abiding for ever (active participle from *khalada* [*khulûd*], to remain or last for ever).

إِنَّ ٱللَّهَ	26. Verily Allah
لَا يَسْتَحْيِۦٓ	does not fight shy [1]
أَن يَضْرِبَ مَثَلًا	of striking[2] the instance
مَّا بَعُوضَةً	of even a gnat[3]
فَمَا فَوْقَهَا	and what is beyond it.[4]
فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟	So as to those who believe
فَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ	they know that it is the truth
مِن رَّبِّهِمْ	from their Lord.
وَأَمَّا ٱلَّذِينَ	And as to those who
كَفَرُوا۟ فَيَقُولُونَ	disbelieve they say:
مَاذَآ أَرَادَ ٱللَّهُ	"What does Allah intend[5]
بِهَٰذَا مَثَلًا	by this as an example?"
يُضِلُّ بِهِۦ	He lets go astray[6] thereby
كَثِيرًا	many
وَيَهْدِى بِهِۦ	and He guides aright thereby
كَثِيرًا	many;
وَمَا يُضِلُّ بِهِۦٓ	but He lets not stray thereby
إِلَّا ٱلْفَٰسِقِينَ ٢٦	any but the defiant;[7]
ٱلَّذِينَ يَنقُضُونَ	27. Who break[8]
عَهْدَ ٱللَّهِ	Allah's covenant[9]
مِنۢ بَعْدِ مِيثَٰقِهِۦ	after its solemn affirmation
وَيَقْطَعُونَ	and cut off[10]

1. ***Yastahyî*** = He feels shy, is ashamed of, lets live, keeps alive (v. iii. m. s. impfct. from *istahyâ*, form X of *hayiya/hayya* [*hayâh*], to live). Here it means Allah does not fight shy of, refrain or abstain from (Ibn Kathîr, I, 93; Al-Zamakhsharî, I, 55).
2. ***Yadribu*** = He strikes, beats, hits (v. iii. m. s. impfct. from *daraba*, [*darb*], to beat, to strike).
3. ***Ba'ûdah*** = gnat, mosquito.
4. ***Fawq*** = above, over, beyond. Here the meaning is what is above, beyond or more than the gnat in smallness. The *'âyah* is a reply to the critics of the mention of such objects in the Qur'ân as the bees (16:68), the fly (22:73), the ants (27:18) and the spider (29:41).
5. ***'Arâda*** = he intended, wished, desired, meant, aimed at (v. iii. m. s. past in form IV of *râda* [*rawd*], to walk about, look or search for).
6. ***Yudillu***= He makes stray, go astray, misleads, misguides (v. iii. m. s. impfct. from *'adalla*, form IV of *dalla* [*dalâl/dalâlah*], to go astray, stray, be lost.) Here it means that the striking of the instances of such apparently negligible objects as the bees, the fly and the ant prove to be the cause of going astray on the part of the unbelievers because of their unbelief and disobedience. This is made clear in the last clause of the *'âyah* which states: "He makes not stray thereby any except the defiant".
7. ***Fâsiqîn*** (accusative/genitive of *fâsiqûn*, sing. *fâsiq*) = disobedient, defiant, wantonly sinful (active participle from *fasaqa* [*fisq/fusûq*], to stray from the right course, to renounce obedience). Three of the characteristics of a *fâsiq* are mentioned in the next *'âyah*.

8. ***Yanqudûna*** = they break, violate, infringe (v. iii. m. pl. impfct. from *naqada* [*naqd*], to break, to violate, to wreck).
9. ***'Ahd*** (pl. *'uhûd*) = covenant, pledge, pact, vow, commitment. The covenant mentioned here refers to the natural covenant of man to worship and obey Allah Alone as well as the particular covenant of the Children of Isrâ'îl mentioned in the *Torah* to obey and follow any subsequent Prophet of Allah including Prophet Muhammad (p.b.h.). (Ibn Kathîr, I, 95).

10. ***Yaqta'ûna*** = they cut off, sever (v. iii. m. pl. impfct. from *qata'a* [*qat'*], to cut, to sever).

مَآأَمَرَ ٱللَّهُ	what Allah has commanded[1]
بِهِۦٓ أَن يُوصَلَ	the link to be kept up[2] with;
وَيُفْسِدُونَ	and create disorders[3]
فِى ٱلْأَرْضِ	in the earth.
أُوْلَٰٓئِكَ هُمُ	These will be the ones
ٱلْخَٰسِرُونَ ﴿٢٧﴾	incurring loss.[4]
كَيْفَ تَكْفُرُونَ	28. How can you disbelieve[5]
بِٱللَّهِ	in Allah
وَكُنتُمْ أَمْوَٰتًا	and you were lifeless,[6]
فَأَحْيَٰكُمْ	then He gave you life,[7]
ثُمَّ يُمِيتُكُمْ	then He will make you die,[8]
ثُمَّ يُحْيِيكُمْ	then He will give you life,[9]
ثُمَّ إِلَيْهِ	and then unto Him
تُرْجَعُونَ ﴿٢٨﴾	you shall all be taken back?[10]
هُوَ ٱلَّذِى	29. He it is Who
خَلَقَ لَكُم	created[11] for you
مَّا فِى ٱلْأَرْضِ	whatever is there in the earth
جَمِيعًا	in toto.
ثُمَّ ٱسْتَوَىٰٓ	Further,[12] He paid attention[13]
إِلَى ٱلسَّمَآءِ	to the sky
فَسَوَّىٰهُنَّ	and perfectly formed[14] them

1. *'Amara* = He commanded, ordered, instructed (v. iii. m. s. past from *'amr*, order, command)
2. *Yûṣalu* = it is kept up, continued, maintained, be connected, linked (v. iii. m. s.impfct. passive from *waṣala* [*waṣl/ṣilah*], to reach, connect, link, join). Here the emphasis is on the duty to keep good relations with and look after near relatives, the needy and fellow Muslims.
3. *Yufsidûna* = they create disorders, troubles, disturbance (v. iii. m. pl. impfct. from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad, spoiled. See *tufsidû* at 2:11, p. 7, n. 8 and *mufsidûn* at 2:12, p. 8, n. 1)).
4. *Khâsirûn* (sing. *khâsir*) = losers, those that incur loss (active participle from *khasara* [*khusr /khasâr /khasârah/khusrân*] to lose, be in loss). Such persons will be the losers in the hereafter.
5. *Takfurûna* = you (all) disbelieve (v. ii. m. pl. impfct from *kafara* [*kufr/ kufrân / kufûr*], to disbelieve, to cover. See *kafarû* at 2:6, p. 6, n.1).
6. *Amwât* (sing. *mayyit*) = lifeless, dead.
7. *'Aḥyâ* = He gave life, brought to life (v. iii. m. s. past in form IV of *ḥayiya* [*ḥayâh*], to live. See *yastaḥyî* at 2:26, p. 14, n. 1).
8. *Yumîtu* = he causes to die, he makes to die (v. iii. m. s. impfct. from *'amâta* , form IV of *mâta* [*mawt*] to die).
9. *Yuḥyî* = he gives life (v. iii. m.s.impfct. from *'aḥyâ*. See above at n. 7). Here it refers to the resurrection and life in the hereafter.
10. *Turja'ûna* = You will be made to return, reverted, taken back (v. ii. m. pl. impfct. passive from *'arja'a*, form IV of *raja'a* [*rujû'*] to return).
11. *Khalaqa*, see at 2:21 p. 11, n. 4. While the previous *'âyah* tells that Allah creates us, makes us die and will raise us again for judgement and reward, the present *'âyah*, 29, reminds us that everything in the earth and its setting, the skies, are created by Allah for our use and benefit.
12. *Thumma* = further, moreover, then.
13. *Istawâ* = he became even, straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal). Here the word means he turned attention to, because it is followed by *'ilâ*, to (Ibn Kathîr, I, 97; Al-Zamakhsharî, I, 61; *Al-Baḥr*, I, 217. See also Al-Ṭabarî, I, 191).
14. *Sawwâ* = he gave proper form, put in order, straightened, levelled, made equal (v. iii. m. s. past in form II of *sawiya*. See the previous note).

سَبْعَ سَمَٰوَٰتٍ	into seven skies.[1]
وَهُوَ بِكُلِّ شَيْءٍ	And He is of everything
عَلِيمٌ ﴿٢٩﴾	All-knowing.[2]

Section (Rukû') 4[3]

وَإِذْ قَالَ رَبُّكَ	30. And when your Lord said
لِلْمَلَٰٓئِكَةِ	to the angels:
إِنِّي جَاعِلٌ	"I am going to set[4]
فِي ٱلْأَرْضِ	in the earth
خَلِيفَةً	a successor";[5]
قَالُوٓا۟	they said:
أَتَجْعَلُ فِيهَا	"Will you set therein
مَن يُفْسِدُ	such as will make trouble[6]
فِيهَا	in there
وَيَسْفِكُ ٱلدِّمَآءَ	and will shed blood;[7]
وَنَحْنُ نُسَبِّحُ	while we proclaim sanctity[8]
بِحَمْدِكَ	with Your praise
وَنُقَدِّسُ لَكَ	and declare Your Holiness?[9]

1. ***Samâwât*** (sing. *samâ'*) = skies, heavens. The expression "seven skies" is very significant. This is repeated many times in the Qur'ân. According to the present state of scientific knowledge, the sky is not confined to what we see of it with our eyes; but there are staggeringly vast spaces over and beyond it. The nature and extent of "the sky" remains still unfathomed. It is noteworthy that no human being, however knowledgeable, could have so categorically spoken of "seven skies" in the early seventh century A.C. by any amount of observation of the sky. *Samâ'* is derived from *sumûw*, height, altitude, highness, eminence.

2. ***'Alîm*** = All-Knowing, Omniscient, i.e., Allah is All-Aware of the purpose and need for each of His creation, as also of the activities and intentions of His creatures.

3. In this section the origin of man and his destiny are described. He is created by Allah and is endowed with such qualities of head and heart as should make him the noblest of creation and render him even superior to an angel; but he can descend to the lowest depth of degradation by an abuse of those qualities. He has come from near Allah, has been ordained to settle and stay on the earth for an appointed term, and is destined to return to Him to be either reinstated in his original position of dignity and heavenly bliss or be consigned to perdition, according as he conducts himself in this worldly life.

4. ***Jâ'il*** = (pl. *jâ'ilûn*) one who creates, puts, makes, sets, lays, places, appoints (active participle from *ja'ala* [*ja'l*], to create, put, set).

5. ***Khalîfah*** = (pl. *khulafâ'*, *khalâ'if*), successor, deputy, vicegerent, delegate. (active participle from *khalafa*, to succeed, to follow, to come after). The commentators have given three explanations of this term as applied to man. (a) Man is Allah's vicegerent on earth because he is to carry out and give effect to Allah's injunctions and directives in the world. (b) *Khalîfah* means here a new species whose one generation will succeed another generation. (c) Man is called *khalîfah* here because he succeeded a previous species, *jinn*, who inhabited the earth before the coming of man (Ibn Kathîr, I, 99-100).

6. ***Yufsidu*** = he makes trouble, disorder (v. iii. m. s. impfct. from *'afsada*. See *yufsidûna* at 2:27, p. 15, n. 3).

7. ***Yasfiku*** = he sheds (v. iii . m. s. imperfect from *safaka* [*safk*] to shed, spill).

8. ***Nusabbiḥu*** = we proclaim the sanctity, we glorify, we declare immunity from any semblance of blemish (v. i. pl. impfct. from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*] to swim, float).

9. ***Nuqaddisu*** = we hold sacred, holy; we sanctify, we hallow (v. i. pl. impfct. from *qaddasa*, form II of *qadusa* [*quds/qudûs*] to be holy, sacred, pure).

قَالَ إِنِّيٓ أَعۡلَمُ He said: "Verily I know[1]
مَا لَا تَعۡلَمُونَ what you do not know."[2]
(٣٠)

وَعَلَّمَ ءَادَمَ 31. And He taught[3] Adam
ٱلۡأَسۡمَآءَ كُلَّهَا the names,[4] all of them;
ثُمَّ عَرَضَهُمۡ He then laid[5] them
عَلَى ٱلۡمَلَٰٓئِكَةِ فَقَالَ before the angels and said:
أَنۢبِـُٔونِي "Tell Me[6]
بِأَسۡمَآءِ هَٰٓؤُلَآءِ the names of these,
إِن كُنتُمۡ صَٰدِقِينَ if you are truthful."[7]
(٣١)

قَالُواْ 32. They said:
سُبۡحَٰنَكَ "Sacrosanct are You;
لَا عِلۡمَ لَنَآ no knowledge we have
إِلَّا except
مَا عَلَّمۡتَنَآ what You have taught[8] us.
إِنَّكَ أَنتَ Verily You are
ٱلۡعَلِيمُ the All-knowing,
ٱلۡحَكِيمُ the All-Wise."[9] (٣٢)

قَالَ يَٰٓـَٔادَمُ 33. He said: "O Adam,
أَنۢبِئۡهُم بِأَسۡمَآئِهِمۡ tell them their names."
فَلَمَّآ أَنۢبَأَهُم So when he had told them

1. *A'lamu*= I know (v. i. s. impfct. from *'alima* [*'ilm*], to know, be aware of).
2. *Ta'lamûna* = you (all) know, are aware of (v. ii. m. pl., impfct. from *'alima*).
3. *'Allama* = he taught, informed, instructed (v. iii. m. s. past, in form II of *'alima*).

4. *'Asmâ'* = (sing. *ism*) = names, i.e. Allah taught Adam the names and qualities of all things necessary for man.
5. *'Araḍa* = he displayed, exhibited, set forth, laid before (v. iii. m. s. past from *'arḍ*, to show, demonstrate, to be visible); i.e. Allah had all the things taught to Adam brought before the angels.

6. *'Anbi'û* = you (all) inform, tell, relate, give an account (v. ii. m. pl. imperative from *anba'a*, form IV of *naba'a* [*nab'/nubû'*], to be high, raised; hence *naba'*, news).
7. *Ṣâdiqîn* (accusative/genitive of *ṣâdiqûn*, sing. *ṣâdiq*) = truthful; i.e. if you are right in your assumption that man would not be a suitable successor in the earth. (Active participle from *ṣadaqa* [*ṣadq/ṣidq*], to tell the truth. See at 2:23, p. 12, n. 10.)

8. *'Allamta* = you taught, instructed, informed (v. ii. m. s. past, in form II of *'alima*. See 3 above).

9. *'Âyah* 29 above says that Allah is All-Knowing. This is repeated in *'âyah* 32 wherein it is further stated that Allah is All-Wise; and in the following *'âyah* (33) Allah says that He knows the unseen of the heavens and the earth and whatever we, the creatures, disclose or conceal. Such attributes and names are exclusive to Allah and these are emphasized time and again in the Qur'ân. Belief in this forms part of Islamic monotheism (monotheism in respect of Allah's Names and Attributes). If therefore anyone thinks that he will not be accountable to Allah for any of his sayings or doings because he keeps these "top secrets" he is not a true monotheist and believer in Allah. Similarly if he thinks that any other being such as a prophet, a saint, a "holy man" or an astrologer has a knowledge of the unseen (*ghayb*) or possesses any attribute exclusive to Allah, he commits the sin of *shirk* (setting partners with Allah).

Arabic	English
بِأَسْمَآئِهِمْ	the names thereof
قَالَ أَلَمْ أَقُل لَّكُمْ	He said: "Did I not tell you
إِنِّىٓ أَعْلَمُ	that I know
غَيْبَ ٱلسَّمَٰوَٰتِ	the unseen of the heavens
وَٱلْأَرْضِ	and the earth;
وَأَعْلَمُ	and I know
مَا تُبْدُونَ	what you disclose[1]
وَمَا كُنتُمْ	and what you use to
تَكْتُمُونَ ﴿٣٣﴾	conceal.[2]
وَإِذْ قُلْنَا	34. And when We said
لِلْمَلَٰٓئِكَةِ	to the angels:
ٱسْجُدُوا۟	"Prostrate yourselves[3]
لِءَادَمَ	to Adam",
فَسَجَدُوٓا۟	they prostrated themselves[4]
إِلَّآ إِبْلِيسَ	except Iblîs.
أَبَىٰ وَٱسْتَكْبَرَ	He declined,[5] turned proud[6]
وَكَانَ مِنَ ٱلْكَٰفِرِينَ ﴿٣٤﴾	and became an infidel.
وَقُلْنَا	35. And We said:
يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ	"O Adam, live[7] you
وَزَوْجُكَ ٱلْجَنَّةَ	and your wife[8] in the garden
وَكُلَا مِنْهَا رَغَدًا	and eat[9] out of it at ease[10]

1. ***Tubdûna*** = you (all) express, declare, disclose, make known, reveal (v. ii. m. pl. impfct. from *'abdâ*, form IV of *badâ* [*buduww*], to appear, become evident, clear).

2. ***Taktumûna*** = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from *katama* [*katm/kitmân*], to hide, secrete, conceal).

'Ayahs 31 to 33 convey the lesson that man has been endowed with superior genius and capabilities over all the other creations. So he should have self-esteem and confidence and should not adore or worship any other created object, animate or inanimate, however overwhelming and stupendous it might appear. Conversely, he should adore and worship Allah Alone, his Creator and *Rabb*, remembering always that He sees and knows whatever he does and thinks, openly or secretly, and that He has His wisdom and purpose in all His creation and plans.

3. ***Usjudû*** = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [*sujûd*], to prostrate oneself, to make humble submission, pay obeisance).

4. ***Sajadû*** = they paid obeisance, prostrated themselves (v. iii. m. pl. impfct. from *sajada*)

5. ***'Abâ*** = he declined, refused, turned down (v. iii. m. s. past from *ibâ'/ibâ'ah*, to refuse. to decline).

6. ***Istakbara*** = he became proud, turned arrogant, was puffed up (v. iii. m. s. past, in form X of *kabura* [*kubr/kibâr/kabârah*] to become big, large, great).

7. ***Uskun*** = you live, dwell, inhabit, abide (v. ii. m. s. imperative from *sakana* [*sakan*] to live, to inhabit).

8. ***Zawj*** (pl. *'Azwâj*) = wife/husband, consort, couple (See at 2:25, p. 13, n. 12). Here the reference is to Hawwâ', Adam's wife, whom Allah created after having created him.

9. ***Kulâ*** = you (two) eat (v. ii. dual, imperative from *'akala* [*'akl/ma'kal*], to eat, consume, devour).

10. ***Raghad*** = easy, carefree, profuse, opulent, affluent.

حَيْثُ شِئْتُمَا	as[1] you wish;[2]
وَلَا تَقْرَبَا هَٰذِهِ الشَّجَرَةَ	but do not go near[3] this tree,[4]
فَتَكُونَا	else you will be
مِنَ الظَّالِمِينَ ﴿٣٥﴾	of the transgressing ones.[5]
فَأَزَلَّهُمَا الشَّيْطَانُ	36. But Satan toppled[6] them
عَنْهَا	from there
فَأَخْرَجَهُمَا	and ousted them[7]
مِمَّا كَانَا فِيهِ	from what they had been in.
وَقُلْنَا اهْبِطُوا	And We said: "Get down;[8]
بَعْضُكُمْ لِبَعْضٍ	you are one to the other
عَدُوٌّ	an enemy;[9]
وَلَكُمْ	and you will have
فِي الْأَرْضِ	in the earth
مُسْتَقَرٌّ وَمَتَاعٌ	an abode[10] and enjoyment[11]
إِلَىٰ حِينٍ ﴿٣٦﴾	till a time.
فَتَلَقَّىٰ آدَمُ	37. Then Adam received[12]
مِنْ رَبِّهِ	from his Lord
كَلِمَاتٍ	certain words.[13]
فَتَابَ عَلَيْهِ	So He (Allah) forgave him.[14]
إِنَّهُ هُوَ التَّوَّابُ	Verily He is Most Forgiving,
الرَّحِيمُ ﴿٣٧﴾	Most Merciful.

1. ***Ḥaythu*** = as, where (place and direction), whereas, since.

2. ***Shi'tumâ*** = you (two) wished, desired, liked, wanted (v. ii. dual past from *shâ'a* [*mashi'ah*) to want, wish, desire).

3. ***Lâ Taqrabâ*** = you (two) do not go near, do not approach (v. ii. m. dual, imperative {prohibition} from *qaruba* [*qurb/maqrabah*] to go near, approach).

4. ***Shajarah*** (pl. *shajarât*) = tree. The nature of the tree referred to here is not known; but Iblîs suggested to Adam and his wife that it would make them live for ever or would make them angels (see 7:20 and 20:120).

5. ***Ẓâlimîn*** = (accusative /genitive of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, oppressors, wrong-doers, unjust (active participle from *ẓalama* [*ẓulm/ẓalm*], to exceed the limits, do wrong).

6. ***Azalla*** = he caused to slip, to err, toppled (v. iii. m. s. past in form IV of *zalla* [*zalal*], to slip, stumble, to commit an error).

7. ***'Akhraja*** = he ousted, dislodged, drove out, got out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 2:22, p. 11, n.12).

8. ***Ihbiṭû*** = you (all) get down, descend (v. ii. m. pl. imperative from *habaṭa* [*hubûṭ*], to go down, descend, alight). Note the plural form of the verb. The command was made to Adam, Hawwâ' and Iblîs, the arch-satan.

9. ***'Adûw*** (pl. *'a'dâ'*) = enemy.

10. ***Mustaqarr*** = resting place, abode, habitation, residence (adverb of place from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide).

11. ***Matâ'*** (pl. *'amti'ah*) = enjoyment, pleasure, gratification, object of delight, necessities of life, chattel, goods.

12. ***Talaqqâ*** = he received, accepted (v. iii. m. s. past in form V of *laqiya* [*liqâ' /luqyân /luqan /luqy /luqyah*] to meet with, to come across).

13. i.e. Adam received *waḥy* containing words wherewith to seek Allah's forgiveness. Adam did so and Allah forgave him. The words received by Adam are given in the Qur'ân at 7:23.

14. ***Tâba*** = he returned, turned to (v. iii. m. s. past [*tawb/tawbah/matâb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy.

قُلْنَا اهْبِطُوا	38. We said: "Get down
مِنْهَا جَمِيعًا	from it, one and all.[1]
فَإِمَّا يَأْتِيَنَّكُم	So when there comes to you
مِّنِّي هُدًى	guidance[2] from Me,
فَمَن تَبِعَ	and whoever follows
هُدَايَ	My guidance,
فَلَا خَوْفٌ عَلَيْهِمْ	no fear[3] shall be on them;
وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾	neither shall they grieve.[4]
وَالَّذِينَ كَفَرُوا	39. But those who disbelieve
وَكَذَّبُوا	and cry lies[5]
بِآيَاتِنَا	to Our revelations,[6]
أُولَٰئِكَ	they shall be
أَصْحَابُ النَّارِ	inmates[7] of the fire;
هُمْ فِيهَا	they in there
خَالِدُونَ ﴿٣٩﴾	shall abide forever.[8]

Section (*Rukû'*) 5[9]

يَا بَنِي إِسْرَائِيلَ	40. O Children of Isrâ'îl,
اذْكُرُوا نِعْمَتِيَ	recall[10] My grace
الَّتِي أَنْعَمْتُ عَلَيْكُمْ	which I bestowed[11] on you,
وَأَوْفُوا	and fulfil[12]
بِعَهْدِي	the covenant[13] with Me,

1. This repeated command applies to Adam as well as his progeny and means that Allah's having forgiven Adam did not mean the end of his and his progeny's sojourn on the earth. They are nonetheless each to pass a term on it and their ultimate salvation lies in following the guidance to be given by Allah, which is assured next in the *'âyah*.

2. ***Hudan*** = guidance, i.e., the guidance communicated by Allah through His Prophets. The Qur'ân, as stated at the beginning of this *sûrah*, is the guidance from Allah (see 2 : 2).

3. ***Khawf*** = fear, dread.

4. i.e., on the Day of Judgement. ***Yaḥzanûna*** = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazn*], to grieve, be sad).

5. ***Kadhdhabû*** = they disbelieved, treated as false, cried lies to, alleged to be untrue (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb/kadhib/kadhbah/kidhbah*], to lie).

6. ***'Âyât*** (sing. *'âyah*) = signs, marks, miracles, revelations, units of statements in the Qur'ân (often miscalled 'verses').

7. ***'Aṣḥâb*** (sing. *ṣâḥib*) = companions, inmates, owners, masters.

8. ***Khâlidûn*** (sing. *khâlid*) = eternal, everlasting, perpetual, living forever (active participle from *khalada*. See at 2:25, p. 13, n. 14.).

9. This and the succeeding 12 sections up to *'âyah* 142 of this *sûrah* speak about the Children of Isrâ'îl and call upon them to believe in the Prophet Muḥammad, peace and blessings of Allah be on him, and in the Qur'ân sent down on him, reminding them of their covenant with Allah and the favours and graces bestowed on them and of their past conduct in relation to the Prophets sent to them.

10. ***Udhkurû*** = you (all) remember, (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember).

11. ***'An'amtu*** = I have bestowed, graced (v. i. s. past from *na'ama* [*na'mah/man'am*] to be in ease, comfort. See *'an'amta* at 1:7, p. 2, n. 5).

12. ***'Awfû*** = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *wafâ* [*wafâ'*], to fulfil).

13. ***'Ahd*** (pl. *'uhûd)* = covenant, pact, pledge, agreement, compact. The reference here is to the Israelites' pledge to Allah to obey and worship Him Alone and to believe in the Prophets to be sent subsequently.

أُوفِ	I shall fulfil
بِعَهْدِكُمْ	the covenant with you;
وَإِيَّٰىَ	and Me and Me Alone
فَٱرْهَبُونِ ﴿٤٠﴾	you be in dread of.[1]
وَءَامِنُوا۟	41. And believe
بِمَآ أَنزَلْتُ	in what I have sent down[2]
مُصَدِّقًا	confirming[3]
لِّمَا مَعَكُمْ	what is with you[4]
وَلَا تَكُونُوٓا۟	and do not be
أَوَّلَ كَافِرٍۭ	the first to disbelieve
بِهِۦ	therein;
وَلَا تَشْتَرُوا۟	and do not buy[5]
بِـَٔايَٰتِى	with My revelations
ثَمَنًا قَلِيلًا	a little value;[6]
وَإِيَّٰىَ	and Me and Me Alone
فَٱتَّقُونِ ﴿٤١﴾	you be afraid of.[7]
وَلَا تَلْبِسُوا۟	42. And do not clothe[8]
ٱلْحَقَّ	the truth
بِٱلْبَٰطِلِ	with the falsehood,
وَتَكْتُمُوا۟ ٱلْحَقَّ	nor conceal[9] the truth,
وَأَنتُمْ تَعْلَمُونَ ﴿٤٢﴾	even though you know.[10]

1. ***Irhabû + ni*** (originally *irhabû + nî*) = you (all) dread me, be afraid of me, fear me (v. ii. m. pl. imperative from *rahiba* [*rahab/ruhb/rahbah*], to dread, fear).

2. ***'Anzaltu*** = I sent down (v. i. s. past from *'anzala*, form IV of *nazala* [*nujûl*], to come down). The reference here is to the Qur'ân.

3. ***Muṣaddiq*** = attesting, confirming (active participle form *ṣaddaqa*, form II of *ṣadaqa* [*ṣidq/ṣadq*], to speak the truth, to be true).

4. i.e., in confirmation of monotheism in the *Torah* and the *Inzîl* and of the prophecy about Muḥammad(p.b.h.).

5. ***Lâ Tashtarû*** = you (all) do not buy (v. ii. m. pl. imperative {prohibition} from *sharâ* [*shiran /shirâ'*], to buy, sell. See at 2:16, p. 9, n.5). Here it means do not tamper with, distort or conceal anything of Allah's revelations to get a little of worldly gain.

6. ***Thaman*** (pl. *athmân/athminah*) = price, value. The reference here is, in the first instance, to the practice of some Jewish savants of the time to tamper with or misinterpret their sacred texts in order to gain some temporary worldly advantages or to prevent men from believing in the Qur'ân and the Prophet Muḥammad (p.b.h.). The exhortation is, however, general.

7. ***Ittaqû+ni*** = you (all) beware of me, fear me (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to preserve, to guard. See at 2:24, p. 12, n. 12).

8. ***Lâ Talbisû*** = do not clothe, cover, garb, mix (v. ii. m. pl. imperative {prohibition} from *labisa* [*lubs*], to wear, put on, clothe).

9. ***(Lâ) Taktumû*** = you (all) do not conceal, secrete, hide (v. ii. m. pl. imperative {prohibition} from *katama* [*katm/kitmân*], to hide, conceal. See *taktumûna* at 2:33, p. 18, n.2). The *lâ* in the previous clause governs this clause too and makes it a prohibition.

10. ***Ta'lamûna*** = you (all) know (v. ii, m. pl., impfct. from *'alima* [*'ilm*], to know, be aware of. See *ya'lamûna* at 2:13, p. 8, n. 6). The letter *waw* at the beginning of the clause is circumstantial and the expression, *wa antum ta'lamûna*, means: "notwithstanding your being aware of" or "even though you know". The *'âyah* asks the Children of Isrâ'îl not to wilfully distort the truth contained in their scripture, nor to conceal the truth, particularly the prophecy about Muḥammad (p.b.h.).

وَأَقِيمُوا۟ 43. And properly perform[1]
ٱلصَّلَوٰةَ the prayers
وَءَاتُوا۟ ٱلزَّكَوٰةَ and pay the *zakâh*;[2]
وَٱرْكَعُوا۟ and bow[3]
مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾ with those that bow.[4]

۞ أَتَأْمُرُونَ ٱلنَّاسَ 44. Do you enjoin[5] on men
بِٱلْبِرِّ piety and obedience[6]
وَتَنسَوْنَ أَنفُسَكُمْ and forget[7] yourselves,
وَأَنتُمْ while you are those
تَتْلُونَ ٱلْكِتَٰبَ that read[8] the Book.
أَفَلَا تَعْقِلُونَ ﴿٤٤﴾ Will you not see reason?[9]

وَٱسْتَعِينُوا۟ 45. And seek help[10]
بِٱلصَّبْرِ وَٱلصَّلَوٰةِ with patience[11] and prayer;
وَإِنَّهَا لَكَبِيرَةٌ and that indeed is hard[12]
إِلَّا عَلَى ٱلْخَٰشِعِينَ ﴿٤٥﴾ except on the humble ones[13]

ٱلَّذِينَ يَظُنُّونَ 46. Who firmly believe[14]
أَنَّهُم that they are
مُّلَٰقُوا۟ رَبِّهِمْ going to meet[15] their Lord;
وَأَنَّهُمْ إِلَيْهِ and that they are to Him
رَٰجِعُونَ ﴿٤٦﴾ going to return.

1. ***'Aqîmû*** = you (all) properly perform, set up (v. ii. m. pl. imperative, from *'aqâma*, form IV of *qâma* [*qawmah/qiyâm*], to stand . See *yuqîmûna* at 2:3, p. 5, n.3).

2. ***Zakâh*** = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, especially on surplus wealth held for a full year. It is so called because it is considered to purify wealth and make for its proper growth.

3. ***Irka'û*** = you (all) bow, bend the body (v. ii. m. pl. imperative from *raka'a* [*rukû'*], to bow.

4. ***Râki'în*** (accusative/genitive of *râki'ûn*, sing. *râki'*) = those who bow (active participle from *raka'a*). The *'âyah* constitutes a command to perform prayers in congregation.

5. ***Ta'murûna*** = you (all) enjoin, order, instruct, bid (v. ii. n. pl. impfct. from *'amara* [*'amr*], to bid, to enjoin. See *'amara* at 2:27, p. 15, n.1).

6. ***Birr*** = piety, obedience, righteousness.

7. i.e., you forget to practise it yourselves. ***Tansawna*** = you (all) forget (v. ii. m. pl. impfct. from *nasiya* [*nasy/nisyân*], to forget).

8. ***Tatlûna*** = you (all) recite, read, study (v. ii. m. pl. impfct. from *talâ* [*tilâwah*], to recite, read).

9. ***Ta'qilûna*** = you (all) see reason, understand (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with the faculty of reason, to understand).

10. i.e. Allah's help and assistance in all affairs. ***Ista'înû*** = you (all) seek help, assistance (v. ii. m. pl. imperative from *ista'ana*, form X of *'âna* [*'awn*], to be of middle age, i.e., to be robust. See *nasta'înu* at 1:5, p.2, n. 2).

11. ***Sabr*** = patience, perseverance, forbearance.

12. ***Kabîr*** = big, gigantic, enormous. Here it means heavy, burdensome, hard.

13. ***Khâshi'în*** (accusative/ genitive of *khâshi'ûn*, sing. *khâshi'*) = the submissive ones, humble (active participle from *khasha'a* [*khushû'*], to be submissive, humble).

14. ***Yaẓunnûna*** = they firmly believe, they suppose, conjecture (v. iii. m. pl. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose.

15. ***Mulâqû*** (originally *mulâqûn*, pl. of *mulâqin*, the final *nûn* being dropped in the genitive construction) = the meeting ones, (act. participle from *lâqâ*, form III of *laqiya* [*liqâ'/ luqyân /luqy/luqyah/luqan*] to meet, encounter. See *laqû* at 2:13, p. 8, n. 7; and *talaqqû* at 2:37, p. 19, n.12).

Section (*Rukû'*) 6

يَٰبَنِيٓ إِسۡرَٰٓءِيلَ 47. O Children of Isrâ'îl,
ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ recall[1] My favour which
أَنۡعَمۡتُ عَلَيۡكُمۡ I bestowed[2] on you[3]
وَأَنِّي فَضَّلۡتُكُمۡ and that I preferred[4] you
عَلَى ٱلۡعَٰلَمِينَ ٤٧ to all the beings.[5]

وَٱتَّقُواْ يَوۡمٗا 48. And beware[6] of a day[7]
لَّا تَجۡزِي نَفۡسٌ no individual will avail[7]
عَن نَّفۡسٖ شَيۡـٔٗا any individual of anything;
وَلَا يُقۡبَلُ nor shall there be accepted[8]
مِنۡهَا شَفَٰعَةٞ from him any intercession;[9]
وَلَا يُؤۡخَذُ nor shall there be taken[10]
مِنۡهَا عَدۡلٞ from him any equivalent,[11]
وَلَا هُمۡ يُنصَرُونَ ٤٨ nor shall they be helped.[12]

وَإِذۡ 49. And [recall] when
نَجَّيۡنَٰكُم We rescued[13] you
مِّنۡ ءَالِ فِرۡعَوۡنَ from the Pharaoh's[14] people
يَسُومُونَكُمۡ who were inflicting[15] on you
سُوٓءَ ٱلۡعَذَابِ the vilest of torture,
يُذَبِّحُونَ أَبۡنَآءَكُمۡ slaughtering your sons
وَيَسۡتَحۡيُونَ and keeping alive[16]
نِسَآءَكُمۡ your women folk;

1. *'Udhkurû*, see at 2:40, p. 20, n. 10.
2. *'An'amtu*, see at 2:40, p.20, n. 11.
3. i.e., your forefathers, ancestors.
4. ***Faḍḍaltu*** = I preferred, gave preference (v. i. s. past from *faḍḍala*, form II of *faḍala* [*faḍl*], to be good, be in excess).
5. i.e., all beings of the time. The meaning here is that preference was given to the Children of Isrâ'îl in respect of the raising of Prophets and Messengers. (*'Âlamîn*, see 1:2, p. 1, n. 4).
6. ***Ittaqû***, see at 2:24, p. 12, n.12.
7. i.e., the Day of Judgement after resurrection.
8. ***Tajzî*** = she or it avails, requites, repays, rewards (v. iii. f. s. past from *jazâ* [*jazâ'*], to requite, recompense).
9. ***Yuqbalu*** = it is accepted, received (v. ii. m. s. impfct. passive from *qabila* [*qabûl* /*qubûl*], to accept).
10. ***Shafâ'ah*** = intercession (derived from *shaf'*, i.e. even, opposite of odd, and is so meant because of the joining of one to another to speak on behalf of the latter).
11. ***'Adl*** = equivalence, compensation, justice, impartiality.
12. ***Yunṣarûna*** = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr* /*nuṣûr*], to help, assist, make victorious). The *'âyah* means that none shall get any help against Allah's judgement and decree on the Day of Judgement.
13. ***Najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw* /*najâ'* /*najâh*], to make for safety, get away, to save o.s., be saved).
14. Pharaoh = title of ancient Egyptian kings. The particular Pharaoh during whose time Mûsâ was born and in whose household he grew up is stated to be Ramses II of the 19th dynasty; and the Pharaoh who came in pursuit of Mûsâ and was consequently drowned was Ramses's son Minfitah. The *'âyah* refers to the famous story of Mûsâ's escape from Egypt with the Children of Isrâ'îl and the drowning of the Pharaoh with his troops.
15. ***Yasûmûna*** = they impose, force upon, subject to (v. iii. m. pl. impfct. from *sâma* [*sawm*], to impose, inflict, to offer for sale).
16. ***Yastaḥyûna*** = they keep alive, are ashamed of (v. iii. m. pl. impfct. in form X of *ḥayiya*/ *ḥayya* [*ḥayâh*], to live. See *yastaḥyî* at 2:26, p.14, n.1).

وَفِي ذَٰلِكُم	and in that was
بَلَاءٌ مِّن رَّبِّكُمْ	a test[1] from your Lord,
عَظِيمٌ ﴿٤٩﴾	a tremendous one.[2]
وَإِذْ	50. And [recall] when
فَرَقْنَا بِكُمُ	We cleaved[3] for you[4]
الْبَحْرَ	the sea
فَأَنجَيْنَاكُمْ	and thus saved[5] you
وَأَغْرَقْنَا	and drowned[6]
آلَ فِرْعَوْنَ	the Pharaoh's people
وَأَنتُمْ تَنظُرُونَ ﴿٥٠﴾	while you were looking on.[7]
وَإِذْ	51. And [recall] when
وَاعَدْنَا مُوسَىٰ	We appointed[8] for Mûsa
أَرْبَعِينَ لَيْلَةً	forty nights;
ثُمَّ اتَّخَذْتُمُ الْعِجْلَ	then you took up[9] the calf[10]
مِن بَعْدِهِ	in his absence,
وَأَنتُمْ ظَالِمُونَ ﴿٥١﴾	and you were transgressing.[11]
ثُمَّ عَفَوْنَا عَنكُم	52. Then We forgave[12] you
مِّن بَعْدِ ذَٰلِكَ	after that
لَعَلَّكُمْ	so that you might
تَشْكُرُونَ ﴿٥٢﴾	express gratitude.[13]

1. ***Balâ'*** = trial, test, tribulation. This word is used in respect of both good and bad things. Hence the commentators interpret the clause in two different ways, namely, that either (a) the persecution by the Pharaoh was a great test or (b) the saving of you by Allah from the Pharaoh's persecution was a great favour (See Al-Ṭabarî, I, 274-275,; Ibn Kathîr, I, 128-129).

2. ***'Aẓîm*** = big, great, enormous, tremendous.

3. ***Faraqnâ*** = we cleaved, separated, divided, distinguished (v. i. pl. past from *faraqa* [*farq /furqân*], to separate, divide, distinguish).

4. ***Bi+kum*** has here the sense of *la+kum*, for you.

5. ***'Anjaynâ*** = we rescued, saved, delivered (v. i. pl. past in form IV of *najâ* [*najw/najâ'/najâh*]. See *najjayna* in the previous *'âyah*. Both the forms II and IV of *najâ* give the same meaning).

6. ***'Aghraqnâ*** = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned).

7. ***Tanẓurûna*** = you (all) see, view, gaze, look on (v. ii. m. pl. impfct. from *naẓara* [*naẓar/manẓar*], to see, to view).

8. ***Wâ'adnâ*** = we appointed, arranged (v. i. pl. past from *wâ'ada*, form III of *wa'ada* [*wa'd*] to promise). After Mûsâ had escaped with the Israelites from Egypt they demanded of him to bring down a Book from his Lord and he went to the place appointed by Allah for him for a period of forty days.

9. ***Ittakhadhtum*** = you (all) took, took up, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take, to receive).

10. i.e., the image of the calf made by Sâmiriyy for worshipping it.

11. ***Ẓâlimûn*** (sing. *ẓâlim*) = transgressors, those who cross the limits, wrong-doers (active participle from *ẓalama* [*ẓalm/ẓulm*], to cross the limits, to do wrong or injustice). The clause, "and you were transgressing", is a circumstantial expression and it means that they were committing the sin of *shirk* by taking up the calf for worshipping it. *Shirk* is described as an "enormous transgression" (*ẓulm 'aẓîm*) at 31:13.

12. ***'Afawnâ*** = we forgave, excused, effaced (v. i. pl. past from *'afâ* [*'afw/'afâ'*], to forgive, to obliterate).

13. ***Tashkurûna*** = you (all) express gratitude, be thankful (v. ii. m. pl. impfct. from *shakara* [*shukr /shukrân*] to express thanks, to be grateful).

وَإِذْ 53. And [recall] when
ءَاتَيْنَا مُوسَى We gave Mûsâ
ٱلْكِتَٰبَ وَٱلْفُرْقَانَ the Book[1] and the Furqân;[2]
لَعَلَّكُمْ so that you might
تَهْتَدُونَ ﴿٥٣﴾ receive guidance.[3]

وَإِذْ 54. And [recall] when
قَالَ مُوسَىٰ لِقَوْمِهِۦ Mûsâ said to his people:
يَٰقَوْمِ إِنَّكُمْ "O my people, verily you
ظَلَمْتُمْ أَنفُسَكُم have wronged[4] yourselves[5]
بِٱتِّخَاذِكُمُ ٱلْعِجْلَ by your taking up the calf.
فَتُوبُوٓا۟ So turn in repentance[6]
إِلَىٰ بَارِئِكُمْ to your Creator[7]
فَٱقْتُلُوٓا۟ أَنفُسَكُمْ and kill[8] yourselves.[9]
ذَٰلِكُمْ خَيْرٌ لَّكُمْ That is the better for you
عِندَ بَارِئِكُمْ in the sight of your Creator."
فَتَابَ عَلَيْكُمْ So He forgave you;
إِنَّهُۥ هُوَ ٱلتَّوَّابُ verily He is Most Forgiving,
ٱلرَّحِيمُ ﴿٥٤﴾ Most Merciful.

وَإِذْ 55. And [recall] when
قُلْتُمْ يَٰمُوسَىٰ you said: "O Mûsâ,
لَن نُّؤْمِنَ لَكَ we will not believe[10] in you

1. i.e. the *Tawrah* (*Torah*).

2. ***Furqân*** = criterion, distinguishment. It is a description of the *Tawrah* itself and is so called because in it was a distinguishment between the truth and the untruth. Another view is that the *furqân* here refers to the help and victory given to Mûsâ by rescuing and separating him and his people from the clutches of the Pharaoh (Al-Ṭabarî, I, 284-285; Ibn Kathîr, I, 130).

3. ***Tahtadûna*** = you (all) receive guidance, be on the right path (v. ii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/hudan/hidâyah*], to lead, to guide. See *muhtadîn* at p. 9, n. 8)

4. ***Ẓalamtum*** = you (all) did wrong, did injustice, transgressed (v. ii. m. pl. past from *ẓalama* [*ẓulm/ẓalm*], to do wrong. See *ẓâlimûn* at 2:51, p. 24, n. 11).

5. Because the consequences of your wrong act will ultimately fall on yourselves.

6. ***Tûbû*** = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [*tawb, tawbah*], to turn in repentance. When said of Allah it means to forgive, to restore to His grace. See *tâba* at 2:37, p. 19, n. 14).

7. ***Bâri'*** = Creator, Who creates flawlessly out of nothing.

8. ***Uqtulû*** = You (all) kill, slay (v. ii. m. pl. imperative from *qatala* [*qatl*], to kill, slay).

9. i.e., let the wrong-doers of you be killed by the innocent. The directive was given by Mûsâ, being so commanded by Allah. (Ibn Kathîr, I, 131; Al-Ṭabarî, I, 287-288).

10. ***Nu'minu*** = we believe, have faith (v. i. pl. impfct. from *âmana* [*'îmân*], from IV of *amina* [*'amn/'amân*], to be safe, feel safe. See at 2:13, p. 8, n.4).

حَتَّىٰ نَرَى ٱللَّهَ until we see[1] Allah
جَهْرَةً openly."[2]
فَأَخَذَتْكُمُ So there seized[3] you
ٱلصَّٰعِقَةُ the thunderbolt[4]
وَأَنتُمْ تَنظُرُونَ and you were gazing.[5] ﴿٥٥﴾

ثُمَّ بَعَثْنَٰكُم 56. Then We raised[6] you up
مِّنۢ بَعْدِ مَوْتِكُمْ after your death;[7]
لَعَلَّكُمْ might be that you
تَشْكُرُونَ express gratitude.[8] ﴿٥٦﴾

وَظَلَّلْنَا 57. And We cast as shade[9]
عَلَيْكُمُ ٱلْغَمَامَ over you the cloud;[10]
وَأَنزَلْنَا عَلَيْكُمُ and sent down[11] on you
ٱلْمَنَّ وَٱلسَّلْوَىٰ the *manna* and the *salwâ*[12] –
كُلُوا۟ مِن طَيِّبَٰتِ "Eat of the good things[13] of
مَا رَزَقْنَٰكُمْ what We have granted[14] you."
وَمَا ظَلَمُونَا And they did not wrong[15] Us;
وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ but they were to themselves
يَظْلِمُونَ doing wrong.[16] ﴿٥٧﴾

وَإِذْ 58. And [recall] when
قُلْنَا We said:

1. ***Narâ*** = we see, view, behold, (v. i. pl. impfct. from *ra'â* [*ra'y, ru'yah*] to see).

2. ***Jahratan*** = openly, overtly, publicly. The Children of Isrâ'îl made this demand to see Allah with their own eyes either when Mûsâ was receiving the Commandments on the Mount Sinai or when he had shown the Book to the Children of Isrâ'îl.

3. ***'Akhadhat*** = she or it took, seized, grasped (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take, to receive).

4. ***Ṣâ'iqah*** (pl. *ṣawâ'iq*) = thunderbolt, bolt of lightning. See *ṣawâ'iq* at 2:19, p. 10, n. 12.

5. ***Tanẓurûna***, see at 2:50, p. 24, n. 7.

6. ***Ba'athnâ*** = we raised up, sent out, resurrected, revived (v. i. pl. past from *ba'atha* [*ba'th*], to raise up, resurrect).

7. ***Mawt*** = death, lifelessness. It is said that they remained lifeless for a day and a night.

8. ***Tashkurûna***, see at 2:52, p. 24, n. 13.

9. ***Ẓallalnâ*** = we caused to give shade, cast as shade, screened (v. i. pl. past from *ẓallala*, form II of *ẓalla* [*ẓall/ẓulûl*], to be, to continue. In its form II and IV the verb means to shade, to screen). It is stated they were so protected from the heat of the sun either at a place called Tîh or in the open desert (Ibn Kathîr, I, 134).

10. ***Ghamâm*** (sing. *ghamâmah*) = clouds. It is so called because it covers or veils [*ghamma, ghamm*, to cover].

11 ***Anzalnâ***, see at 2:22, p. 11, n. 9; see also *'unzila* at 2:4, p. 5, n. 6.

12. ***Manna*** and ***salwâ*** are said to be respectively a honey-like substance and a kind of bird or they stand for all the good foods provided for them.

13. ***Ṭayyibât*** (fem. sing. *ṭayyibah;* mas. *ṭayyib*) = good, pleasant or agreeable things. Here it means the good and wholesome as well as the lawful things.

14. ***Razaqnâ***, see at 2:3, p. 5, n. 4.

15. ***Ẓalamû*** = they transgressed, did wrong, committed injustice (v. iii. m. pl. past from *ẓalama*. See *ẓalamtum* at 2:53, p. 25, n. 4). Even after the bestowal of so many favours on them the Children of Isrâ'îl transgressed and did wrong.

16. ***Ẓâlimîn***, see at 2:35, p. 19, n. 5.

ادْخُلُوا هَٰذِهِ الْقَرْيَةَ "Enter[1] this town[2]

فَكُلُوا مِنْهَا and eat[3] from there

حَيْثُ شِئْتُمْ whatever you wish[4]

رَغَدًا in ease and abundance;[5]

وَادْخُلُوا الْبَابَ and enter the door

سُجَّدًا making prostration,[6]

وَقُولُوا حِطَّةٌ and say "Forgiveness",[7]

نَغْفِرْ لَكُمْ We shall forgive[8] you

خَطَايَاكُمْ your sins;[9]

وَسَنَزِيدُ and shall give more[10]

الْمُحْسِنِينَ ٥٨ to the righteous.[11]

فَبَدَّلَ 59. But there substituted,[12]

الَّذِينَ ظَلَمُوا those who transgressed,[13]

قَوْلًا غَيْرَ الَّذِي a saying other than that

قِيلَ لَهُمْ said to them.

فَأَنْزَلْنَا So We sent down[14]

عَلَى الَّذِينَ ظَلَمُوا on those who transgressed

رِجْزًا مِنَ السَّمَاءِ a punishment[15] from the sky

بِمَا كَانُوا because they had been

يَفْسُقُونَ ٥٩ sinning rebelliously.[16]

Section (*Rukû'*) 7

وَإِذِ 60. And [recall] when

اسْتَسْقَىٰ مُوسَىٰ Mûsâ prayed for water[17]

1. ***Udkhulû*** = you (all) enter, go in (v. ii. m. pl. imperative from *dakhala* [*dukhûl*], to enter, to go in).
2. i.e., Bayt al-Maqdis.
3. ***Kulû*** = you (all) eat (v. ii. m. pl. imperative from *'akala* ['*akl*], to eat. See *kulâ* at 2:35, p.18, n. 9)
4. ***Shi'tum*** = you wished, wanted(v. ii. m. pl. past from *shâ'a* [*mashî'ah*], to wish. See *shi'tumâ* at 2:35, p. 19, n.2).
5. ***Raghad*** = ease and abundance; see at 2:35, p. 18, n. 10).
6. i.e. in submission to Allah and in seeking His forgiveness.
7. ***Hiṭṭah*** = a shortened form of *ḥaṭṭa 'annâ dhunûbanâ*, remove/forgive our sins.
8. ***Naghfir(u)*** = we forgive, pardon, remit (v. i. pl. impfct. from *ghafara* [*maghfirah/ ghufrân*], to forgive, to cover. The last letter is rendered voewlless because it is the consclusion of a conditional clause [*jawâb* of *sharṭ*]).
9. ***Khaṭâyâ*** (sing. *khaṭî'ah*) = sins, mistakes, faults, offences.
10. ***Nazîdu***= we increase, enhance, give more (v. i. pl. impfct. from *zâda* [*ziyâdah*], to grow, to increase).
11. ***Muḥsinîn*** (accusative/genitive of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, beneficent, charitable (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be handsome, to be good).
12. ***Baddala*** = he changed, altered (v. iii. m. s. past in form II of *badala* [*badal*], to replace). The defiant Israelites changed the words of repentance they were asked to utter substituting them for something else showing disrespect and disregard of the command of Allah.
13. ***Ẓalamû*** = they transgressed, did wrong (v. iii. m. pl. past from *ẓalama*. See at 2:57, p. 26, n. 15).
14. ***'Anzalnâ*** = we sent down. See 2: 22, p. 11, n. 9.
15. ***Rijz*** = punishment, that which confuses and consternates. It is reported that the punishment came in the form of a devastating plague.
16. ***Yafsuqûna*** = they sin wantonly, rebelliously (v. iii. m. pl. past from *fasaqa*. See *fâsiqîn* at 2:26, p. 14, n. 7).
17. ***Istasqâ*** = he prayed for water, asked for a drink (v. iii. m. s. past in form X of *saqâ* [*saqy*], to drink, to give a drink, to make someone drink).

لِقَوْمِهِۦ فَقُلْنَا	for his people, We said:
ٱضْرِب بِّعَصَاكَ	"Strike[1] with your staff[2]
ٱلْحَجَرَ	the rock."[3]
فَٱنفَجَرَتْ مِنْهُ	So there burst out[4] of it
ٱثْنَتَا عَشْرَةَ عَيْنًا	twelve springs.[5]
قَدْ عَلِمَ كُلُّ أُنَاسٍ	Each group had known
مَّشْرَبَهُمْ	their drinking spot.[6]
كُلُوا۟ وَٱشْرَبُوا۟	[We said] "Eat[7] and drink[8]
مِن رِّزْقِ ٱللَّهِ	out of Allah's provisions
وَلَا تَعْثَوْا۟	and do not cause havoc[9]
فِى ٱلْأَرْضِ	in the earth
مُفْسِدِينَ ﴿٦٠﴾	creating troubles.[10]
وَإِذْ	61. And [recall] when
قُلْتُمْ يَٰمُوسَىٰ	you said: "O Mûsâ,
لَن نَّصْبِرَ عَلَىٰ	we shall not put up with[11]
طَعَامٍ وَٰحِدٍ	one [kind of] food.
فَٱدْعُ لَنَا رَبَّكَ	So ask[12] for us your Lord
يُخْرِجْ لَنَا	that He brings[13] forth for us
مِمَّا تُنۢبِتُ ٱلْأَرْضُ	of what the earth grows[14] –
مِنۢ بَقْلِهَا	of its vegetables
وَقِثَّآئِهَا	and its cucumbers,
وَفُومِهَا	and its garlic[15]

1. ***Idrib*** = you strike, hit, beat (v. ii. m. s. imperative from *ḍaraba* [*ḍarb*], to beat, to strike).
2. ***'Aṣâ*** (pl. *'uṣîy, 'iṣîy, a'ṣin*) = staff, stick, rod.
3. ***Hajar*** (pl. *ahjâr, ḥijârah*) = stone, rock. It is said that it was a stone form the Mount Sinai.
4. ***Infajarat*** = she or it burst out, exploded, erupted (v. iii. f. s. past from *infajara*, form VII of *fajara* [*fajr*], to break up, to cleave). It is a very effective style of narration in the Qur'ân that it keeps something unsaid to be understood by the result which is emphasized. Here it is kept silent that Mûsâ abided by the command and struck the rock with his staff as commanded. Hence there burst out the 12 springs by Allah's will and design.
5. ***'Ayn*** (pl. *'uyûn, a'yun*) = spring, fountain, eye, source, scout. The twelve springs were for the 12 tribes of the Israelites. It is said that the stone was square in shape and that three springs came out from each of its four sides. The incident took place at Al-Tih in the Sinai peninsula (Ibn Kathîr, I, 143).
6. ***Mashrab*** (pl. *mashârib*) = drinking place, drink, drinking trough.
7. ***Kulû*** , see at 2:58, p. 27, n. 1.
8. ***Ishrabû*** = you (all) drink (v. ii. m. pl. imperative from *shariba* [*shurb, mashrab*], to drink, sip).
9. **Lâ *Ta'thaw*** = you (all) do not cause disaster, havoc (v. ii. m. pl. imperative {prohibition} from *'âtha* [*'ayth*], to create disaster, cause havoc).
10. ***Mufsidîn*** (accusative /genitive of *mufsidûn*, sing. *mufsid*) = trouble-makers, disturbers; active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See *mufsidûn* at 2:12, p. 8, n. 1).
11. ***Naṣbiru*** = we bear with patience, persevere, endure, put up with (v. i. pl. impfct., from *ṣabara* [*ṣabr*], to be patient, to fetter, bind).
12. ***Ud'u*** = you call, pray, invite (v. ii. m. s. imperative from *da'â* [*du'â'*], to call, to summon).
13. ***Yukhriju*** = he brings out, produces (v. iii. m. s. imperative from *'akhraja*, form IV of *kharaja* [*khurûuj*], to come out. See 2:22, p. 11, n. 12).
14. ***Tunbitu*** = she or it causes to sprout, makes grow, germinates (v. iii. f. s. impfct. from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout).
15. ***Fûm*** = garlic or wheat.

وَعَدَسِهَا وَبَصَلِهَا	its lentils, and its onions."
قَالَ	He said:
أَتَسْتَبْدِلُونَ	"Will you take in exchange[1]
الَّذِي هُوَ أَدْنَىٰ	that which is inferior[2]
بِالَّذِي هُوَ خَيْرٌ	for that which is better?
اهْبِطُوا مِصْرًا	Get down[3] to any town,
فَإِنَّ لَكُم	you shall have
مَّا سَأَلْتُمْ	what you have asked[4] for."
وَضُرِبَتْ	And there were struck[5]
عَلَيْهِمُ	over them
الذِّلَّةُ وَالْمَسْكَنَةُ	ignominy[6] and poverty;[7]
وَبَاءُو	and they came back[8]
بِغَضَبٍ مِّنَ اللَّهِ	with the wrath[9] of Allah.
ذَٰلِكَ بِأَنَّهُمْ	That was so because they
كَانُوا يَكْفُرُونَ	used to disbelieve[10]
بِآيَاتِ اللَّهِ	in Allah's revelations
وَيَقْتُلُونَ النَّبِيِّينَ	and to kill the Prophets[11]
بِغَيْرِ الْحَقِّ	without justice –
ذَٰلِكَ بِمَا	that was so because they
عَصَوا	rebelled[12]
وَّكَانُوا يَعْتَدُونَ	and went on transgressing.[13]
٦١	

1. ***Tastabdilûna*** = you (all) barter, take in exchange, (v. ii. m. pl. impfct. from *istabdala*, form X of *badala*. See *baddala* at 2:59, p. 27, n.12).

2. ***'Adnâ*** = inferior, lower, nearer, closer, closest. Elative form of *dânin*.

3. ***Ihbiṭû*** = you (all) get down, descend, land, alight (v. ii. m. pl. imperative from *habaṭa* [*hubûṭ*], to get down, descend. See 2:37/38, p. 19, n. 8).

4. ***Sa'altum*** = you (all) asked, implored, abjured (v. ii. m. pl. past from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore).

5. ***Ḍuribat*** = it or she was struck, beaten, hit (v. iii. f. s. past passive from *ḍaraba* [*ḍarb*], to hit, strike, beat. See *iḍrib* at 2:60, p. 28, n. 1).

6. ***Dhillah*** = lowliness, depravity, ignominy, humiliation, degradation, debasement.

7. ***Maskanah*** = poverty, misery.

8. ***Bâ'û*** = they returned, came aback (v. iii. m. pl. past from *bâ'a* [*baw'*], to come back, to return).

9. ***Ghaḍab*** = wrath, fury, anger, indignation.

10. ***Yakfurûna*** = they disbelieved, turned ungrateful, denied (v. iii.m.pl.impfct.from *kafara* [*kufr*], to disbelieve, to cover. See *kafarû* at 2:6, p. 6, n. 1).

11. ***Yaqtulûna*** = they kill, slay, murder (v. iii. m. pl. impfct. from *qatala* [*qatl*], to kill, slay. See *uqtulû* at 2:24, p. 25, n. 8). They killed the Prophets like Zakariyyâ and Yaḥyâ.

12. ***'Aṣaw*** = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to rebel, to oppose, to disobey, to defy).

13. ***Ya'tadûna*** = they transgressed, crossed the limits, overstepped (v. iii. m. pl. impfct. from *i'tadâ*, form VIII *'adâ* [*'adw*], to run, dash, gallop).

Section (*Rukû'*) 8

إِنَّ ٱلَّذِينَ ءَامَنُوا 62. Verily those who believe
وَٱلَّذِينَ هَادُوا and those who were Jews,[1]
وَٱلنَّصَـٰرَىٰ and the Christians[2]
وَٱلصَّـٰبِـِٔينَ and the Sâbians[3]–
مَنْ ءَامَنَ بِٱللَّهِ whosoever believed in Allah
وَٱلْيَوْمِ ٱلْـَٔاخِرِ and the Last Day
وَعَمِلَ صَـٰلِحًا and did good deeds,
فَلَهُمْ أَجْرُهُمْ they shall have their reward[4]
عِندَ رَبِّهِمْ with their Lord;
وَلَا خَوْفٌ عَلَيْهِمْ and no fear[5] shall be on them
وَلَا هُمْ يَحْزَنُونَ ٦٢ nor shall they grive.[6]

وَإِذْ 63. And [recall] when
أَخَذْنَا مِيثَـٰقَكُمْ We took[7] your covenant[8]
وَرَفَعْنَا فَوْقَكُمُ and raised[9] above you
ٱلطُّورَ the Mount Sinai [saying];
خُذُوا "Take[10]
مَآ ءَاتَيْنَـٰكُم what We have given you,
بِقُوَّةٍ holding firmly,[11]
وَٱذْكُرُوا and remember[12]
مَا فِيهِ what is therein,
لَعَلَّكُمْ so that you might
تَتَّقُونَ ٦٣ save yourselves."[13]

1. ***Hâdû*** = they became Jews (v. iii. m. pl. past from *hâda*, to embrace *yahûdiyyah* (Judaism), to seek forgiveness. The Jews are called *Yahûds* in Arabic after Yahûdhâ, the eldest son of Ya'qûb (Jacob).

2. ***Naṣârâ*** (sing. *naṣrân, naṣrâniyy*) = Christians.

3. ***Ṣâbi'în*** (accusative /genitive of *ṣâbi'ûn*, sing. *ṣâbi'*) = The Sâbians were a religious group who were neither Jews nor Christians, but they believed in Allah and used to perform prayers and keep fast. For this reason the Makkan unbelievers sometimes called the Prophet and the Muslims Sâbians (Ibn Kathîr, I, 149).

4. ***'Ajr*** (pl. *'ujûr*) = pay, recompense, reward, remuneration, wages.

5. ***Khawf*** = fear, dread. See 2:38, p. 20, n. 3.

6. ***Yaḥzanûna*** = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve, be sad. See 2:38, p. 20, n. 4).

The *'âyah* speaks of such Jews and Christians as were true believers and followers of their respective Prophets till the advent of Prophet Muhammad (p.b.h.). After his coming it became incumbent to believe in his Messengership and in the Qur'ân. The *'âyah* should be understood along with 3:85 which says: "Whoever seeks a *dîn* other than Islam, it shall not be accepted of him..." (Ibn Kathîr, I, 147).

7. ***'Akhadhnâ*** = we took, received, (v. i. pl. past from *'akhadha* [*'akhdh*], to take).

8. ***Mîthâq*** (pl. *mawâthiq*) = covenant, pact, agreement, contract.

9. ***Rafa'nâ*** = we raised, lifted up, hoisted up (v. i. pl. past from *rafa'a* [*raf'*], to raise, to lift up). The mountain was lifted up and held like a canopy over them, as mentioned again in 7:171.

10. ***Khudhû*** = you all take, receive (v. ii. m. pl. imperative from *'akhadha*, see n. 7 above. The command "take" here means accept the commandments and injunctions by adhering firmly to them and carrying them out faithfully.

11. ***Bi+quwwah*** = with force, i.e., firmly.

12. ***Udhkurû*** = you (all) remember, keep in mind. See at 2:40, p. 20, n. 10.

13. i.e., you might save yourselves from troubles and difficulties in this world and from punishment and retribution in the hereafter. ***Tattaqûna*** = you (all) be on your guard, save or protect yourselves (v. ii. m. pl. impfct. from *ittaqâ*, see at 2:21, p. 11, n. 6).

ثُمَّ تَوَلَّيْتُم	64. Then you turned back[1]
مِّنۢ بَعْدِ ذَٰلِكَ	after that;
فَلَوْلَا	and had there not been
فَضْلُ ٱللَّهِ عَلَيْكُمْ	Allah's grace on you,
وَرَحْمَتُهُۥ	and His mercy,
لَكُنتُم	you would surely have been
مِّنَ ٱلْخَٰسِرِينَ ٦٤	of those incurring loss.[2]
وَلَقَدْ عَلِمْتُمُ	65. You indeed knew[3]
ٱلَّذِينَ ٱعْتَدَوْا۟	those that transgressed[4]
مِنكُمْ	from among you
فِى ٱلسَّبْتِ	in the matter of the Sabbath.
فَقُلْنَا لَهُمْ	So We said to them:
كُونُوا۟ قِرَدَةً	"Be you all apes,[5]
خَٰسِـِٔينَ ٦٥	despicably banished."[6]
فَجَعَلْنَٰهَا	66. Thus We made[7] it
نَكَٰلًا	an exemplary punishment[8]
لِّمَا بَيْنَ يَدَيْهَا	for those that co-existed[9]
وَمَا خَلْفَهَا	and those that succeeded;[10]
وَمَوْعِظَةً	and a lesson[11]
لِّلْمُتَّقِينَ ٦٦	for the godfearing.[12]

1. ***Tawallaytum*** = you (all) turned back, turned away, refrained (v. ii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near, to lie next; also to be a friend, to be in charge of).

2. ***Khâsirîn*** (accusative/genitive of *khâsirûn*, sing. *khâsir*) = losers, those incurring loss (active participle from *khasara*. See *khâsirûn* at 2:27, p. 15, n. 4).

3. ***'Alimtum*** = you (all) knew, were aware of (v. ii. m. pl. past from *'alima* [*'ilm*], to know. See *ya'lamûna* at 2:13, p. 8, n. 6 and *ta'lamûna* at 2:22, p.12, n. 5).

4. ***I'tadaw*** = they transgressed, crossed the limits (v. iii. m. pl. past from *i'tadâ*, form VIII of *'adâ*. See *Ya'tadûna* at 2:61, p. 29, n. 13).

5. ***Qiradah*** (sing. *qird*) = monkeys, apes.

6. ***Khâsi'în*** (accusative/genitive of *khâsi'ûn*, sing. *khâsi'*) = the banished ones, those driven away, outcast (active participle from *khasa'a* [*khas'*], to chase away).

The reference, as clearly mentioned at 7:163, is to a Jewish community living on the sea-shore. On the Sabbath day there used to come up to them fish (or whales) from the sea raising their heads; but on other days they did not so come. The Jewish community violated the Sabbath day by killing the fish on the Sabbath day. Hence they were disgraced and turned into apes and were thus made a warning example for their contemporaries as well as successors, as mentioned in the following *'âyah*.

7. ***Ja'alnâ*** = we made, set, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to put. See *yaj'alûna* at 2:19, p. 10, n. 9 and *Lâ taj'alû* at 2:22, p. 12, n. 3).

8. ***Nakâl*** = exemplary punishment, warning example, warning.

9. ***Byna yaday+hâ*** = in front of them, before them, in their presence.

10. ***Khalf*** = back, behind, coming after, successors.

11. ***Maw'izah*** (pl. *mawâ'iz*) = lesson, exhortation, counsel.

12. ***Muttaqîn*** (accusative/genitive of *muttaqûn*, sing. *muttaqin*) = god-fearing, those who be on their guard against the displeasure of Allah. See at 2:2, p. 4, n.4).

وَإِذْ	67. And [recall] when
قَالَ مُوسَىٰ لِقَوْمِهِۦٓ	Mûsâ said to his people:
إِنَّ ٱللَّهَ يَأْمُرُكُمْ	"Verily Allah commands[1] you
أَن تَذْبَحُوا۟ بَقَرَةً	that you slaughter[2] a cow."
قَالُوٓا۟	They said:
أَتَتَّخِذُنَا	"Are you making[3] of us
هُزُوًا	a laughing-stock?"[4]
قَالَ	He said:
أَعُوذُ بِٱللَّهِ	"I take refuge[5] with Allah
أَنْ أَكُونَ	lest I should be
مِنَ ٱلْجَٰهِلِينَ ﴿٦٧﴾	of the ignorant ones."[6]
قَالُوا۟	68. They said:
ٱدْعُ لَنَا رَبَّكَ	"Ask for us your Lord
يُبَيِّن لَّنَا	that He clarify[7] for us
مَا هِىَ	how she should be."
قَالَ إِنَّهُۥ يَقُولُ	He said: "Verily He says
إِنَّهَا بَقَرَةٌ	that she should be a cow
لَّا فَارِضٌ	neither old[8]
وَلَا بِكْرٌ	nor virgin,[9]
عَوَانٌۢ بَيْنَ ذَٰلِكَ	middling[10] between that.
فَٱفْعَلُوا۟	So you do
مَا تُؤْمَرُونَ ﴿٦٨﴾	what you are commanded."[11]

1. ***Ya'muru*** = he orders, commands, bids, instructs (v. iii. m. s. impfct. from *'amara* [*'amr*], to order, command).

Here is mentioned the incident of the cow after which the *sûrah* has been named *al-Baqarah;* and here again the upshot is mentioned before the background which is alluded to in the succeeding *'âyah.* A quarrel broke out between two rival groups of the Israelites over the murder of a person, each group hurling the blame for the murder on the other. Ultimately the matter was referred to Mûsa for finding out the murderer. He prayed to Allah for guidance and received *wahy* directing the slaughtering of a cow for finding out the truth. How the Israelites took the command and how the truth was brought out by this means is described in the following few *'âyahs.* (See Ibn Kathîr, I, pp. 154-157 for various versions of the report about the incident).

2. ***Tadhbahû(na)*** = you (all) slaughter (v. ii. m. pl. impfct. from *dhabaha* [*dhabh*], to slaughter, kill. The final *nûn* is dropped because of the particle *'an* coming before it.

3. ***Tattakhidhu*** = you take, take up, adopt (v. ii. m. s. impfct. from *ittakhadha,* form VIII of *'akhadha.* See *ittakhadhtum* at 2:51, p. 24, n. 9). The Israelites could not understand the implication of the command. So they thought that Mûsâ was making a fun of them.

4. ***Huzuwan (huzu')*** = in mockery, in ridicule, as a laughing stock.

5. ***'A'ûdhu*** = I take refuge, seek protection (v. i. s. impfct. from *'âdha* [*'awdh/'iyâdh/ma'âdh*], to take refuge, to seek protection).

6. ***Jâhilîn*** (accusative/genitive of *jâhilûn,* sing. *jâhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant).

7. ***Yubayyinu*** = he makes clear, clarifies, elucidates (v. iii. m. s. impfct. from *bayyana,* form II of *bâna* [*bayân*], to be clear, evident).

8. ***Fâriḍ*** = old, advanced in age.

9. ***Bikr*** (pl. *abkâr*) = first-born, virgin.

10. ***'Awân*** = intermediate between, middling, of middle age.

11. ***Tu'marûna*** = you (all) are commanded, bidden, ordered (v. ii. m. pl. impfct. passive from *'amara.* See *ya'muru* at n. 1 above).

قَالُوا 69. They said:

ٱدْعُ لَنَا رَبَّكَ "Ask for us your Lord

يُبَيِّن لَّنَا that He describe for us

مَا لَوْنُهَا what her colour[1] should be."

قَالَ إِنَّهُۥ يَقُولُ He said: "Verily He says

إِنَّهَا بَقَرَةٌ صَفْرَآءُ that it should be a yellow cow

فَاقِعٌ لَّوْنُهَا bright[3] in colour,

تَسُرُّ ٱلنَّٰظِرِينَ pleasing[4] the on-lookers." (٦٩)

قَالُوا 70. They said:

ٱدْعُ لَنَا رَبَّكَ "Ask for us your Lord

يُبَيِّن لَّنَا that He describe for us

مَا هِيَ how she should be;

إِنَّ ٱلْبَقَرَ for the cows

تَشَٰبَهَ عَلَيْنَا look all alike[5] to us;

وَإِنَّآ إِن شَآءَ ٱللَّهُ and indeed we, Allah willing,

لَمُهْتَدُونَ shall receive guidance.[6] (٧٠)

قَالَ إِنَّهُۥ يَقُولُ 71. He said: "Verily He says

إِنَّهَا بَقَرَةٌ that it should be a cow

لَّا ذَلُولٌ not trained[7]

تُثِيرُ ٱلْأَرْضَ to till[8] the earth

وَلَا تَسْقِى ٱلْحَرْثَ or to water[9] the cultivation,[10]

1. ***Lawn*** (pl. *alwân*) = colour.

2. ***Ṣafrâ'*** (fem. of *'aṣfar*) = yellow.

3. ***Fâqi'*** = bright, intense (active participle from *faqa'a* [*faq'/fuqû'*], to burst, explode).

4. ***Tasurru*** = it or she pleases, makes happy, delights, gladdens (v. iii. f. s. impfct. from *sarra* [*surûr/tasirrah/masarrah*], to make happy, to gladden).

5. ***Tashâabaha*** = it or he resembled, looked alike, was similar (v. iii. m. s. past in form VI of the root *shibh/shabah*.

6. ***Muhtadûn*** (pl. of *muhtadin*) = those on the right track, recipients of guidance. See *muhtadîn* at 2:16, p. 9, n. 8.

7. ***Dhalûl*** (pl. *dhulal*) = docile, tamed, trained.

8. ***Tuthîru*** = it or she agitates, stirs, upturns , tills (v. iii. f. s. impfct. from *'athâra*, form IV of *thâra* [*thawr*], to be stirred, roused).

9. ***Tasqî*** = she or it gives a drink, waters, irrigates (v. iii. f. s. impfct. from *saqâ* [*saqy*], to give a drink).

10. ***Harth*** = tillage, arable land, tilth, cultivation.

مُسَلَّمَةٌ free from defects,[1]

لَّا شِيَةَ فِيهَا having no blemish[2] in her."

قَالُوا They said:

الْـَٔـٰنَ جِئْتَ "Now you have come up

بِالْحَقِّ with the truth."

فَذَبَحُوهَا Then they slaughtered[3] her,

وَمَا كَادُوا but they were about[4] not to

يَفْعَلُونَ ﴿٧١﴾ do [it].

Section (*Rukû'*) 9

وَإِذْ 72. And [recall] when

قَتَلْتُمْ نَفْسًا you killed[5] a person

فَادَّارَأْتُمْ فِيهَا and quarrelled[6] about it;

وَاللَّهُ مُخْرِجٌ but Allah brought to light[7]

مَّا كُنتُمْ تَكْتُمُونَ ﴿٧٢﴾ what you were concealing.[8]

فَقُلْنَا 73. So We said :

اضْرِبُوهُ "Strike[9] him [the dead man]

بِبَعْضِهَا with a part of her [the cow].

كَذَٰلِكَ يُحْيِي اللَّهُ Thus Allah brings to life[10]

الْمَوْتَىٰ the dead

وَيُرِيكُمْ آيَاتِهِ and shows you His signs

لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾ so that you understand.[11]

1. ***Musallamah*** (mas. *musallam*) = flawless, free from defects, unblemished. Passive participle from *sallama*, form II of *salima* [*salâmah/salâm*], to be safe and sound.

2. ***Shiyah*** (pl. *shiyât*) = flaw, spot, defect, blemish.

3. ***Dhabaḥû*** = they slaughtered (v. iii. m. pl. past from *dhabaḥa*. See *tadhbaḥû* at 2:67, p. 32, n.2).

4. ***Kâdû*** = they were about, on the point of, almost (v. iii. m. pl. past from *Kâda* [*kawd*]), to be on the point of). The account illustrates the recalcitrance of the Israelites under Mûsâ. The command to slaughter a cow was intended not only to expose the murderer by means of a miracle at the hand of Mûsâ but also, perhaps, to disenchant the Israelites with the cow as an animal which they had worshipped in his absence (*Tafsîr al-Mâwardî*, I, 137).

5. ***Qataltum*** = you (all) killed, murdered (v. ii. m. pl. past from *qatala*. See *taqtulûna* at 2:61, p. 29, n. 11; and *uqtulû* at 2:24, p. 25, n. 8).

6. ***Iddâra'tum*** = you (all) disputed, contended, quarrelled, defended yourselves against one another (v. ii. m. pl. past from *iddâra'a*, form VI of *dara'a* [*dar'*], to avert, ward off).

7. ***Mukhrij*** (pl. *mukhrijûn*) = one who brings out, brings to light, exposes, produces (active participle from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 2:22, p. 11, n. 12).

8. ***Taktumûna*** = you (all) conceal, keep secret (v. ii. m. pl. past from *katama*. See at 2:33, p. 18, n. 2).

9. ***Iḍribû*** = you (all) strike, hit (v. ii. m. pl. imperative from *ḍaraba*. See *iḍrib*, at 2:60, p. 28, n.1; and *yaḍribu* at 2:26, p. 14, n. 2).

10. ***Yuḥyî*** = he brings to life, gives life (v. iii. m. s. past from *'aḥyâ*, from IV of *ḥayiya*. See *yastaḥyî* at 2:16, p. 14, n. 1). Here again the sequence is left to be understood from the result. The Israelites struck the dead man with a piece of the slaughtered cow and he instantly came to life, stood up and, on being asked who had killed him, pointed out the man and then fell dead again.

11. i.e., you may thus understand that likewise Allah will bring you back to life on the Day of Resurrection. ***Ta'qilûna*** = you (all) understand, realize (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to have reason, intelligence. See at 2:44, p. 22, n. 9).

ثُمَّ قَسَتْ قُلُوبُكُم	74. Then your hearts stiffened[1]
مِّنۢ بَعْدِ ذَٰلِكَ	after that,
فَهِيَ كَٱلْحِجَارَةِ	so they were like stones
أَوْ أَشَدُّ قَسْوَةً	or even harder[2] in stiffness;[3]
وَإِنَّ مِنَ ٱلْحِجَارَةِ	for, of stones there indeed is
لَمَا يَتَفَجَّرُ مِنْهُ	that from which gush out[4]
ٱلْأَنْهَٰرُ	the rivers;
وَإِنَّ مِنْهَا	and of them there indeed is
لَمَا يَشَّقَّقُ	that which splits[5]
فَيَخْرُجُ مِنْهُ ٱلْمَآءُ	and water comes out[6] of it;
وَإِنَّ مِنْهَا	and of them there indeed is
لَمَا يَهْبِطُ	that which falls down[7]
مِنْ خَشْيَةِ ٱللَّهِ	out of the fear[8] of Allah.
وَمَا ٱللَّهُ بِغَٰفِلٍ	And Allah is not unmindful
عَمَّا تَعْمَلُونَ ۝٧٤	of what you do.
۞ أَفَتَطْمَعُونَ	75. Do you crave for[9]
أَن يُؤْمِنُوا۟ لَكُمْ	that they will believe you
وَقَدْ كَانَ	while there already is
فَرِيقٌ مِّنْهُمْ	a group[10] of them who
يَسْمَعُونَ	hear
كَلَٰمَ ٱللَّهِ	Allah's word
ثُمَّ يُحَرِّفُونَهُۥ	and then alter[11] it
مِنۢ بَعْدِ مَا عَقَلُوهُ	after they had understood[12] it;

1. ***Qasat*** = she or it became harsh, hard, stern, stiff (v. iii. f. s. past from *qasâ* [*qaswah* / *qasâwah]*, to be hard, stern).

2. ***'Ashadd*** = harder, severer, worse, more intense. Elative form of ***shadîd***.

3. ***Qaswah*** = hardness.

4. ***Yatafajjaru*** = he or it erupts, gushes out, bursts out, breaks forth (v. iii. m. s. impfct. from *tafajjara*, form V of *fajara* [*fajr*], to break, to cleave. See *infajarat* at 2:60, p. 28, n 4).

5. ***Yashshaqqaqu*** (originally *yatashaqqaqu*) = he or it splits, cleaves, breaks (v. iii. m. s. impfct. from *tashaqqaqa*, form V of *shaqqa* [*shaqq*], to split, to cleave).

6. ***Yakhruju*** = he or it comes out, goes out, emerges (v. iii. m. s. impfct. from *kharaja* [*khurûj*], to come out, to go out. See *'akhraja* at 2:22, p. 11, n. 12).

7. ***Yahbiṭu*** = he or it falls, descends, comes down, settles (v. iii. m. s. impfct. from *habaṭa* [*hubûṭ*], to come down, go down. See *ihbiṭû* at 2:37, p. 19, n. 8).

8. ***Khashyah*** = fear, dread.

9. ***Taṭma'ûna*** = you (all) covet, desire, crave for (v. ii. m. pl. impfct. from *ṭama'a* [*ṭama'*], to covet, to desire).

10. ***Farîq*** (pl. *furûq/afriqah*) = group, band, company, faction.

11. ***Yuḥarrifûna*** = they (all) alter, change, distort, tamper with, corrupt, twist (v. iii. m. pl. impfct. from *ḥarrafa*, form II of *ḥarafa* [*ḥarf*], to deflect, to bend).

12. ***'Aqalû*** = they (all) understood, realized (v. iii. m. pl. past from *'aqala* [*'aql*], to understand, to be endowed with reason).

وَهُمْ يَعْلَمُونَ and they know [it].

وَإِذَا لَقُوا ﴿٧٥﴾ 76. When they meet[1]

الَّذِينَ آمَنُوا those who believe

قَالُوا آمَنَّا they say: "We believe";

وَإِذَا خَلَا and when they go privately[2]

بَعْضُهُمْ إِلَىٰ بَعْضٍ one to the other,

قَالُوا أَتُحَدِّثُونَهُم they say: "Do you tell them[3]

بِمَا فَتَحَ اللَّهُ what Allah has disclosed[4]

عَلَيْكُمْ to you,[5]

لِيُحَاجُّوكُم that they may contest[6] you

بِهِ عِندَ رَبِّكُمْ therewith before your Lord?

أَفَلَا تَعْقِلُونَ ﴿٧٦﴾ Do you not understand?"[7]

أَوَلَا يَعْلَمُونَ 77. Do they not know

أَنَّ اللَّهَ يَعْلَمُ that Allah knows

مَا يُسِرُّونَ what they hide[8]

وَمَا يُعْلِنُونَ ﴿٧٧﴾ and what they disclose?[9]

وَمِنْهُمْ 78. And among them are

أُمِّيُّونَ illiterate ones[10]

لَا يَعْلَمُونَ who do not know the Book

الْكِتَابَ

إِلَّا أَمَانِيَّ except fond desires;[11]

وَإِنْ هُمْ and they do nought

1. ***Laqû*** = they met, came across encountered (v. iii. m. pl. past from *laqiya* [*liqâ'*/ *luqyân*/ *luqyah*/ *luqan*], to meet. See at 2:13, p. 8, n. 7).

2. ***Khalâ*** = he or it became empty, became alone, went privately (v. iii. m. s. past from *khulûw/khalâ'*. See *khalaw* at 2:14, p. 8, n. 8).

3. ***Tuḥaddithûna*** = you (all) tell, speak about, relate (v. ii. m. pl. impfct. from *ḥaddatha*, form II of *ḥadatha* [*ḥudûth*], to happen, occur).

4. ***Fataḥa*** = he or it opened, disclosed, conquered (v. iii. m. s. past from *fatḥ*, to open).

5. i.e., about the coming of the last Prophet and his description in the *Tawrah*.

6. ***Yuḥâjjû*** (originally *yuḥâjjûna*) = they (all) dispute, debate, argue, contest (v. iii. m. pl. impfct. form *ḥâjja*, form III of *ḥajja* [*ḥajj/ḥijj*], to defeat, to overcome, to intend, to aim at. The terminal *nûn* is dropped because of the particle *lâm* having the sense of *kay* coming before the verb).

7. ***Ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason, to detain, arrest. See at 2:73, p. 34, n. 11).

8. ***Yusirrûna*** = they (all) hide, conceal, keep secret (v. iii. m. pl. impfct. from *'asarra*, form IV of *sarra* [*surûr/tasirrah/masarrah*], to gladden, to delight).

9. ***Yu'linûna*** = they (all) declare, disclose, make known (v. iii. m. pl. impfct. from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be or become known, evident).

10. ***'Ummiyyûn*** (sing. *'ummiyy*) = illiterate, uneducated, unlettered, unscriptured; from *'umm*, mother. Hence *'ummiyy* also means maternal, motherly.

11. i.e., the fond hopes and desires roused by the rabbis and religious leaders among the innocent ones of the Jews. ***'Amâniyy*** (sing. *'umniyah*) = desires, vain expectations, fond hopes, whims, fancies. Two of those fond hopes are mentioned in the following *'âyahs*, namely, that they will not be in hell except for a few numbered days and that theirs is the eternal bliss in the heaven exclusively of all other people.

إِلَّا يَظُنُّونَ ﴿٧٨﴾ but conjecture.[1]

فَوَيْلٌ لِّلَّذِينَ 79. So woe[2] to those who

يَكْتُبُونَ الْكِتَٰبَ write[3] the book

بِأَيْدِيهِمْ with their hands,[4]

ثُمَّ يَقُولُونَ then say:

هَٰذَا مِنْ عِندِ اللَّهِ "This is from Allah",

لِيَشْتَرُوا بِهِ in order to buy[5] therewith

ثَمَنًا قَلِيلًا a little value.

فَوَيْلٌ لَّهُم So woe to them

مِّمَّا كَتَبَتْ أَيْدِيهِمْ for what their hands wrote[6]

وَوَيْلٌ لَّهُم and woe to them

مِّمَّا يَكْسِبُونَ ﴿٧٩﴾ for what they acquire.[7]

وَقَالُوا 80. And they say:

لَن تَمَسَّنَا النَّارُ "The fire shall not touch[8] us

إِلَّا أَيَّامًا except for days

مَّعْدُودَةً limited in number."

قُلْ أَتَّخَذْتُمْ Say: "Have you taken[9]

عِندَ اللَّهِ عَهْدًا with Allah a covenant[10] –

فَلَن يُخْلِفَ اللَّهُ for Allah never breaks[11]

عَهْدَهُ His covenant –

أَمْ تَقُولُونَ عَلَى اللَّهِ or do you say against Allah

مَا لَا تَعْلَمُونَ ﴿٨٠﴾ what you do not know?[12]

1. ***Yaẓunnûna*** = they suppose, conjecture, think; also they firmly believe, have conviction (v. iii. m. pl. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. It is one of many words in Arabic that bear opposite senses. See at 2:46, p. 22, n. 14).

2. ***Wayl*** = woe, distress, the deepest depth of ruin and degradation.

3. ***Yaktubûna*** = they (all) write, inscribe (v. iii. m. pl. impfct. from *kataba* [*kitâbah*], to write. The *'âyah* states that some of the learned ones of the Jews not only misinterpreted but also changed the wording and made additions and alterations in the text of the Scripture.

4. ***'Aydin*** (sing. *yad*) = hands.

5. ***Yashtarû*** (originally *yashtarûna*) = they all sell/buy (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shirâ'/shiran*], to buy, to sell. The terminal *nûn* is dropped because of the particle *lâm* having the sense of *kay* coming before the verb. See *ishtarawû* at 2:16, p. 9, n. 5).

6. ***Katabat*** = she wrote (v. iii. f. s. past from *kataba* [*kitâbah*], to write. See n. 3 above).

7. ***Yaksibûna*** = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire). The *'âyah* speaks of two kinds of wrong: (a) making alterations and additions in the scripture and (b) making a gain out of such acts. So due punishment will be meted out for both offences.

8. ***Tamassa***[*u*] = she or it touches, feels (v. iii. f. s. impfct. from *massa* [*mass/masîs*], to feel, to touch).

9. ***'A +Ittakhadhtum*** = Did you (all) take, take up, adopt (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take, to receive. See at 2:51, p. 24, n. 9).

10. ***'Ahd*** (pl. *'uhûd*) = covenant, pledge, pact, contract, treaty, commitment. See at 2:27, p. 14, n. 9).

11. ***Yukhlifu*** = he breaks, fails to keep, goes back on his word (v. iii. m. s. impfct. from *'akhlafa*, from IV of *khalafa* [*khalf/khulûf*] to lag behind, to come after, to succeed, to change, to become bad).

12. ***Ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl., imperfect from *'alima*, to know. See at 2:42, p. 21, n. 10).

بَلَىٰ مَن كَسَبَ	81. O yes;[1] whoever earns[2]
سَيِّئَةً	a sin[3]
وَأَحَٰطَتْ بِهِۦ	and there encircle[4] him
خَطِيٓـَٔتُهُۥ	his sins,
فَأُولَٰٓئِكَ	such ones will be
أَصْحَٰبُ ٱلنَّارِ	the inmates of[5] the fire;
هُمْ فِيهَا	they in there
خَٰلِدُونَ ﴿٨١﴾	will abide for ever.[6]
وَٱلَّذِينَ ءَامَنُوا۟	82. And those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds,
أُو۟لَٰٓئِكَ	such ones will be
أَصْحَٰبُ ٱلْجَنَّةِ	the inmates of the Garden;
هُمْ فِيهَا	they in there
خَٰلِدُونَ ﴿٨٢﴾	shall abide for ever.

Section (Rukû') 10

وَإِذْ	83. And [recall] when
أَخَذْنَا	We took
مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ	the covenant[7] of Banû Isrâ'îl:
لَا تَعْبُدُونَ	"You shall not worship[8]
إِلَّا ٱللَّهَ	anyone except Allah;
وَبِٱلْوَٰلِدَيْنِ إِحْسَانًا	and shall do good[9] to parents
وَذِى ٱلْقُرْبَىٰ	and to near relations,[10]

1. ***Balâ*** = o yes. It is generally used in reply to a negative assertion, such as: "Am I not your Lord? O yes (*balâ*), You are."

2. ***Kasaba*** = he earned, acquired (v. iii. m. s. past from *kasb*, to acquire. See *yaksibûna* at 2:79, p. 37, n. 7).

3. ***Sayyi'ah*** (pl. *sayyi'ât*)= sin, offence, misdeed.

4. i.e., he is so engrossed in his sins that there is no way of his getting out and reforming himself. ***'Aḥâṭat*** = she or it encircled, closed in on, surrounded, (v. iii. f. s. past from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ, ḥîṭah/ḥiyâṭah*], to guard, watch over, have the custody, encompass).

5. ***'Aṣḥâb*** (sing. *ṣâḥib*) = companions, owners, associates, given to, inmates, inhabitants, dwellers.

6. ***Khâlidûn*** (sing. *khâlid*) = living or remaining forever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 2:25, p. 13, n. 14.

7. ***Mîthâq*** (pl. *mawâthîq*) = covenant, contract, pact, treaty, agreement. See at 2:63, p. 30, n. 8.

8. ***Ta'budûna*** = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah, 'ubûdiyyah*], to worship, serve. See *na'budu* at 1:5, p. 2, n.1; and *u'budû* at 2:21, p. 11, n. 2).

9. ***'Iḥsân*** = doing good things, charity, benevolence. Here it means obedience and dutifulness. It is noteworthy that obedience and dutifulness to parents are placed second only to submission to and worship of Allah (see also *4:36; 6:151, 17:23 and 46:15). The essence of 'iḥsân* is that it is done not in return for an obligation or benefit received but in addition to and exclusive of that. Hence *'iḥsân* is distinct from *'adl*, i.e., justice and balancing. *'Iḥsân* to parents is thus not simply a return of their love, care and attention but obedience and doing good to them in addition.

10. ***Dhî al-qurbâ*** (accusative/genitive of *dhû al-qurbâ*) = near relations, kindred.

وَٱلْيَتَٰمَىٰ	and the orphans[1]
وَٱلْمَسَٰكِينِ	and the poor;[2]
وَقُولُوا۟ لِلنَّاسِ	and speak to people
حُسْنًا	what is good,[3]
وَأَقِيمُوا۟	and properly perform[4]
ٱلصَّلَوٰةَ	the prayers
وَءَاتُوا۟ ٱلزَّكَوٰةَ	and pay the *zakâh*.
ثُمَّ تَوَلَّيْتُمْ	Then you turned away,[5]
إِلَّا قَلِيلًا مِّنكُمْ	except a few of you,
وَأَنتُم مُّعْرِضُونَ ﴿٨٣﴾	and you were falling back.[6]
وَإِذْ	84. And [recall] when
أَخَذْنَا مِيثَٰقَكُمْ	We took your covenant:
لَا تَسْفِكُونَ	You will not shed[7]
دِمَآءَكُمْ	your blood
وَلَا تُخْرِجُونَ أَنفُسَكُم	nor drive out[8] yourselves
مِّن دِيَٰرِكُمْ	from your homes";[9]
ثُمَّ أَقْرَرْتُمْ	then you confirmed it,
وَأَنتُمْ تَشْهَدُونَ ﴿٨٤﴾	and you bore witness [to it].[10]
ثُمَّ أَنتُمْ هَٰٓؤُلَآءِ	85. Yet, you are the ones,
تَقْتُلُونَ أَنفُسَكُمْ	you kill[11] yourselves[12]
وَتُخْرِجُونَ	and drive out
فَرِيقًا مِّنكُم	a group[13] of you

1. ***Yatâmâ*** (sing. *yatîm*) = orphans.

2. ***Masâkîn*** (sing. *miskîn*) = poor, miserable, beggars.

3. i.e., with courtesy, and modesty and speak what is true and just. ***Ḥusn*** = good, beauty, handsomeness, excellence, perfection.

4. ***'Aqîmû*** = you (all) straighten, straighten out, make right or correct, raise or erect, properly perform (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*. See *yuqîmûna* at 2:3, p. 5, n.3).

5. ***Tawallaytum*** = you (all) turned away (also took charge of, took possession of (v. ii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near or close to, to lie next).

6. ***Mu'riḍûn*** (sing. *mu'riḍ*) = those turning away, averting, falling back (active participle from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show).

7. ***Tasfikûna*** = you (all) shed (v. ii. m. pl. impfct. from *safaka* [*safk*], to shed. See *yasfiku* at 2:30, p. 16, n. 7).

8. ***Tukhrijûna*** = You (all) drive out, oust, expel, get out, bring out (v. ii. m. pl. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, depart. See *'akhraja* at 2:36, p. 19, n. 7).

9. ***Diyâr*** (sing. *dâr*) = homes, houses, abodes, buildings, residence, land, country.

10. ***Tash-hadûna*** = you (all) witness, see with your own eyes (v. ii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify).

11. ***Taqtulûna*** = you (all) kill, put to death, murder (v. ii. m. pl. impfct. from *qatala* [*qatl*], to kill. See *uqtulû* at 2:24, p. 25, n. 8; and *yaqtulûna*, at 2:61, p. 29, n. 11.

12. i.e., your own people.

13. ***Farîq*** (pl. *furûq; afriqah, afriqâ'*) = group, band, company, faction, team. See at 2:75, p. 35, n. 10.

مِّن دِيَـٰرِهِمْ from their homes,
تَظَـٰهَرُونَ عَلَيْهِم backing up[1] against them
بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ in offence[2] and enmity;[3]
وَإِن يَأْتُوكُمْ and if they come to you
أُسَـٰرَىٰ as captives[4]
تُفَـٰدُوهُمْ you ransom[5] them,
وَهُوَ مُحَرَّمٌ while it was prohibited[6]
عَلَيْكُمْ إِخْرَاجُهُمْ for you – their expulsion.[7]
أَفَتُؤْمِنُونَ Do you then believe
بِبَعْضِ ٱلْكِتَـٰبِ in part of the Book
وَتَكْفُرُونَ بِبَعْضٍ and disbelieve[8] in part?
فَمَا جَزَآءُ Then what is the requital[9]
مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ of those who do that of you
إِلَّا خِزْىٌ except disgrace[10]
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا in the worldly life?
وَيَوْمَ ٱلْقِيَـٰمَةِ And on the Day of Judgement
يُرَدُّونَ they shall be taken back[11]
إِلَىٰٓ أَشَدِّ ٱلْعَذَابِ to the severest of punishment;
وَمَا ٱللَّهُ بِغَـٰفِلٍ and Allah is not unmindful
عَمَّا تَعْمَلُونَ of what you do.
(٨٥)

أُولَـٰٓئِكَ ٱلَّذِينَ 86. Those are the ones who
ٱشْتَرَوُا۟ ٱلْحَيَوٰةَ ٱلدُّنْيَا have bought[12] the worldly life

1. ***Taẓâharûna*** (originally *tataẓâharûna*, the initial *ta* having been dropped) = you (all) assist, help, back up one another, make common cause, demonstrate (v. ii. m. pl. impfct. from *taẓâhara*, form VI of *ẓahara* [*ẓuhûr*], to be visible, to come into view. The sense is derived from *ẓahr*, back; hence *taẓâhara* means putting one's back to the back of another in support and help).

2. ***Ithm*** (pl. *âthâm*) = sin, offence, misdeed, crime.

3. ***'Udwân*** = enmity, hostility, aggression.
4. ***'Usârâ*** (sing. *'asîr*) = prisoners, captives.

5. ***Tufâdû*** (originally *tufâdûna*) = you (all) ransom, redeem, pay for freeing (v. ii. m. pl. impfct. from *fâdâ*, form III of *fadâ* [*fidan/fidâ'*], to redeem, to ransom. The terminal *nûn* is dropped because it is the conclusion of a conditional clause).

6. ***Muḥarram*** = prohibited, forbidden, interdicted.

7. ***'Ikhrâj*** = expulsion, driving out, getting out (form IV of *kharaja*. See *'akhraja* at 2:22, p. 11, n. 12).

8. ***Takfurûna*** = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*. See *kafarû* at 2:6, p. 6, n. 1).

9. ***Jazâ'*** = requital, recompense, reward, return.

10. ***Khizy*** = disgrace, indignity, ignominy, shame, humiliation, degradation, abasement.

11. ***Yuraddûna*** = they are returned, put back, reverted (v. iii. m. pl. impfct. passive from *radda* [*radd*], to send back, to return).

The *âyah* refers to the conduct of the Israelites of old as well as of the Jewish tribes of Madina who had been engaged in internecine quarrels and fighting, killing one another till the migration of the Prophet to that place.

12. ***Ishtaraw*** = they bought, bartered (v. iii. m. pl. past from *ishtarâ*. See at 2:16, p. 9, n. 5).

بِٱلْـَٔاخِرَةِ	for the Hereafter.
فَلَا يُخَفَّفُ	Hence no mitigation[1] will be
عَنْهُمُ	made for them
ٱلْعَذَابُ	in the punishment
وَلَا هُمْ يُنصَرُونَ	nor shall they be helped.
٨٦	

Section (*Rukû'*) 11

وَلَقَدْ ءَاتَيْنَا مُوسَى	87. And We had given Mûsâ
ٱلْكِتَـٰبَ	the Book (*Tawrah*);
وَقَفَّيْنَا مِنۢ بَعْدِهِۦ	and sent[3] after him
بِٱلرُّسُلِ	the [other] Messengers;[4]
وَءَاتَيْنَا	and We gave
عِيسَى ٱبْنَ مَرْيَمَ	'Îsâ, son of Maryam,[5]
ٱلْبَيِّنَـٰتِ	the clear signs;[6]
وَأَيَّدْنَـٰهُ	and aided[7] him
بِرُوحِ ٱلْقُدُسِ	with the Spirit of Purity.[8]
أَفَكُلَّمَا	Is it then that whenever
جَآءَكُمْ رَسُولٌۢ	a Messenger comes to you
بِمَا	with what
لَا تَهْوَىٰٓ أَنفُسُكُمُ	your selves do not desire[9]
ٱسْتَكْبَرْتُمْ	you turn arrogant,[10]
فَفَرِيقًا كَذَّبْتُمْ	so a group you cry lies to[11]
وَفَرِيقًا تَقْتُلُونَ	and a group you kill?
٨٧	

1. ***Yukhaffafu*** = it is reduced, lightened, lessened, mitigated (v. iii. m. s. impfct. passive from *khaffafa*, form II of *khaffa* [*khaff/khiffah*], to be light).

2. ***Yunṣarûna*** = they are helped, assisted, supported (v. iii. m. pl. impfct. passive, from *naṣara* [*naṣr*] to help. See at 2:48, p. 23, n. 12).

3. ***Qaffaynâ*** = we sent, despatched (v. i. pl. past from *qaffâ*, from II of *qafâ* [*qafw*] to follow s.o.'s tracks).

4. The emphasis here is that the process of sending Messengers did not end with Mûsâ and that other Messengers were sent in his wake to the Israelites.

5. It is a noteworthy style of Arabic language to make mention of a general group and then to mention a special one from among them. The mention of 'Îsâ after the mention of the sending of Messengers does not mean that he was different from the body of Messengers. It means that he was someone especial among them. An important instance of such mention of the especial one after the mention of a general body is found at 4:97 : "Therein come down the angels and the *Rûḥ* [*Jibrîl*] by the leave of their Lord...".

6. ***Bayyinât*** (sing. *bayyinah*) = clear proofs, indisputable evidences. Here the reference is to the miracles provided for him by Allah.

7. ***'Ayyadnâ*** = we strengthened, aided, supported, backed up (v. i. pl. past from *'ayyada*, form II of *'âda* [*'ayd*], to be strong).

8. ***Rûḥ al-qudus***= The Spirit of Purity, i. e. the angel Jibrîl. That he was the conveyer of *waḥy* is clearly stated at 16:102. He is also called *Al-Rûḥ al-'Amîn* at 26:193. The statement that Allah aided 'Îsâ, peace be on him, with Jibrîl means that *waḥy* and a scripture were sent to him. The same statement "We aided him with the Spirit of Purity" occurs at 2:253. The emphasis here on 'Îsâ as a Prophet is a disapproval of the conduct of those who deny his Prophethood or deify him.

9. ***Tahwâ*** = she or it desires, fancies (v. iii. f. s. impfct from *hawiya* [*hawan*], to desire).

10. ***Istakbartum*** = you (all) turned arrogant, became proud (v. ii. m. pl. past from *istakbara*, form X of *kabura* [*kabr*], to be big, great. See *istakbara* at 2:34, p. 18, n. 6).

11. ***Kadhdhabtum*** = you (all) called lies to, disbelieved (v. ii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib*], to lie).

وَقَالُوا	88. And they say:
قُلُوبُنَا غُلْفٌ	"Our hearts are enwrapped".[1]
بَل لَّعَنَهُمُ اللَّهُ	Nay, Allah condemns[2] them
بِكُفْرِهِمْ	because of their disbelief;
فَقَلِيلًا مَّا يُؤْمِنُونَ	so little is that they believe.
٨٨	
وَلَمَّا	89. And when
جَاءَهُمْ	there came to them
كِتَابٌ مِّنْ عِندِ اللَّهِ	a Book from Allah,
مُصَدِّقٌ	confirming[3]
لِّمَا مَعَهُمْ	what is with them –
وَكَانُوا مِن قَبْلُ	and they had previously been
يَسْتَفْتِحُونَ	praying for victory[4]
عَلَى الَّذِينَ كَفَرُوا	over those who disbelieve –
فَلَمَّا جَاءَهُم	but when there came to them
مَّا عَرَفُوا	what they knew,[5]
كَفَرُوا بِهِ	they disbelieved[6] in it.
فَلَعْنَةُ اللَّهِ	So the curse of Allah is
عَلَى الْكَافِرِينَ	upon the infidels.
٨٩	
بِئْسَمَا اشْتَرَوْا	90. Bad is what they sell[7]
بِهِ أَنفُسَهُمْ	themselves for,
أَن يَكْفُرُوا	in that they disbelieve[8]

1. ***Ghulf*** (sing. *aghlaf*) = enwrapped, covered, enveloped.

2. ***La'ana*** = he condemned, damned, cursed (v. iii. m. s. past from *la'n*).

3. ***Muṣaddiq*** = that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 2:41, p. 21, n. 3).

4. ***Yastaftiḥûna*** = they pray for victory (v. iii. m. pl. impfct. from *istaftaḥa*, form X of *fataḥa* [*fatḥ*], to open, to conquer). The coming of the last Prophet was foretold and a description of his characteristics was given in the *Tawrah*. The Jews of Madina knew that and also that the time for his appearance had drawn near. In fact they used to talk about it to the Arabs of the Aws and Khazraj tribes there and to threaten them with defeat and elimination with the help and under the guidance of that expected Prophet.

5. ***'Arafû*** = they knew, were aware of, were acquainted with (v. iii. m. pl. past from *'arafa* [*ma'rifah/'irfân*], to know, to recognize). The Jews knew about the coming of the last Prophet and of his description in the *Tawrah*. (See for a masterly treatment of the subject of Biblical prophecy about Muḥammad, peace and blessings of Allah be on him, in 'Abdu 'l-Ahad Dawd, *Muhammad in the Bible*, 3rd edn., Qatar, 1980.)

6. ***Kafarû*** = they disbelieved, denied (v. iii. m. pl. past from *kafara*. See at 2:6, p. 6, n.1)

7. ***Ishtaraw*** = they bought, sold, bartered (v. iii. m. pl. past from *ishtarâ*, form VIII of *sharâ* [*shirâ'/shiran*], to buy, to sell. See at 2:86, p. 40, n.. 12; and 2:16, p. 9, n. 5).

8. ***Yakfurû*** (originally *yakfurûna*, the terminal *nûn* being dropped on account of the coming of the particle *'an* before the verb) = they disbelieve, they deny (v. iii. m. pl. impfct. from *kafara*. See *takfurûna* at 2:85, p. 40, n. 8; and *kafarû* at n. 6, above and at 2:6, p. 6, n.1).

بِمَآ أَنزَلَ ٱللَّهُ	in what Allah has sent down,
بَغْيًا	out of envy[1]
أَن يُنَزِّلَ ٱللَّهُ	that Allah should send down[2]
مِن فَضْلِهِۦ	of His grace [*wahy*][3]
عَلَىٰ مَن يَشَآءُ	upon whomsoever He wills
مِنْ عِبَادِهِۦ	from among His servants.[4]
فَبَآءُو	Thus they incurred[5]
بِغَضَبٍ عَلَىٰ غَضَبٍ	wrath upon wrath;[6]
وَلِلْكَٰفِرِينَ	and there is for the infidels
عَذَابٌ مُّهِينٌ	a humiliating[7] punishment.
٩٠	
وَإِذَا قِيلَ لَهُمْ	91. When it is said to them:
ءَامِنُوا۟ بِمَآ	"Believe in what
أَنزَلَ ٱللَّهُ	Allah has sent down",[8]
قَالُوا۟ نُؤْمِنُ	they say: "We believe
بِمَآ أُنزِلَ	in what has been sent down[9]
عَلَيْنَا	upon us";
وَيَكْفُرُونَ	and they disbelieve
بِمَا وَرَآءَهُۥ	in what follows that[10] –
وَهُوَ ٱلْحَقُّ	and it is the truth –
مُصَدِّقًا	confirming[11]
لِّمَا مَعَهُمْ	what is with them.
قُلْ فَلِمَ تَقْتُلُونَ	Say: " Why then you killed

1. ***Baghy*** = envy, grudge, injustice, wrong, infringement. The Jews refused to follow the last Prophet, Muḥammad, peace and blessings of Allah be on him, simply because of envy and grudge that he was not from among the Jews, but from the collateral branch, the descendants of Ismâ'îl.
2. ***Yunazzila(u)*** = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down.The last letter takes *fatḥah* because of the particle *'an* coming before the verb. See *'anzala* at 2:4, p. 5, n. 6).
3. ***Faḍl*** = grace, favour, surplus, excess, left-over. Here the word means the special favour of Prophethood and *waḥy*. This is clear from the context as well as from the fact that so far as Allah's general favour and grace are concerned, these are bestowed more or less on all the species. This part of the *'âyah* rejects the claim that Propphethood is meant solely and exclusively for any particular race or people. In fact the Qur'ân emphasizes that Prophets have been sent to different peoples and places.
4. ***'Ibâd*** (sing. *'abd*) = servants (of Allah), human beings, slaves, serfs. See *'abd* at 2:23, p. 12, n. 8.
5. ***Bâ'û*** = they returned, came back, incurred (v. iii. m. pl. past from *bâ'a* [*baw'*], to come back, to return. See at 2:61, p. 29, n.8).
6. ***Ghaḍab*** = wrath, fury, anger, indignation. See at 2:61, p. 29, n. 9.
7. ***Muhîn*** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be easy, to be of little importance).
8. ***'Anzala*** = he sent down (v. iii. m. s. past in form IV of *nazala*. See at 2:22, p. 11, n. 9).
9. ***'Unzila*** = it was sent down (v. iii. m. s. past passive from *'anzala*, form IV of *nazala* [*nuzûl*], to get down, descend. see at 2:4, p. 5, n.6).
10. ***Warâ'*** = behind, after, at the back of, in the rear of, in addition to.
11. ***Muṣaddiq*** = that which confirms, verifies, attests (act. participle from *ṣaddaqa*, form II of *ṣadaqa*, to speak the truth. See at 2:89, p. 42, n. 3). This is an emphasis on the fact that Allah's message and teachings to all the previous Prophets have been the same and that the Qur'ân is the continuation and perfection of the same message, superseding the previously revealed scriptures.

أَنۢبِيَآءَ ٱللَّهِ مِن قَبۡلُ	Allah's Prophets before,
إِن كُنتُم	if you are
مُّؤۡمِنِينَ ﴿٩١﴾	believers?"
۞ وَلَقَدۡ	92. And indeed
جَآءَكُم مُّوسَىٰ	there came to you Mûsâ
بِٱلۡبَيِّنَٰتِ	with the clear proofs;[1]
ثُمَّ ٱتَّخَذۡتُمُ ٱلۡعِجۡلَ	yet you took up[2] the calf[3]
مِنۢ بَعۡدِهِۦ	in his absence,
وَأَنتُمۡ ظَٰلِمُونَ ﴿٩٢﴾	and you were transgressing.[4]
وَإِذۡ	93. And [recall] when
أَخَذۡنَا مِيثَٰقَكُمۡ	We took your covenant[5]
وَرَفَعۡنَا فَوۡقَكُمُ	and raised[6] above you
ٱلطُّورَ	the Mount Sinai [saying]:
خُذُواْ مَآ ءَاتَيۡنَٰكُم	"Hold what We have given you
بِقُوَّةٖ وَٱسۡمَعُواْۖ	with force and listen."[7]
قَالُواْ سَمِعۡنَا	They said: "We hear[8]
وَعَصَيۡنَا	and we disobey."[9]
وَأُشۡرِبُواْ	And they were infatuated[10]
فِي قُلُوبِهِمُ	in their hearts
ٱلۡعِجۡلَ	with the calf
بِكُفۡرِهِمۡۚ	because of their unbelief.
قُلۡ بِئۡسَمَا	Say: "Bad is what

1. ***Bayyinât*** (sing. *bayyinah*) = clear proofs, indisputable evidences (see at 2:87, p. 41, n. 6). Here the reference is to the miracles provided for him by Allah.

2. ***Ittakhadhtum*** = you (all) took, took up, assumed, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 2:80, p. 37, n. 9). Here it means that they took up the calf for worshipping it.

3. ***'Ijl*** (pl. *'ujûl/'ijalah*) = calf.

4. ***Zâlimûn*** (sing. *ẓâlim*) = transgressors, those who cross the limits, wrong-doers (active participle from *ẓalama* [*ẓalm/ẓulm*], to cross the limits, to do wrong or injustice. See at 2:51, p. 24, n. 11).

5. ***Mîthâq*** (pl. *mawâthîq*) = covenant, pact, agreement, contract. See at 2:63, p. 30, n. 8; and at 2:83, p. 38, n. 7.

6. ***Rafa'nâ*** = we raised, lifted up, hoisted up (v. i. pl. past from *rafa'a* [*raf'*], to raise, to lift up. See at 2:63, p. 30, n. 9). The mountain was lifted up and held like a canopy over them, as mentioned again in 7:171.

7. ***Isma'û*** = you all listen, hear, give ear to, pay attention to (v. ii. m. pl. imperative from *sami'a* [*sam'/simâ'*], to hear). The command here means to pay attention to and abide by the commandments.

8. ***Sami'nâ*** = we heard, listened, gave year to (v. i. pl. past from *sami'a*. See n. 7 above).

9. ***'Aṣaynâ*** = we disobeyed, defied, opposed (v. i. pl. past from *'aṣâ* [*ma'ṣiyah/'iṣyân*], to disobey, defy. See *'aṣaw* at 2:61, p. 29, n. 12)

10. ***'Ushribû*** = they were given to drink, were drenched, saturated, filled, imbued with, infused with, infatuated with (v. iii. m. pl. past passive from *'ashraba*, form IV of *shariba* [*shurb /mashrab*], to drink, to sip). It is to be noted that in its passive form *'ushriba* means he was filled, imbued, infused or infatuated with.

يَأْمُرُكُم بِهِۦٓ	there dictates[1] to you
إِيمَـٰنُكُمْ	your belief,
إِن كُنتُم مُّؤْمِنِينَ ﴿٩٣﴾	if you are believers."
قُلْ إِن كَانَتْ لَكُمُ	94. Say: "If it is that yours is
ٱلدَّارُ ٱلْـَٔاخِرَةُ	the Last Abode [paradise]
عِندَ ٱللَّهِ خَالِصَةً	with Allah exclusively[2]
مِّن دُونِ ٱلنَّاسِ	in lieu of all the people,
فَتَمَنَّوُا۟ ٱلْمَوْتَ	then long[3] for death,
إِن كُنتُمْ صَـٰدِقِينَ ﴿٩٤﴾	if you are truthful."[4]
وَلَن يَتَمَنَّوْهُ	95. But they will not wish[5] it
أَبَدًۢا بِمَا	ever,[6] on account of what
قَدَّمَتْ أَيْدِيهِمْ	their hands have forwarded.[7]
وَٱللَّهُ عَلِيمٌۢ	And Allah is All-knowing
بِٱلظَّـٰلِمِينَ ﴿٩٥﴾	about the transgressors.
وَلَتَجِدَنَّهُمْ	96. And you shall find them[8]
أَحْرَصَ ٱلنَّاسِ	the greediest[9] of men
عَلَىٰ حَيَوٰةٍ	for living,
وَمِنَ ٱلَّذِينَ أَشْرَكُوا۟	more than the polytheists.
يَوَدُّ أَحَدُهُمْ	Everyone of them wishes[10]
لَوْ يُعَمَّرُ	if he were given to live[11]

1. ***Ya'muru*** = he orders, commands, bids, instructs, dictates (v. iii. m. s. impfct. from *'amara* [*'amr*], to order, command).

2. ***Khâlisah*** (mas. *khâlis*) = pure, unmixed, unadulterated, free from or exclusive of all extraneous things, sincere, frank (active participle from *khalasa* [*khulûs*], to be pure, unadulterated). Here the sense is "exclusively", i.e., unmixed with and free from all others.

3. ***Tamannawu*** = you (all) long for, desire, wish yearn (v. ii. m. pl. imperative from *tamannâ*, form V of *manâ* [*many*], to put to test, tempt, try)

4. ***Ṣâdiqîn*** (accusative/genitive of *ṣâdiqûn*, sing. *ṣâdiq*) = truthful, i.e., if you are truthful in your claim. See at 2:23, p. 12, n. 10 (active participle from *ṣadaqa* [*ṣidq*, *ṣadq*], to speak the truth).

5. ***Yatamannawna*** = they wish, desire, long for (v. iii. m. pl. impfct. from *tamannâ*, from V of *manâ*. See n.3 above).

6. ***'Abad*** = ever, always, eternity; with a negative it means "never".

7. i.e., of sins and misdeeds. ***Qaddamat*** = she or it sent ahead, advanced, forwarded (v. iii. f. s. past from *qaddama*, form II of *qadama/qadima* [*qadm /qudûm/qidmân/maqdam*] to precede).

8. ***Tajidanna*** you shall find, you will certainly find (v. ii. m. s. impfct. from *wajada* [*wujûd*], to find, to get, to meet with. The doubled *nûn* at the end of the verb is meant for emphasis and certainty).

9. ***'Aḥraṣ*** = greediest, most eager, most covetous (elative form of *ḥariṣ*, active participle from *ḥaraṣa/ḥariṣa* [*ḥirṣ*], to covet, to desire. The superlative sense is attained either by prefixing the definite article *al* or by a genitive construction, as here).

10. ***Yawaddu*** = he wishes, loves, likes (v. iii. m. s. impfct. from *wadda* [*wadd/widd/wudd*], to love, to like).

11. ***Yu'ammara[u]*** = he is given to live, given a life-span (v. iii. m. s. impfct. passive from *'ammara* , form II of *'amara* [*'umr/'amr*], to live long, to flourish, to become inhabited).

أَلْفَ سَنَةٍ a thousand years;

وَمَا هُوَ بِمُزَحْزِحِهِۦ but it will not get him away[1]

مِنَ الْعَذَابِ from the punishment

أَن يُعَمَّرَ that he is given to live;[2]

وَاللَّهُ بَصِيرٌ For Allah is All-Seeing[3]

بِمَا يَعْمَلُونَ ﴿٩٦﴾ of what they do.

Section (*Rukû'*) 12

قُلْ مَن كَانَ 97. Say: "Whoever is

عَدُوًّا لِّجِبْرِيلَ an enemy[4] of Jibrîl –

فَإِنَّهُ نَزَّلَهُ for he brought it down[5]

عَلَىٰ قَلْبِكَ on your heart[6]

بِإِذْنِ اللَّهِ by Allah's leave,

مُصَدِّقًا confirming[7]

لِّمَا بَيْنَ يَدَيْهِ what is before it,

وَهُدًى and as guidance [8]

وَبُشْرَىٰ and good tidings[9]

لِلْمُؤْمِنِينَ ﴿٩٧﴾ for the believers –

مَن كَانَ عَدُوًّا 98. "Whoever is an enemy

لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ of Allah and His angels,

وَرُسُلِهِۦ and of His Messengers,

وَجِبْرِيلَ وَمِيكَىٰلَ and of Jibrîl and Mîkâl;[10]

1. ***Muzaḥzih*** = one who removes or takes away (active participle from *zaḥzaḥa* [*zaḥzaḥah*]), to move, to tear or rip off.

2. ***Yu'ammara*[*u*]** = he is given to live. See n. 11 on the last page.

3. ***Baṣîr*** = All-seeing. The *'âyah* emphasizes two things: (a) that one cannot avoid giving an account of his deeds before Allah and receiving his due in reward or punishment however long one might live ; and (b) that the time-span in this worldly life, however long it might seem to us, is nothing in comparison to the eternal life in the hereafter.

4. ***'Adûw*** (pl. *'a'dâ'*) = enemy, arch-enemy, foe, adversary. The Jews used to say that Jibrîl was their enemy and denied that he brought *waḥy* to the Prophet. The *'âyah* is a reply to that assertion.

5. i.e., he brought down the Qur'ânic and other *waḥy* to the Prophet. ***Nazzala*** = he brought down, he sent down (v. iii. m. pl. past in form II of *nazala* [*nuzûl*], to go down, to come down. See *nazzalnâ* at 2:23, p. 12, n. 9).

6. The expression "on your heart" means here "on you". The word "heart" is used here figuratively, being symbolical of understanding and retaining in memory, as in English "to get by heart" and "to take to heart" mean respectively "to remember" and "to be much affected ".

7. ***Muṣaddiq*** = that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa*, to speak the truth. See at 2:91, p. 43, n. 11).

8. ***Hudan*** = guidance. See at 2:38, p. 20, n. 2.

9. ***Bushrâ*** = glad tidings, good news, i.e. good news of rewards and paradise for the virtuous in the hereafter.

10. This is an instance of the mention of some special ones from among a general group mentioned first, here angels, of whom Jibrîl and Mikâl were special ones.

فَإِنَّ ٱللَّهَ	then verily Allah is
عَدُوٌّ لِّلْكَـٰفِرِينَ ﴿٩٨﴾	an enemy of the infidels.
وَلَقَدْ	99. And indeed
أَنزَلْنَآ إِلَيْكَ	We have sent down to you
ءَايَـٰتٍۭ بَيِّنَـٰتٍ	evident[1] signs;[2]
وَمَا يَكْفُرُ بِهَآ	and none can deny them
إِلَّا ٱلْفَـٰسِقُونَ ﴿٩٩﴾	except the defiantly sinful.[3]
أَوَكُلَّمَا	100. Is it not that whenever
عَـٰهَدُوا۟ عَهْدًا	they duly make a covenant,[4]
نَّبَذَهُۥ فَرِيقٌ مِّنْهُم	a group of them reject[5] it?
بَلْ أَكْثَرُهُمْ	Nay, most of them
لَا يُؤْمِنُونَ ﴿١٠٠﴾	do not believe.
وَلَمَّا	101. And when
جَآءَهُمْ	there came to them
رَسُولٌ مِّنْ عِندِ ٱللَّهِ	a Messenger from Allah
مُصَدِّقٌ	confirming
لِّمَا مَعَهُمْ	of what is with them,
نَبَذَ فَرِيقٌ مِّنَ ٱلَّذِينَ	there flung a group of those
أُوتُوا۟ ٱلْكِتَـٰبَ	that were given the scripture
كِتَـٰبَ ٱللَّهِ	the Book of Allah
وَرَآءَ ظُهُورِهِمْ	behind their backs,[6]
كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾	as if they did not know.

1.***Bayyinât*** (sing. *bayyinah*) = clear proofs, indisputable evidences. See at 2:87, p. 41, n. 6; and 2:92, p. 44, n. 1.

2. ***'Âyât*** (sing. *'âyah*) = signs, evidences, proofs, revelations, units of the Qur'ânic text. Here the reference is to the last mentioned meaning..

3. ***Fâsiqûn*** (sing. *fâsiq*) = disobedient, defiant, wantonly sinful (active participle from *fasaqa*, to stray from the right course, to renounce obedience. See *fâsiqîn* at 2:26, p. 14, n. 7).

4. ***'Âhadû*** = they made a covenant, a contract, a pact (v. iii. m. pl. past from *'âhada*, form III of *'ahida* [*'ahd*], to assign, to commit. See *'ahd* at 2:27, p. 14, n. 9).

5. ***Nabadha*** = he hurled or flung away, rejected, discarded, repudiated, gave up, turned away from, forswore (v. iii. m. s. past from *nabdh*, to hurl, to fling).

6. ***Zuhûr*** (sing. *zahr*) = backs, rear .

وَٱتَّبَعُوا۟	102. And they followed[1]
مَا تَتْلُوا۟ ٱلشَّيَـٰطِينُ	what the satans rehearsed[2]
عَلَىٰ مُلْكِ سُلَيْمَـٰنَ	against the rule[3] of Solomon –
وَمَا كَفَرَ سُلَيْمَـٰنُ	and Solomon disbelieved not
وَلَـٰكِنَّ ٱلشَّيَـٰطِينَ	but the satans
كَفَرُوا۟	disbelieved –
يُعَلِّمُونَ ٱلنَّاسَ	teaching[4] the people
ٱلسِّحْرَ	sorcery[5]
وَمَآ أُنزِلَ	and that which was sent down
عَلَى ٱلْمَلَكَيْنِ	on the two angels
بِبَابِلَ	at Babylon,
هَـٰرُوتَ وَمَـٰرُوتَ	Hârût and Mârût;
وَمَا يُعَلِّمَانِ	but the two did not teach[6]
مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ	anyone till they had said:
إِنَّمَا نَحْنُ فِتْنَةٌ	"We are but a trial;[7]
فَلَا تَكْفُرْ	so do not disbelieve ".
فَيَتَعَلَّمُونَ مِنْهُمَا	So they learnt[8] from the two
مَا يُفَرِّقُونَ بِهِۦ	that wherewith they divided[9]
بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ	between a man and his wife;[10]
وَمَا هُم بِضَآرِّينَ	but they could not harm[11]
بِهِۦ مِنْ أَحَدٍ	therewith anyone
إِلَّا بِإِذْنِ ٱللَّهِ	except by Allah's leave.
وَيَتَعَلَّمُونَ	But they learnt[12]
مَا يَضُرُّهُمْ	what harmed[13] them
وَلَا يَنفَعُهُمْ	and did not benefit[14] them;

1. ***Ittaba'û*** = They followed, came after, obeyed, pursued (v. iii. m. pl. past from *ittaba'a*, for VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow, succeed).

2. ***Tatlû*** = she recites, reads, rehearses (v. iii. f. s. impfct. from *talâ* [*tilâwah/talw*], to read, to follow).

3. ***Mulk*** = rule, reign, dominion, sovereignty, right of possession, kingship.

4. ***Yu'allimûna*** = they teach, instruct, educate (v. iii. m. pl. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See *'allama* and *'allamta* at 2:31 and 2:32, p. 17, n. 3 and n. 8 respectively).

5. ***Siḥr*** (pl. *asḥâr*) = sorcery, magic, witchcraft, bewitchment, enchantment.

6. ***Yu'allimâni*** = they (two) teach (v. iii. m. dual, imperfct. from *'allama*. See n. 4 above).

7. ***Fitnah*** (pl. *fitan*) = trial, test, intrigue, dissension, discord.

8. ***Yata'allamûna*** = they learn (v. iii. m. pl. impfct. from *ta'allama*, form V of *'alima*. See n. 4 above).

9. ***Yufarriqûna*** = they divide, separate, scatter, make a distinction, differentiate (v. iii. m. pl. impfct. from *farraqa*, form II of *faraqa* [*farq/furqân*], to separate, divide).

10. ***Zawj*** (pl. *'azwâj*) = wife, husband, spouse, partner. See at 2:35, p. 18, n. 12; and *'azwâj* at 2:25, p. 13, n. 12).

11. ***Ḍârrîn*** (accusative/genitive of *ḍârrûn*, sing. *ḍârr*) = harmful, detrimental, injurious.

12. ***Yata'allamûna*** , see n. 8 above.

13. ***Yaḍurru*** = he or it harms, hurts, damages, impairs (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm).

14. ***Yanfa'u*** = he or it benefits, is of use (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to benefit, be of use).

Arabic	English
وَلَقَدْ عَلِمُوا	and they indeed knew that
لَمَنِ ٱشْتَرَىٰهُ	whoever bought[1] it
مَا لَهُۥ	would not have for him
فِى ٱلْـَٔاخِرَةِ	in the hereafter
مِنْ خَلَـٰقٍ	any merit.[2]
وَلَبِئْسَ	Bad indeed was
مَا شَرَوْا	what they sold[3]
بِهِۦٓ أَنفُسَهُمْ	themselves for,
لَوْ كَانُوا	if they were
يَعْلَمُونَ ﴿١٠٢﴾	aware of.[4]
وَلَوْ أَنَّهُمْ ءَامَنُوا	103. And had they believed
وَٱتَّقَوْا	and were on their guard,[5]
لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ	surely the reward[6] from Allah
خَيْرٌ	would have been the best,
لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾	if they were aware of.

Section (*Rukû'*) 13

Arabic	English
يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا	104. O you who believe,
لَا تَقُولُوا رَٰعِنَا	do not say : "Attend to us"[7]
وَقُولُوا ٱنظُرْنَا	but say "Bear with us",[8]
وَٱسْمَعُوا	and listen;[9]
وَلِلْكَـٰفِرِينَ	and the unbelievers will have
عَذَابٌ أَلِيمٌ ﴿١٠٤﴾	an agonizing[10] punishment.

1. ***Ishtarâ*** = he bought, purchased (v. iii. m. s. past in form V of *sharâ* [*shirâ'/shiran*], to buy, to sell. See *ishtarawû* at 2:16, p. 9. n. 5; and at 2:86, p. 40, n. 12).

2. ***Khalâq*** = merit, share of positive qualities, good luck.

3. ***Sharaw*** = they sold/bought (v. iii. m. pl. past from *sharâ*. See n. 1 above).

4. i.e., if they were aware of the evil consequences of their deed and the punishment that will be meted out to them for that. ***Ya'lamûna*** = they know, are aware of, realize (v. iii. m. pl. impfct. from *'alima*. See at 2:13, p. 8, n. 6).

5 ***Ittaqaw*** = they were on their guard, they protected themselves, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See *ittaqû* at 2:48, , p. 23, n.6).

6. ***Mathûbah*** = reward (given by Allah for good deeds), return, requital, recompense.

7. ***Râ'i + nâ*** = pay us attention, attend to us (v. ii. m. s. imperative from *ra'â* [*ra'y/ri'âyah/mar'an*], to tend, to care). The Muslims sometimes said this to the Prophet when listening to his words so that they could understand all that he said. With a little twist this expression had a very abusive meaning in Hebrew. The Jews of Madina gave such a twist to it and thus abused the Muslims and the Prophet. The *'âyah* asks the Muslims not to use that expression. The manoeuvre of the Jews in this respect is more clearly stated at 4:46.

8. ***Unẓur+nâ*** = bear with us, give us a little time (v. ii. m. s. imperative from *naẓara* [*naẓr* / *manẓar*], to look, to pay attention).

9. i.e., you all listen carefully and obey and follow what is said. ***Isma'û*** = you (all) listen, give ear, pay attention (v. ii. m. pl. imperative from *sami'a* [*sam'/samâ'/masma'*], to hear. See at 2:93, p. 44, n. 7).

10. ***'Alîm*** = agonizing, sore, painful, excruciating, grievous (active participle on the scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain).

مَا يَوَدُّ	105. There do not like[1]
الَّذِينَ كَفَرُوا	those who disbelieve
مِنْ أَهْلِ الْكِتَبِ	of the People of the Book,
وَلَا الْمُشْرِكِينَ	nor those of the polytheists,
أَن يُنَزَّلَ	that there be sent down[2]
عَلَيْكُم مِّنْ خَيْرٍ	upon you any good[3]
مِّن رَّبِّكُمْ	from your Lord;
وَاللَّهُ يَخْتَصُّ	but Allah singles out[4]
بِرَحْمَتِهِ	for His mercy
مَن يَشَاءُ	whomsoever He will;
وَاللَّهُ	and Allah is
ذُو الْفَضْلِ الْعَظِيمِ ۝١٠٥	the Owner of immense grace.
مَا نَنسَخْ	106. Whatever We abrogate[5]
مِنْ ءَايَةٍ	of a revelation[6]
أَوْ نُنسِهَا	or consign it to oblivion[7]
نَأْتِ بِخَيْرٍ	We come up with one better
مِّنْهَا	than that
أَوْ مِثْلِهَا	or a like of that.
أَلَمْ تَعْلَمْ	Do you not know[8]
أَنَّ اللَّهَ	that Allah is
عَلَىٰ كُلِّ شَيْءٍ	over all things
قَدِيرٌ ۝١٠٦	Omnipotent?

1. ***Yawaddu*** = he loves, likes, wishes, is fond of (v. iii. m. s. impfct. from *wadda* [*wadd* /*wudd*/ *widd*/*mawaddah*], to love, to like. See at 2:96, p. 45, n. 10).

2. ***Yunazzala[u]*** = he or it is sent down, brought down (v. iii. m. s. impfct. passive from *nazzala*, form II of *nazala*.The last letter bears *fathah* because of the particel *'an* coming before the imperfect verb. See *nazzalnâ* at 2:23, p. 12, n. 7).

3. ***Khayr*** = good, anything beneficial and useful. The word *khayr*, besides meaning Allah's mercy and grace in general, has here a special meaning of *waḥy* and Prophethood, just as the word *faḍl* in *'âyah* 90 (see at p. 43, n. 3) has the same meaning. This is clear from the context of *'âyah* 89 as well as from the concluding part of the present *'âyah*. (See Fakhr al-Dîn al-Razî, *Al-Tafsîr al-Kabîr*, II, 245; *Tafsîr al-Bayḍâwî*, I, p. 80) .

4. ***Yakhtaṣṣu*** = he singles out, earmarks, selects (v. iii. m. s. impfct. from *ikhtaṣṣa*, form VIII of *kaṣṣa* [*khaṣṣ*/*khuṣûṣ*] to distinguish, single out). Allah entrusts with His special mercy, Prophethood and revelation, anyone He wills of His servants despite the jealousy and ill-will of any individual or group of individuals.

5. ***Nansakh[u]*** = we abrogate, repeal, revoke cancel, delete (v. i. pl. impfct. from *nasakha* [*naskh*], to abrogate, delete, repeal. The last letter is rendered vowelless because of the conditional particle *mâ* comign before it). The *'âyah* emphasizes that, just as Allah bestows His special favour of Prophethood and revelation on whomsoever He wills, similarly it is His will and design to replace and abrogate one revelation by another. More especially, the revelation of the Qur'ân constitutes an abrogation and cancellation of all previous revelations and scriptures.

6. ***'Âyah*** (pl. *'âyât*) = sign,evidence, miracle, revelation. See at 2:99, p. 47, n. 2.

7. ***Nunsi*** = we make forgotten, consign to oblivion (v. i. pl. impfct from *'ansâ*, form IV of *nasiya* [*nasy*/*nisyân*], to forget).

8. ***Ta'lam[u]*** = you know (v. ii. m. s. impfct. from *'alima*. The last letter is rendered vowelless because of the particle *lam* coming before it. See *Ta'lamûna* at 2:80, p. 37, n. 12;and at 2:42, p. 21, n.10).

أَلَمْ تَعْلَمْ 107. Do you not know
أَنَّ اللَّهَ لَهُۥ that Allah, to Him belongs
مُلْكُ السَّمَٰوَٰتِ the dominion[1] of the heavens
وَالْأَرْضِ and the earth?
وَمَا لَكُم And you do not have
مِّن دُونِ اللَّهِ besides Allah
مِن وَلِيٍّ any guardian-protector,[2]
وَلَا نَصِيرٍ ﴿١٠٧﴾ nor any helper.[3]

أَمْ تُرِيدُونَ 108. Or do you desire
أَن تَسْـَٔلُوا that you question[4]
رَسُولَكُمْ your Messenger
كَمَا سُئِلَ مُوسَىٰ as was questioned Mûsâ
مِن قَبْلُ وَمَن before? And whoever
يَتَبَدَّلِ takes in exchange[5]
الْكُفْرَ بِالْإِيمَٰنِ unbelief for belief
فَقَدْ ضَلَّ has indeed strayed from[6]
سَوَاءَ السَّبِيلِ ﴿١٠٨﴾ the right way.[7]

وَدَّ كَثِيرٌ 109. There do wish[8] many
مِّنْ أَهْلِ of the People of
الْكِتَٰبِ the Book
لَوْ يَرُدُّونَكُم if they could bring you back[9]
مِّن بَعْدِ إِيمَٰنِكُمْ after you have believed

1. ***Mulk*** = dominion, sovereignty, supreme authority, right of possession, ownership, royalty.

2. ***Waliyy*** (pl. *auliyâ'*) = legal guardian, protector, patron, relative, close friend.

3. ***Naṣîr*** (pl. *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron.

4. ***Tas'alû[na]*** = you (all) ask, question, inquire (v. ii. m. pl. impfct. from *sa'ala* [*su'âl* /*mas'alah* /*tas'âl*], to ask, to enquire. The terminal *nûn* is dropped because of the particle *'an* coming before the verb). As mentioned before at *'âyah* 55 the Israelites asked Mûsa, among other things, to bring Allah before their very eyes so that they could see Him.

5. ***Yatabaddal[u]*** = he takes in exchange for himself, he adopts in exchange, he changes (v. iii. m. s. impfct. from *tabaddala*, form V of *badala*[*badal*], to replace, exchange. The last letter is rendered vowelless because of the conditional particle *man* coming before the verb. See *baddala* at 2:59, p. 27, n. 12; and *tastabdilûna* at 2:61, p. 29, n. 1).

6. ***Ḍalla*** = he lost way, went astray, strayed from (v. iii. m. s. past).

7. ***Sawâ' al-sabîl*** = the straight/right path. It is an idiom.

8. ***Wadda*** = he loved, liked, wished (v. iii. m. s. past. See *yawaddu* at 2:96, p. 45, n. 10; and 2:105, p. 50, n. 1).

9. i.e., to make you recant and return to the old faith. ***Yaruddûna*** = they send back, put back, take back, bring back, drive back, return, restore (v. iii. m. pl. impfct. from *radda* [*radd*], to send back, return).

كُفَّارًا as unbelievers,[1]

حَسَدًا out of envy[2]

مِّنْ عِندِ أَنفُسِهِم on their own part,

مِّنۢ بَعْدِ مَا after even that

تَبَيَّنَ لَهُمُ clear has become[3] to them

ٱلْحَقُّ the truth.[4]

فَٱعْفُوا۟ وَٱصْفَحُوا۟ So forgive[5] and forbear[6]

حَتَّىٰ يَأْتِىَ ٱللَّهُ till Allah brings forward[7]

بِأَمْرِهِۦٓ His decree.[8]

إِنَّ ٱللَّهَ Verily Allah is

عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ over everything All-Powerful. ١٠٩

وَأَقِيمُوا۟ 110. And properly perform[9]

ٱلصَّلَوٰةَ the prayers

وَءَاتُوا۟ ٱلزَّكَوٰةَ and pay *zakâh*;

وَمَا تُقَدِّمُوا۟ and whatever you advance[10]

لِأَنفُسِكُم for yourselves

مِّنْ خَيْرٍ of any good thing[11]

تَجِدُوهُ you will find[12] that

عِندَ ٱللَّهِ with Allah.

إِنَّ ٱللَّهَ Verily Allah is,

بِمَا تَعْمَلُونَ of what you do,

بَصِيرٌ All-Observing. ١١٠

1. ***Kuffâr*** (sing. *kâfir*) = unbelievers, infidels, ungrateful ones. See *kafarû* at 2:6, p. 6, n. 1).

2. ***Hasad*** = envy, grudge, jealousy, ill-will, spite, malice.

3. ***Tabayyana***= he or it became clear, evident, manifest, manifested himself/itself (v. iii. m. s. past in form V of *bâna* [*bayân*], to be or become clear. See *yubayyinu* at 2:68, p. 32, n. 7).

4. i.e., the fact that Muḥammad, peace and blessings of Allah be on him, was truly Allah's Messenger and that the Qur'ân is Allah's Book.

5. ***U'fû*** = you (all) forgive, excuse, condone (v. ii. m. pl. imperative from *'afâ* [*'afw/'afâ'*], to efface, to excuse, to forgive).

6. ***Isfaḥû*** = you (all) forbear, leave alone, overlook (v. ii. m. pl. imperative from *ṣafaḥa* [*ṣafḥ*], to forbear, overlook, broaden, flatten).

7. ***Ya'ti + bi*** = he brings, brings forward, produces, comes up with (v. iii. m. s. impfct. from *atâ* [*ityân/aty/ma'tâh*], to come, to arrive).

8. ***'Amr*** (pl. *'awâmir/ 'umûr*) = command, order, decree, behest, instruction; also affair, matter, issue. In this latter sense the plural is *'umûr*.

The *'âyah* refers to the efforts of the Jewish leaders of Madina to seduce the new Muslims from Islam and their support for the Prophet. The clause, "So forgive and forbear till Allah brings forward His decree" means, in the context of the Madinan situation, an exhortation to the Muslims and the Prophet to deal with the Jewish opposition with patience and forbearance. In the wider context it is an exhortation to the Muslims to similarly deal with identical situations.

9. ***'Aqîmû*** = you (all) properly perform (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 2:83, p. 39, n. 4; also see *yuqîmûna* at 2:3, p. 5, n. 3.

10. ***Tuqaddimû*** (originally *tuqaddimûna*) = you (all) advance, send in advance, send forward (v. ii. m. pl. impfct. from *qaddama*, form II of *qadama* [*qudûm*], to precede. The terminal *nûn* is dropped becuase of the conditional particle *mâ* coming before the verb.).

11. i.e., prayers, payment of *zakâh* and other charitable gifts and good deeds.

12. i.e., its merits. ***Tajidû*** (originally *tajidûna*) = you (all) find, get (v. ii. m. pl. impfct. from *wajada* [*wujûd*], to find, get. The terminal *nûn* is dropped because it is the conclusion of a conditional caluse, *jawâb* of *sharṭ*).

وَقَالُوا	111. And they say:
لَن يَدْخُلَ الْجَنَّةَ	"None will enter[1] paradise
إِلَّا مَن كَانَ	except the one who is
هُودًا أَوْ نَصَارَىٰ	a Jew or a Christian".
تِلْكَ أَمَانِيُّهُمْ	Those are their fond hopes.[2]
قُلْ هَاتُوا	Say: "Bring forth
بُرْهَانَكُمْ	your proof,[3]
إِن كُنتُمْ	if you are
صَادِقِينَ ﴿١١١﴾	truthful."[4]
بَلَىٰ	112. O yes,[5]
مَنْ أَسْلَمَ وَجْهَهُ	whoever surrenders[6] himself[7]
لِلَّهِ	to Allah,
وَهُوَ مُحْسِنٌ	and is a doer of good deeds,[8]
فَلَهُ أَجْرُهُ	he shall have his reward[9]
عِندَ رَبِّهِ	with his Lord;
وَلَا خَوْفٌ عَلَيْهِمْ	and no fear[10] will be on them
وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾	nor will they grieve.[11]

Section (Rukû') 14

وَقَالَتِ الْيَهُودُ	113. The Jews say:
لَيْسَتِ النَّصَارَىٰ	"The Christians do not stand
عَلَىٰ شَيْءٍ	on anything";[12]
وَقَالَتِ النَّصَارَىٰ	and the Christians say:
لَيْسَتِ الْيَهُودُ	"The Jews do not stand

1. ***Yadkhula(u)*** = they (all) enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhûl*], to enter. The last letter takes *fatḥah* because of the particle *lan* coming before the verb).

2. ***Amâniyy*** (sing. *umniyyah*), vain desires, fond hopes, idle expectations. See at 2:78, p. 36, n. 11. See also *tamannaw* at 2:94, p. 45, n. 3).

3. ***Burhân*** (pl. *barâhîn*) = proof, evidence.

4. i.e., if you are truthful in your claims. ***Ṣâdiqîn*** (accusative/genitive of *ṣâdiqûn*, sing. *ṣâdiq*) = truthful. Active participle from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 2:94, p. 45, n. 4.

5. ***Balâ*** = O yes. It is generally used in reply to a negative assertion, such as: "Am I not your Lord? O yes (*balâ*), You are." See at 2:81, p. 38, n. 1.

6. ***'Aslama*** = he surrendered, submitted, committed himself, resigned himself (v. iii. m. s. past in from IV of *salima* [*salâmah/salâm*], to be safe, secure).

7. ***Wajh*** (pl. *wujûh*) = face, countenance. It is used here figuratively to mean one's self.

8. ***Muḥsin*** (pl. *muḥsinûn*) = those who do good deeds according to the Qur'ân and *sunnah*, do good to others, beneficent, charitable (active participle from *'iḥsân*, form IV of *ḥasuna* [*ḥusn*], to be handsome, to be good). See *muḥsinîn* at 2:58, p. 27, n. 11.

9. ***'Ajr*** (pl. *'ujûr*) = reward, recompense, emolument, pay. See at 2:62, p. 30, n. 5.

10. ***Khawf*** = fear, dread. See at 2:62, p. 30, n. 3.

11. ***Yaḥzanûna*** = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve, be sad). The assurance here refers mainly to the position of such people in the hereafter. See at 2:38, p. 20, n. 4; and 2:62, p. 30, n. 6).

12. This *'âyah* has in view the mutual denunciations of the Jews and the Christians of one another, particularly the quarrels that took place at Madina between the Jewish savants of that place and the Christian delegates of Najran who had come there for a discussion with the Prophet.

عَلَىٰ شَيْءٍ وَهُمْ	on anything; and
يَتْلُونَ ٱلْكِتَٰبَ	they read the Book.[1]
كَذَٰلِكَ قَالَ	Thus do say
ٱلَّذِينَ لَا يَعْلَمُونَ	those who do not know[2]
مِثْلَ قَوْلِهِمْ	just as their saying.[3]
فَٱللَّهُ يَحْكُمُ	So Allah will judge[4]
بَيْنَهُمْ	between them
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Resurrection
فِيمَا كَانُوا۟	regarding what they use to
فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾	be in disagreement about.[5]
وَمَنْ أَظْلَمُ	114. And who is more unjust[6]
مِمَّن مَّنَعَ	than those who prevent[7]
مَسَٰجِدَ ٱللَّهِ	Allah's mosques[8]
أَن يُذْكَرَ فِيهَا	from being uttered[9] therein
ٱسْمُهُۥ	His name
وَسَعَىٰ فِى خَرَابِهَآ	and strive[10] for ruining them?
أُو۟لَٰٓئِكَ	Such people,
مَا كَانَ لَهُمْ	it was not fit for them
أَن يَدْخُلُوهَآ	that they entered[11] these
إِلَّا خَآئِفِينَ	except being fearful.[12]
لَهُمْ فِى ٱلدُّنْيَا	They shall have in this world
خِزْىٌ	disgrace[13]

1. i.e., in spite of the both the groups' reading the same Book, the Bible (the *Tawrah* and the *Injîl*), they accuse each other of having nothing to stand upon.

2. ***Ya'lamûna*** = they know (v. iii. m. pl. ipfct. from *'alima*, to know, be aware of. See at 2:102, p. 49, n. 4). "Those who do not know" means here "those who do not have any revealed scripture", more particularly the Arabs of the time.

3. i.e., the polytheists of the Arabs also used to make remarks similar to those of the Jews and the Christians about the Prophet and the Muslims.

4. ***Yaḥkumu*** = he judges, passes judgement, gives his verdict (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement).

5. ***Yakhtalifûna*** = they differ, controvert, hold different opinions, are in disagreement (v. iii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to succeed, come after, follow, lag behind).

6. ***'Aẓlamu*** = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative form of *ẓâlim*. See *ẓâlimûn* at 2:51, p. 24, n. 11).

7. ***Mana'a*** = he prevented, forbade, barred, hindered, obstructed, restrained, held back, stopped from (v. iii. m. s. past from *man'*, to prevent). The allusion here is to such people as the unbelieving Quraysh who prevented the Prophet and the Muslims from praying at the Ka'ba and such people at all times and places who prevent people from worshipping Allah.

8. ***Masâjid*** (sing. *masjid*) = places for making prostration (*sijdah*); hence mosques, places of worship (adverb of place from *sajada*).

9. ***Yudhkara[u]*** = he or it is mentioned, remembered, talked about, cited (v. iii. m. s. impfct. passive, from *dhakara* [*dhikr/tadhkâr*], to mention, to remember). The expression "uttering the name" is used here idiomatically to mean praying and worshipping.

10. ***Sa'â*** = he strove, attempted, endeavoured, headed for, moved quickly (v. iii. m. s. past from *sa'y*, to move quickly).

11. ***Yadkhulû*** (originally *yadlhulûna*) = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhûl*], to enter. See *yadkhula* at 2:111, p. 53, n. 1).

12. ***Khâ'ifîn*** (accusative /genitive of *khâ'ifûn*, sing. *khâ'if*) = fearful; i.e., being fearful of Allah (active participle from *khâfa* [*khawf*], to fear).

13. ***Khizy*** = disgrace, ignominy, humiliation.

وَلَهُمْ فِي الْآخِرَةِ and shall have in the hereafter

عَذَابٌ عَظِيمٌ ﴿١١٤﴾ an enormous[1] retribution.

وَلِلَّهِ 115. To Allah belong

الْمَشْرِقُ وَالْمَغْرِبُ the east and the west;[2]

فَأَيْنَمَا تُوَلُّوا so whithersoever you turn

فَثَمَّ وَجْهُ اللَّهِ there is Allah's Countenance.[3]

إِنَّ اللَّهَ وَاسِعٌ Verily Allah is All-Reaching,[4]

عَلِيمٌ ﴿١١٥﴾ All-Knowing.

وَقَالُوا 116. And they say:

اتَّخَذَ اللَّهُ "Allah has taken[5] to Him

وَلَدًا a son".

سُبْحَانَهُ Sacrosanct[6] is He.

بَل لَّهُ Nay, to Him belongs

مَا فِي السَّمَاوَاتِ all that is in the heavens

وَالْأَرْضِ and the earth;

كُلٌّ لَّهُ قَانِتُونَ ﴿١١٦﴾ all to Him render obeisance.[7]

بَدِيعُ 117. [He is] The Originator[8]

السَّمَاوَاتِ وَالْأَرْضِ of the heavens and the earth;

وَإِذَا قَضَىٰ أَمْرًا and when He decrees[9] a thing

فَإِنَّمَا يَقُولُ لَهُ He only says for it :

1. *'Azîm* = great, big, grand, huge, stupendous, immense, enormous, tremendous. When spoken of punishment it means "extremely heavy". See at 2:7, p. 6, n. 9

2. The expression "the east and the west" means here the entire world and all its directions.

3. i.e., that direction is the direction towards Allah. The *'âyah* is an exception for those who are unable to ascertain the direction of the *qiblah*, or have mistakenly prayed to another direction or are unable to turn towards the *qiblah* for any valid reason. It should be understood along with 2:144 which makes it incumbent to turn towards the Ka'ba while saying prayers.

4. ***Wâsi'*** = All-Reaching, All-Embracing, All-Encompassing in His knowledge, care, attention, favour and power.

5. ***Ittakhadha*** = he took to him, took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadhtum* at 2:51, p. 24, n.9).

6. The word ***Subhân*** is derived from *sabbaha*, form II of *sabaha* [*sabh/sibâhah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct is He" seems to convey the meaning better.

7. ***Qânitûn*** (sing. *qânit*) = submissive, obedient, humble (active participle from *qanata* [*qunût*], to be obedient, submissive). This and the next *'ayah* emphatically assert that Allah has no son or any other relation, that He is the Creator and Master of everything, living or lifeless, in and including the heavens and the earth, that He originates creation and does not need any instrumentality to do so. He simply decrees and it comes into existence. The birth of any being, without parents or with a single parent does not invest it with any divine quality. The Creator and the creature are totally distinct and diffrent, in entity and attributes.

8. ***Badî'*** = originator, initiator, creator out of nonentity (active participle in the intensive form of *fa'îl* from *bada'a* [*bad'*], to innovate, to originate, to introduce).

9. ***Qadâ*** = he decreed, decided, pronounced judgement, determined (v. iii. m. s. past from *qadâ'*, to settle, to terminate, to conclude).

كُن فَيَكُونُ ﴿١١٧﴾ "Be", and it is.

وَقَالَ الَّذِينَ 118. And there say those

لَا يَعْلَمُونَ that do not know:

لَوْلَا "Why is it not that

يُكَلِّمُنَا اللَّهُ Allah speaks[1] to us

أَوْ تَأْتِينَا آيَةٌ or a miracle[2] comes[3] to us?"

كَذَٰلِكَ قَالَ Thus did say

الَّذِينَ مِن قَبْلِهِم those before them

مِّثْلَ قَوْلِهِمْ like their saying;[4]

تَشَابَهَتْ قُلُوبُهُمْ their hearts are alike.[5]

قَدْ بَيَّنَّا We have indeed made clear[6]

الْآيَاتِ the signs

لِقَوْمٍ يُوقِنُونَ for a people believing firmly.[7] ﴿١١٨﴾

إِنَّا أَرْسَلْنَاكَ 119. Verily We have sent you

بِالْحَقِّ with the truth[8]

بَشِيرًا as a harbinger of glad tidings[9]

وَنَذِيرًا and as a warner;[10]

وَلَا تُسْأَلُ and you will not be asked[11]

عَنْ أَصْحَابِ الْجَحِيمِ about the inmates of hell.[12] ﴿١١٩﴾

وَلَن تَرْضَىٰ 120. And happy will never be

1. ***Yukallimu*** = he speaks, talks, converses (v. iii. m. s. impfct. from *kallama,* form II of *kalama* [*kalm*] to injure, to hurt. In its form II the verb means to speak).

2. ***'Âyah*** (pl. *'âyât*)= sign, miracle, revelation. See 2:99, p. 47, n. 2; and 2:106, p. 50, n. 6.

3. ***Ta'tî*** = she or it comes, arrives (v. iii. m. s. impfct. from *'atâ.* See *ya'ti* at 2:109, p. 52, n. 7).

4. For instance the Israelites demanded of Mûsa to bring Allah before their very eyes so that they could see Him. (see a 2:55, at p. 26).

5. ***Tashâbahat*** = she or it resembled, became similar, alike, identical, one to the other; also became unclear, ambiguous (v. iii. f. s. past in form VI from *shabh/shabah,* resemblance, similarity. See *tashâbaha* at 2:70, p. 33, n. 5).

6. ***Bayyannâ*** = we have made clear, explained, elucidated, clarified (v. i. m. pl. past from *bayyana,* form II of *bâna* [*bayân*], to be clear, evident. See *yubayyinu* at 2:68, p. 32, n. 7).

7. ***Yûqinûna*** = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., imfct. form *'ayqana* , form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See at 2:4, p. 5, n.9).

8. i.e., the Qur'ân and other non-Qur'ânic *wahy* (*sunnah*).

9. ***Bashîr*** (pl. *busharâ'*) = conveyer of glad tidings, harbinger of glad tidings, i.e., the tidings of reward and paradise for the believers and doers of good deeds according to the Qur'ân and *sunnah.* Active participle on the scale of *fa'îl* form *bashara/bashira* [*bishr/bushr*], to rejoice, to be delighted.

10. ***Nadhîr*** (pl. *nudhur*) = warner, i.e., giving warning about punishment and hell for the unbelievers and wrong-doers. Active participle on the scale of *fa'îl* from *nadhara* [*nadhr/nudhûr*], to vow, to pledge.

11. i.e., you will not be accountable for their deeds after you have delivered the message and have warned them. ***Tus'alu*** = you are asked, questioned (v. ii. m. impfct. passive from *sa'ala* [*su'âl*]. See *tas'alû* at 2:108, p. 51, n. 4).

12. ***Jahîm*** = hellfire, hell.

عَنكَ ٱلْيَهُودُ about you the Jews,
وَلَا ٱلنَّصَٰرَىٰ nor the Christians,
حَتَّىٰ تَتَّبِعَ unless you follow[1]
مِلَّتَهُمْ their religion.[2]
قُلْ إِنَّ هُدَى ٱللَّهِ Say: "The guidance of Allah,
هُوَ ٱلْهُدَىٰ that is the guidance."
وَلَئِنِ ٱتَّبَعْتَ And indeed if you follow[3]
أَهْوَآءَهُم their fancies[4]
بَعْدَ ٱلَّذِى جَآءَكَ after what has come to you
مِنَ ٱلْعِلْمِ of the knowledge,[5]
مَا لَكَ you will not have
مِنَ ٱللَّهِ مِن وَلِىٍّ against Allah any protector[6]
وَلَا نَصِيرٍ ﴿١٢٠﴾ nor any helper.[7]

ٱلَّذِينَ 121. Those to whom
ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ We have given the Book,
يَتْلُونَهُۥ they read[8] it
حَقَّ تِلَاوَتِهِۦٓ as it ought to be read;
أُو۟لَٰٓئِكَ they are the ones
يُؤْمِنُونَ بِهِۦ who believe in it;[9]
وَمَن يَكْفُرْ بِهِۦ and whoso disbelieves in it,
فَأُو۟لَٰٓئِكَ such people will be
هُمُ ٱلْخَٰسِرُونَ ﴿١٢١﴾ the ones in loss.[10]

1. ***Tattabi'a[u]*** = you follow, pursue, be attached to (v. ii. m. s . impfct. from *ittaba'a*, form V of *tabi'a* [*taba'/tabâ'ah*], to come after, to follow. The last letter takes *fatḥah* because of the coming of the conditional particle *ḥattâ* before the verb. See *ittaba'û* at 2:102, p. 48, n. 1). The *'âyah*, though formulated as an address to the Prophet, has within its purview the Muslims in general.

2. ***Millah*** (pl. *milal*) = religion, creed, religious community, denomination.

3. ***Ittaba'ta*** = you followed, pursued (v. ii. m. s. past from *ittaba'a*. See n. 1 above).

4. ***'Ahwâ'*** (sing. *hawan*) = fancies, whims, caprices, liking, desires.

5. i.e., the special knowledge contained in the Qur'ânic and non-Qur'ânic *waḥy* (*sunnah*).

6. ***Waliyy*** (pl. *auliyâ'*) = legal guardian, protector, patron, relative, close friend. See at 2:107, p. 51, n. 2).

7. ***Naṣîr*** (pl. *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 2:107, p. 51, n. 3).

8. ***Yatlûna*** = they read, recite (v. iii. m. pl. impfct. from *talâ* [*tilâwah*], to read, recite. See *tatlû* at 2:102, p. 48, n. 2).

9. i.e., they believe in the Qur'ân and the Messengership of Muḥammad, peace and blessings of Allah be on him. The *'âyah* refers in the first instance to the knowledgeable Jews of Madina who, in consonance with the information contained in the *Tawrah*, believed the Prophet and embraced Islam.

10. ***Khâsirûn*** (sing. *khâsir*) = losers, those that incur loss (active participle from *khasira* [*khusr/khasâr/khasârah/khusrân*], to lose, be in loss. See at 2:27, p. 15, n. 4). Such persons will be the losers in the hereafter.

Section (Rukû') 15

يَٰبَنِيٓ إِسۡرَٰٓءِيلَ 122. O Children of Isrâ'îl,
ٱذۡكُرُواْ نِعۡمَتِيَ remember[1] My favour
ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ which I bestowed[2] on you
وَأَنِّي فَضَّلۡتُكُمۡ and that I preferred[3] you
عَلَى ٱلۡعَٰلَمِينَ ١٢٢ over all the beings.[4]

وَٱتَّقُواْ يَوۡمٗا 123. And be afraid of[5] a day
لَّا تَجۡزِي when there shall not requite[6]
نَفۡسٌ any individual
عَن نَّفۡسٖ for any individual
شَيۡـٔٗا in anything;
وَلَا يُقۡبَلُ nor will there be accepted[7]
مِنۡهَا عَدۡلٞ from it any compensation,[8]
وَلَا تَنفَعُهَا nor will benefit[9] it
شَفَٰعَةٞ any intercession,[10]
وَلَا هُمۡ يُنصَرُونَ ١٢٣ nor will they be helped.[11]

۞ وَإِذِ 124. And [recall] when
ٱبۡتَلَىٰٓ إِبۡرَٰهِـۧمَ رَبُّهُۥ his Lord tested[12] Ibrâhîm
بِكَلِمَٰتٖ with [certain] words[13]
فَأَتَمَّهُنَّۖ and he fulfilled[14] them.
قَالَ He [the Lord] said:

1. ***Udhkurû*** = you (all) remember, recall, recollect (v. ii. m. pl. imperative from *dhakara* [*dhikr / tadhkâr*] to remember. See at 2:40, p. 20, n. 10).
2. ***'An'amtu*** = I have bestowed, graced (v. i. s. past from *na'ama*[*na'mah/man'am*], to be in ease, comfort. See at 2:40, p. 20, n. 11).
3. ***Faddaltu*** = I preferred, gave preference (v. i. s. past from *faddala*, form II of *fadala [fadl]*, to be good, be in excess. See at 2:48, p. 23, n. 4).
4. i.e., all beings of the time. The meaning here is that preference was given to the Children of Isrâ'îl, from among all the people of the time, in respect of the raising of Prophets and Messengers. ***'Âlamîn***, see at 1:2, p. 1, n. 4).
5. ***Ittaqû*** = you (all) beware of, be afraid of, fear (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 2:24, p. 12, n. 12).
6. ***Tajzî*** = she or it avails, requites, repays, rewards (v. iii. f. s., past from *jazâ* [*jazâ'*], to requite, recompense. See 2:48, p. 43, n.).9.
7. ***Yuqbalu*** = it is accepted, received (v. ii. m. s. impfct. passive from *qabila* [*qabûl/qubûl*], to accept. See at 2:48, p. 23, n. 9).
8. ***'Adl*** = equivalence, compensation, justice, impartiality. See at 2:48, p. 23, n. 11).
9. ***Tanfa'u*** = she or it benefits, becomes of use (v. iii. f. s. impfct. from *nafa'a* [*naf'*], to benefit, be of use. See *yanfa'u* at 2:102, p. 48, n. 14).
10. ***Shafâ'ah*** = intercession (derived from *shaf'*, i.e. even, either part of a pair, and is so meant because of the joining of one to another to speak on behalf of the latter. See at 2:48, p. 23, n. 10.).
11. ***Yunsarûna*** = they are helped, assisted (v. iii. m. pl. impfct. passive from *nasara* [*nasr /nusûr*], to help, assist, make victorious. See at 2:86, p. 41, n. 2). The *'âyah* means that none shall get any help against Allah's judgement and decree on the Day of Judgement.
12. ***Ibtalâ*** = he tested, put to test, tried, afflicted (v. iii. m. s. past in form VIII of *balâ* [*balw / balâ'*], to test, to try).
13. i.e., certain injunctions and prohibitions.
14. ***'Atamma*** = he fulfilled, completed, finished; i.e., he carried out to the exact requirements (v. iii. m. s. past in form IV of *tamma* [*tamâm*], to be complete, to come to an end).

إِنِّى جَاعِلُكَ "I am going to make[1] you
لِلنَّاسِ إِمَامًا a leader[2] for men."
قَالَ He [Ibrâhîm] said:
وَمِن ذُرِّيَّتِى "And from my progeny?"[3]
قَالَ He [Allah] said:
لَا يَنَالُ عَهْدِى "My covenant[4] reaches[5] not
الظَّٰلِمِينَ ﴿١٢٤﴾ the trangressors."

وَإِذْ 125. And [recall] when
جَعَلْنَا الْبَيْتَ We made[6] the House[7]
مَثَابَةً لِّلنَّاسِ a resort[8] for mankind
وَأَمْنًا and a place of immunity[9] –
وَاتَّخِذُوا and you take up[10]
مِن مَّقَامِ إِبْرَٰهِيمَ of the Spot of Ibrâhîm[11]
مُصَلًّى a place for prayer[12] –
وَعَهِدْنَا and We gave a commission[13]
إِلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ to Ibrâhîm and Ismâ'îl
أَن طَهِّرَا that you [two] purify[14]
بَيْتِىَ My House
لِلطَّآئِفِينَ for those making circuits,[15]
وَالْعَٰكِفِينَ or sojourning for prayer,[16]
وَالرُّكَّعِ or bowing in submission[17]
السُّجُودِ ﴿١٢٥﴾ and prostrating themselves.[18]

1. ***Jâ'il*** (pl. *jâ'ilûn*)= one who creates, puts, makes, sets, lays, places, appoints (active participle from *ja'ala* [*ja'l*], to create, put, set. See at 2:30, p. 16, n. 4).
2. ***Imâm*** (pl. *a'immah*) = leader, prayer leader.
3. ***Dhurriyah*** (pl. *dharâriy*) = progeny, offspring, children, descendants.
4. ***'Ahd*** (pl. *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 2:27, p. 14, n. 9.
5. ***Yanâlu*** = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâla* [*nayl/manâl*], to reach, attain).
6. ***Ja'alnâ*** = we made, set, appointed (v. i. pl. past from *ja'ala*. See n. 1 above).
7. i.e., the Ka'ba.
8. ***Mathâbah*** = resort, refuge, meeting place, place where one returns.
9. ***'Amn*** = safety, security, peace, immunity, protection.
10. ***Ittakhidhû*** = you (all) take up, take for yourselves, adopt (v. ii. m. pl. imperative from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadhtum* at 2:51, p. 24, n. 9).
11. ***Maqâm*** (pl. *maqâmât*) = spot, site, place, station, standing, position. The reference is to the stone on which Ibrâhîm stood while building the Ka'ba. It is still preserved near the Ka'ba door.
12. i.e., make some of the prayers at or near the spot. ***Muṣallan*** = place of prayer.
13. ***'Ahidnâ*** (*'ilâ*) = we assigned, committed to, entrusted to (v. i. m. pl. past from *'ahida* [*'ahd*], to delegate, to entrust, to commit).
14. ***Ṭahhirâ*** = you (two) purify, cleanse (v. ii. m. dual, imperative from *ṭahhara*, form II of *ṭahara/ṭahura* [*ṭahârah/ṭuhr*], to be pure, clean).
15. ***Ṭâ'ifîn*** (accusative /genitive of *ṭâ'ifûn*, sing. *ṭâ'if*) = those making circuits, going round, circumambulators. Active participle from *ṭâfa* [*ṭawâf/ṭawf*], to go about, go round).
16. ***'Âkifîn*** (accusative/genitive of *'âkifûn*, sing. *'âkif*) = those who stick to, cling to, remain uninterruptedly, devote themselves to (active participle from *'akafa* (*'ukûf*), to cling or stick to).
17. ***Rukka'*** (sing. *râki'*) = those bowing in submission (active participle from *raka'a* (*rukû'*), to bow, bend the body, especially in prayer.
18. ***Sujûd*** (sing. *sâjid*) = those who prostrate themselves.

وَإِذْ	126. And [recall] when
قَالَ إِبْرَٰهِـۧمُ رَبِّ	Ibrâhîm said: "My Lord,
ٱجْعَلْ هَٰذَا	make[1] this
بَلَدًا ءَامِنًا	a place[2] secure,[3]
وَٱرْزُقْ أَهْلَهُۥ	and provide[4] its people
مِنَ ٱلثَّمَرَٰتِ	with fruits and yields[5] –
مَنْ ءَامَنَ مِنْهُم	such of them as believe
بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ	in Allah and the Last Day."
قَالَ	He [Allah] said:
وَمَن كَفَرَ	"And whoever disbelieves
فَأُمَتِّعُهُۥ قَلِيلًا	I shall let him enjoy[6] a little;
ثُمَّ أَضْطَرُّهُۥٓ	then I shall force[7] him
إِلَىٰ عَذَابِ ٱلنَّارِ	to the punishment of the fire –
وَبِئْسَ ٱلْمَصِيرُ ﴿١٢٦﴾	and evil is the destination."[8]
وَإِذْ	127. And [recall] when
يَرْفَعُ إِبْرَٰهِـۧمُ	Ibrâhîm was raising[9] the
ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ	foundations[10] of the House,
وَإِسْمَٰعِيلُ	and Ismâ'îl, [praying]:
رَبَّنَا تَقَبَّلْ مِنَّآ	"Our Lord, accept[11] from us,
إِنَّكَ أَنتَ	verily You are
ٱلسَّمِيعُ	the All-Hearing,
ٱلْعَلِيمُ ﴿١٢٧﴾	the All-Knowing."

1. ***Ij'al*** = you make, appoint, set (v. ii. m. s. imperative from *ja'ala*).

2. ***Balad*** (pl. *bilâd*) = town, city, place, country. Here the reference is to the habitation or town of Makka.

3. ***'Âmin*** = peaceful, secure. The prayer of Ibrâhîm was indeed granted. In *sûrah* 95 (*al-Tîn*) Makka is mentioned as "this city of peace and security" (*hâdha al-balad al-'amîn*).

4. ***Urzuq*** = you provide with the means of sustenance, bestow (v. ii. m. s. imperative from *razaqa* [*rizq*], to provide with the means of sustenance. See *razaqnâ* at 2:3, p. 5, n. 4; and 2:57, p. 26, n. 13)

5. ***Thamarât*** (sing. *thamarah*) = fruits, yields, crops. See at 2:22, p. 12, n. 1).

6. ***'Umatti'u*** = I make/let s.o. enjoy (v. i. m. s. impfct. from *matta'a*, form II of *mata'a* [*mat'/mut'ah*], to carry away, take away).

7 . ***Aḍṭarru*** = I force, compel, coerce (v. i. m. s. impfct. from *iḍṭarra*, form VIII of *ḍarra* [*ḍarr*], to harm, to impair).

8. ***Maṣîr*** (pl. *maṣâyir*)= destination, place at which one arrives, outcome, result. Adverb of place from *ṣâra* [*ṣayr/ṣayrûrah*], to become).

9. ***Yarfa'u*** = he raises, lifts, lifts up (v. iii. m. s. impfct. from *rafa'a* [*raf'*], to raise, to lift).

10. ***Qawâ'id*** (sing. *qâ'idah*) = foundations, bases, groundwork.

11. ***Taqabbal*** = you accept, receive, grant (v. ii. m. s. imperative from *taqabbala*, form V of *qabila* [*qubûl/qabûl*], to accept. See *yaqbalu* at 2:123, p. 58, n. 7). This and the preceding *'âyah* state that it was by Allah's especial design and command that Prophets Ibrâhîm and Ismâ'îl made and consecrated the Ka'ba for the worship of Allah Alone and the rites connected with *hajj* and *'umrah*.

رَبَّنَا وَٱجْعَلْنَا 128. "Our Lord, make us
مُسْلِمَيْنِ لَكَ two Muslims[1] to You;
وَمِن ذُرِّيَّتِنَآ and of our progeny[2]
أُمَّةً مُّسْلِمَةً لَّكَ a people[3] submissive to You;
وَأَرِنَا مَنَاسِكَنَا and show us[4] our rites,[5]
وَتُبْ عَلَيْنَآ and turn to us in forgiveness;
إِنَّكَ أَنتَ verily You are
ٱلتَّوَّابُ the Most-Forgiving,
ٱلرَّحِيمُ ١٢٨ the Most Merciful.

رَبَّنَا 129. "Our Lord,
وَٱبْعَثْ فِيهِمْ and raise[6] amongst them
رَسُولًا مِّنْهُمْ a Messenger out of them,
يَتْلُوا۟ عَلَيْهِمْ who will recite[7] unto them
ءَايَٰتِكَ Your signs [revelations]
وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ and will teach them the Book
وَٱلْحِكْمَةَ and the wisdom[8] [*sunnah*],
وَيُزَكِّيهِمْ and will purify[9] them.
إِنَّكَ أَنتَ Verily You are
ٱلْعَزِيزُ the All-Mighty,[10]
ٱلْحَكِيمُ ١٢٩ the All-Wise."

1. ***Muslimayn*** (dual; sing. *Muslim*, plural *Muslimân*) = two Muslims. A *Muslim* is one who surrenders himself completely and sincerely to Allah. (Active participle from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless. See *'aslama* at 2:112, p. 53, n. 6).

2. ***Dhurriyah*** (pl. *dharâriy*) = progeny, offspring, children, descendants. See at 2:124, p. 59, n. 3).

3. ***'Ummah*** (pl. *'umam*) = nation, people, group.

4. ***'Ari + nâ*** = show + us (v. ii. m. s. imperative from *ra'â* [*ra'y/ru'yah*], to see, notice).

5. ***Manâsik*** (sing. *mansik*) = rites, ceremonies, ways and formalities of prayers.

6. ***Ib'ath*** = you send, dispatch, raise, bring on (v. ii. m. s. imperative, from *ba'atha* [*ba'th*], to send, to revive, resurrect. See *ba'athnâ* at 2:56, p. 26, n. 6).

7. ***Yatlû*** = he recites, reads (v. iii. m. s. impfct. from *talâ*. See *yatlûna* at 2:121, p. 57, n. 8; and *tatlû* at 2:102, p. 48, n. 2).

8. ***Ḥikmah*** (pl. *ḥikam*) = wisdom, sagacity. Here it means the teachings and instructions of the Prophet (*sunnah*), apart from the Book, i.e. the Qur'ân.

9. ***Yuzakkî + him*** = he purifies + them (v. iii. m. s. impfct. from *zakkâ*, form II of *zakâ* [*zakâ'*], to grow, be pure, be just). Here purification means purification from the filth of polytheism (*shirk*) and sins. The prayers of Ibrâhîm and Ismâ'îl mentioned in *'âyahs* 128 and 129 were accepted by Allah. The coming of Prophet Muhammad, peace and blessings of Allah be on him, and the emergence of the Muslim *'ummah* are the fulfilment of those prayers.

10. ***'Azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved.

Section (Rukû') 16

وَمَن يَرۡغَبُ	130. And who does shrink[1]
عَن مِّلَّةِ إِبۡرَٰهِـۧمَ	from the religion[2] of Ibrâhîm
إِلَّا مَن سَفِهَ	except he that befools[3]
نَفۡسَهُۥ	himself?
وَلَقَدِ ٱصۡطَفَيۡنَٰهُ	We indeed selected him[4]
فِي ٱلدُّنۡيَا	in this world;
وَإِنَّهُۥ فِي ٱلۡأٓخِرَةِ	and verily in the hereafter he
لَمِنَ ٱلصَّـٰلِحِينَ ﴿١٣٠﴾	shall be of the righteous.[5]
إِذۡ قَالَ لَهُۥ	131. When there said to him
رَبُّهُۥٓ أَسۡلِمۡ	his Lord: "Surrender",[6]
قَالَ أَسۡلَمۡتُ	he said: "I have surrendered
لِرَبِّ ٱلۡعَٰلَمِينَ ﴿١٣١﴾	to the Lord of all beings."[7]
وَوَصَّىٰ بِهَآ	132. And Ibrâhîm enjoined[8]
إِبۡرَٰهِـۧمُ بَنِيهِ	this upon his sons –
وَيَعۡقُوبُ	so did Ya'qûb –
يَٰبَنِيَّ	"O my sons,
إِنَّ ٱللَّهَ ٱصۡطَفَىٰ	verily Allah has selected[9]
لَكُمُ ٱلدِّينَ	for you the religion [dîn];
فَلَا تَمُوتُنَّ	so let not yourselves die[10]

1. ***Yarghab*** = he detests, abhors, shrinks from; also he likes, desires, wishes (v. iii. m. s. impfct. from *raghiba* [*raghbah/raghab*] to detest, dislike, desire, wish). This word is used in opposite senses. The sense of dislike and detestation is indicated by using the particle *'an* after the verb.

2. ***Millah*** (pl. *milal*) = religion, creed, religious community, denomination. See at 2:120, p. 57, n. 2.

3. ***Safiha***= he became stupid, foolish, unwise (v. iii. m. s. past from *safah/safâhah*.

4. ***Iṣṭafaynâ + hu*** = we selected/chose+him (v. i. m. pl. past from *iṣṭafâ*, form VIII of *ṣafâ* [*ṣafw, ṣufûw/ṣafâ'*], to be clear, pure). This *'âyah* is in essence a reiteration of *'âyah* 124 wherein Allah says in respect of Ibrâhîm, "I am going to make you a leader for men".

5. ***Ṣâliḥîn*** (accusative/genitive of *ṣâliḥûn*, sing. *ṣâliḥ*) = righteous, those who are right and correct in their conduct and deeds according to the teachings of Islam. Active participle from *salaha* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right, proper, in order).

6. ***'Aslim*** = surrender, deliver up, be a Muslim (v. ii. m. s. imperative from *'aslama*. See *'aslama* at 2:112, p. 53, n. 6)

7. ***'Âlamîn*** (sing. *'âlam*) = all beings. See at 1:2, p. 1, n. 4.

8. ***Waṣṣâ*** = he enjoined, made a behest, directed, made incumbent (v. iii. m. s. past in form II of *waṣâ* [*waṣy*], to be joined, lightened, degraded)).

9. ***Iṣṭafâ*** = he selected, chose (v. iii. m. s. past. See n. 4 above).

10. ***Tamûtunna*** = you must/of surety die. (v. ii. m. pl.. impfct. in the emphatic form of *tamûtu*, impfct. of *mâta* [*mawt*], to die. The doubled terminal *nûn* stands for emphasis. *Lâ tamûtunna* = you should not die, do not let yourselves die.

إِلَّا وَأَنتُم مُّسْلِمُونَ except as you be Muslims." (١٣٢)

أَمْ كُنتُمْ شُهَدَآءَ 133. Or were you witnesses[1]

إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ when death came to Ya'qûb–

إِذْ قَالَ لِبَنِيهِ when he said to his sons:

مَا تَعْبُدُونَ "What will you worship[2]

مِنۢ بَعْدِى after me?"

قَالُوا۟ They said:

نَعْبُدُ إِلَٰهَكَ "We shall worship[3] your God

وَإِلَٰهَ ءَابَآئِكَ and the God of your fathers,

إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ of Ibrâhîm and Ismâ'îl

وَإِسْحَٰقَ and Ishâq,

إِلَٰهًا وَٰحِدًا the One God;

وَنَحْنُ لَهُۥ مُسْلِمُونَ and to Him we surrender."[4] (١٣٣)

تِلْكَ أُمَّةٌ 134. That was a nation[5]

قَدْ خَلَتْ who have passed away.[6]

لَهَا They will have

مَا كَسَبَتْ what they earned;[7]

وَلَكُم and you will have

مَّا كَسَبْتُمْ what you earn;[8] and

وَلَا تُسْـَٔلُونَ you will not be questioned[9]

عَمَّا كَانُوا۟ يَعْمَلُونَ about what they used to do.[10] (١٣٤)

1. ***Shuhadâ'*** (sing. *shahîd*) = witnesses, martyrs.

2. ***Ta'budûna*** = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah* /*'ubûdah* /*'ubûdiyyah*], to worship, serve. See at 2:83, p. 38, n. 8).

3. ***Na'budu*** = we worship, adore, serve; (v. i. pl. imperfect from *'abada*, to worship, serve. See at 1:5, p. 2, n.1).

4. The point emphasized here is that all the previous Prophets communicated the same message of monotheism and charged their progeny and followers to worship Allah Alone and not to associate any partner with Him; but the subsequent generations deviated form that teaching. The Last Prophet Muhammad, peace and blessings of Allah be on him, was sent to revive and complete the message.

5. ***'Ummah*** (pl. *'umam*) = nation, people. See at 2:128, p. 61, n. 3).

6. ***Khalat*** = she passed away, became empty, became alone, went privately (v. iii. m. s. past from *khalâ* [*khulû'/khalâ'*]. See *khalâ* at 2:76, p. 36, n. 2).

7. ***Kasabat*** = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain, to acquire. See *yaksibûna* at 2:79, p. 37, n. 7).

8. ***Kasabtum*** = you (all) earned, acquired, gained (v. ii. m. pl. past from *kasaba*)

9. ***Tus'alûna*** = you (all) are asked, questioned (v. ii. m. pl. impfct. passive from *sa'ala* [*su'âl* /*mas'alah/tas'âl*], to ask. See *tus'alu* at 2:119, p. 56, n. 11).

10. ***Ya'malûna*** = they (all) do, perform (v. iii. m. pl. impfct. from *'amila* [*'amal*] to do.. See at 2:13, p. 8, n. 6; and 2:113, p. 54, n. 2). The point made here is that of individual responsibility. No one will be responsible for another person's deeds; none can or will account for or efface or atone the sins of others and neither race nor ancestry nor relationship will be of any avail against Allah's judgement. This principle is reiterated time and again in the Qur'ân – "No bearer will bear the burden of another", so say 6:164, 17:15, 35:18, 39:7 and 53:38.

وَقَالُواْ كُونُواْ	135. They say: "Be
هُودًا أَوْ نَصَـٰرَىٰ	Jews or Christians,
تَهْتَدُواْ	you will get guided."[1]
قُلْ بَلْ مِلَّةَ	Say: "No, rather the religion[2]
إِبْرَٰهِـۧمَ حَنِيفًا	of Ibrâhîm, the monotheist;[3]
وَمَا كَانَ	and he was none
مِنَ ٱلْمُشْرِكِينَ ١٣٥	of the polytheists.
قُولُوٓاْ	136. Say [you all]:
ءَامَنَّا بِٱللَّهِ	"We believe[4] in Allah
وَمَآ أُنزِلَ	and what has been sent down
إِلَيْنَا	to us
وَمَآ أُنزِلَ	and what was sent down[5]
إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَـٰعِيلَ	to Ibrâhîm and Ismâ'îl
وَإِسْحَـٰقَ وَيَعْقُوبَ	and Ishâq and Ya'qûb
وَٱلْأَسْبَاطِ	and the tribes;[6]
وَمَآ أُوتِىَ مُوسَىٰ	and what was given to Mûsâ
وَعِيسَىٰ وَمَآ أُوتِىَ	and 'Îsâ and what was given
ٱلنَّبِيُّونَ	to the Prophets
مِن رَّبِّهِمْ	from their Lord.
لَا نُفَرِّقُ	We do not differentiate[7]
بَيْنَ أَحَدٍ مِّنْهُمْ	between any of them;
وَنَحْنُ لَهُۥ مُسْلِمُونَ ١٣٦	and we are to Him Muslims.[8]

1. ***Tahtadû*** (*na*)= you (all) get guided, are rightly guided (v. ii. m, pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady / hudan / hidâyah*],to guide, to show. The terminal *nûn* is dropped because it forms the conclusion of an implied conditional clause. See *muhtadîn* at 2:16, p. 9, n. 8).

2. ***Millah*** (pl. *milal*) = religion, creed, religious community, denomination. See at 2:120, p. 57, n. 2; and 2:130, p. 62, n. 2).

3. ***Ḥanîf*** (pl. *hunafâ'*) = one who shuns the surrounding false religions and follows the true religion, a true monotheist. The word *hanîf* has been used in the Qur'ân always in contrast with a polytheist. The *'âyah* is a reply to the Jews' and Christians' claims that they were the followers of the religion of Ibrâhîm. It says that while he was a true monotheist and not at all a polytheist, they were not so.

4. ***'Âmannâ*** = we believed (v. i. pl. past from *'âmana* [*'îmân*], from IV of *amina*, to be safe, feel safe. See *tu'minûna* at 2:3, p. 5, n. 1).

5. ***'Unzila*** = he or it is sent down (v. iii. m. s. past passive from *'anzala*, form IV of *nazala* [*nuzûl*], to get down, come down, descend. See at 2:4, p. 5, n. 6).

6. ***'Asbâṭ*** (sing. *sibṭ*) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb.

7. ***Nufarriqu*** = we differentiate, make distinction, separate (v. i. pl. impfct,from *farraqa*, form II of *faraqa* [*furqân*], to separate, divide). The meaning here is that we do not differentiate between the Prophets in respect of our belief in them; but they were given different ranks by Allah, as stated at 2:253: "Those Messengers, We preferred some of them to the others; some of them Allah spoke to and raised some of them over the others in ranks..."

8. ***Muslimûn*** (sing. *Muslim*) =A *Muslim* is one who surrenders himself completely and sincerely to Allah. (Active participle from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless. See *'aslama* at 2:112, p. 53, n. 6; see also *muslimayn* at 2:128, p. 61, n. 1).

فَإِنْ ءَامَنُوا	137. So if they believe[1]
بِمِثْلِ مَآ ءَامَنتُم بِهِۦ	like what you believe[2] in
فَقَدِ ٱهْتَدَوا	then they are guided aright;[3]
وَّإِن تَوَلَّوْا	but if they turn away[4]
فَإِنَّمَا هُمْ فِى شِقَاقٍ	then they are indeed in rift.[5]
فَسَيَكْفِيكَهُمُ	So Allah will suffice you
ٱللَّهُ	against them;[6]
وَهُوَ ٱلسَّمِيعُ	and He is the All-Hearing,
ٱلْعَلِيمُ ۝١٣٧	the All-Knowing.
صِبْغَةَ ٱللَّهِ	138. Allah's colouring,[7]
وَمَنْ أَحْسَنُ	and who is better
مِنَ ٱللَّهِ	than Allah
صِبْغَةً	in respect of colouring?
وَنَحْنُ لَهُۥ عَـٰبِدُونَ ۝١٣٨	And we are His worshippers.[8]
قُلْ أَتُحَآجُّونَنَا	139. Say : "Do you dispute[9]
فِى ٱللَّهِ	with us about Allah,
وَهُوَ رَبُّنَا	while He is our Lord
وَرَبُّكُمْ	and your Lord,
وَلَنَآ أَعْمَـٰلُنَا	and for us are our deeds[10]
وَلَكُمْ أَعْمَـٰلُكُمْ	and for you are your deeds,
وَنَحْنُ لَهُۥ	and we are to Him
مُخْلِصُونَ ۝١٣٩	sincere devotees?"[11]

1. *'Âmanû* = they believed (v. iii. m. pl. past from *'âmana*. See *'âmannâ* at 2:136, p. 64, n. 4).

2. *'Âmantum* = you believed (v. ii. m. pl. past from *'âmana*).

3. *Ihtadaw* = they received guidance, were guided aright (v. iii. m. pl. past from *ihtadâ*. See *tahtadû* at 2135, p. 64, n. 1).

3. *Tawallaw* = they turned away, desisted, refrained from (v. iii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near, be next. See *tawallaytum* at 2:83, p. 39, n. 5).

5. *Shiqâq* (sing. *shiqqah*) = piece, splinter, difficulty, trouble, rift, schism.

6. *Yakfî + ka* = he suffices you, he is enough for you (v. iii. m. s. impfct. from *kafâ* [*kifâyah*], to be enough, be sufficient, suffice). The prefix *sa* is a particle indicative of future tense.

7. *Ṣibghah* = colour, dye, hue, shade, tinge, tincture, touch, character. Here it means the *dîn* or religion of Allah – the way of life that imparts a distinctive touch and character to its follower.

8. *'Âbidûn* (sing. *'âbid*) = worshippers, adorers.

9. *Tuḥâjjûna* = you (all) dispute, controvert, argue in opposition, debate, confute (v. ii. m. pl. impfct. from *ḥâjja*, form III of *ḥajja* [*ḥijj/ḥajj*], to aim at, to overcome. See *yuḥâjjû* at 2:76, p. 36, n. 6).

10. *'A'mâl* (sing. *'amal*) = deeds, performances, doings, acts, achievements.

11. *Mukhliṣûn* (sing. *mukhliṣ*) = sincere ones, devoted, loyal, faithful. Active participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. Here the meaning is those who adore and worship Allah Alone to the exclusion of all other beings and objects and do all deeds exclusively for His pleasure. In other words *Mukhliṣûn* here means true and pure monotheists.

أَمْ تَقُولُونَ إِنَّ 140. Or do you say

إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ that Ibrâhîm, Ismâ'îl,

وَإِسْحَٰقَ وَيَعْقُوبَ Ishâq, Ya'qûb

وَٱلْأَسْبَاطَ and the Tribes[1]

كَانُوا هُودًا أَوْ نَصَٰرَىٰ were Jews or Christians?

قُلْ ءَأَنتُمْ Say: "Are you

أَعْلَمُ أَمِ ٱللَّهُ more informed[2] or is Allah?

وَمَنْ أَظْلَمُ And who is more unjust[3]

مِمَّن كَتَمَ than the one who conceals[4]

شَهَٰدَةً عِندَهُ a testimony[5] he has with him

مِنَ ٱللَّهِ from Allah?[6]

وَمَا ٱللَّهُ بِغَٰفِلٍ And Allah is not unmindful[7]

عَمَّا تَعْمَلُونَ ﴿١٤٠﴾ of what you do."[8]

تِلْكَ أُمَّةٌ 141. That was a nation[9]

قَدْ خَلَتْ who have passed away.[10]

لَهَا They will have

مَا كَسَبَتْ what they earned[11]

وَلَكُم and you will have

مَّا كَسَبْتُمْ what you earn;[12]

وَلَا تُسْـَٔلُونَ and you will not be asked[13]

عَمَّا كَانُوا يَعْمَلُونَ about what they used to do.[14]

﴿١٤١﴾

1. ***'Asbâṭ*** (sing. *sibṭ*) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb. See at 2:136, p. 64, n. 6.

2. ***'A'lamu*** = more informed. Elative form of *'âlim*.

3. ***'Aẓlamu*** = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative form of *ẓâlim*. See at 2:114, p. 54, n. 6; and *ẓâlimûn* at 2:51, p. 24, n. 11).

4. ***Katama*** = he concealed, hid, secreted (v. iii. m. s. past from *katm/kitmân*, to hide. See *taktumûna* at 2:33, p. 18, n. 2).

5. ***Shahâdah*** = testimony, evidence, witness.

6. i.e., received from Allah. The allusion is to the evidence in the *Tawrah* about the coming of the Last Prophet Muḥammad, peace and blessings of Allah be on him.

7. ***Ghâfil*** (pl. *ghâfilûn*) = negligent, unmindful, heedless, inattentive, indifferent to. Active participle from *ghafala* [*ghaflah* / *ghufûl*], to neglect, not to heed.

8. ***Ta'malûna*** = you (all) do, perform (v. ii. m. pl. impfct. from *'amila* [*'amal*], to do , perform. See *ya'malûna* at 2:134, p. 63, n. 10).

9. ***'Ummah*** (pl. *'umam*) = nation, people. See at 2:128, p. 61, n. 3; also 2:133, p. 63, n.).

10. ***Khalat*** = she passed away, became empty, became alone, went privately (v. iii. m. s. past from *khalâ* [*khalâ'/khulû'*], to be empty. See at 2:134, p. 63, n. 5).

11. ***Kasabat*** = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 2:134, p. 63, n. 7).

12. ***Kasabtum*** = you (all) earned, acquired, gained (v. ii. m. pl. past from *kasaba*. See at 2:134, p. 63, n. 8)

13. ***Tus'alûna*** = you (all) are asked, questioned (v. ii. m. pl. impfct. passive from *sa'ala*. See at 2:134, p. 63, n. 9).

14. ***Ya'malûna*** = they (all) do, perform (v. iii. m. pl. impfct. from *'amila*. See at 2:13, p. 8, n. 6; and 2:113, p. 54, n. 2; also at 2:134, p. 63, n. 10).

الجزء الثاني Part [*juz'*] II

Section (*Rukû'*) 17

سَيَقُولُ 142. There will say
ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ the fools[1] among the people:
مَا وَلَّىٰهُمْ "What turned[2] them away
عَن قِبْلَتِهِمُ ٱلَّتِي from the *qiblah*[3] of theirs
كَانُوا۟ عَلَيْهَا they had been on?"
قُل لِّلَّهِ Say: "To Allah belong
ٱلْمَشْرِقُ وَٱلْمَغْرِبُ the East and the West.[4]
يَهْدِي مَن يَشَآءُ He guides[5] whom He will
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ to a straight path."
١٤٢

وَكَذَٰلِكَ جَعَلْنَٰكُمْ 143. Thus[6] We have made you
أُمَّةً وَسَطًا a balanced[7] nation
لِّتَكُونُوا۟ شُهَدَآءَ that you be witnesses
عَلَى ٱلنَّاسِ over mankind
وَيَكُونَ ٱلرَّسُولُ and that the Messenger be
عَلَيْكُمْ شَهِيدًا over you a witness.[8]
وَمَا جَعَلْنَا And We have not set
ٱلْقِبْلَةَ ٱلَّتِي the *qiblah* which
كُنتَ عَلَيْهَآ you had been on[9]
إِلَّا لِنَعْلَمَ but for that We might know[10]
مَن يَتَّبِعُ ٱلرَّسُولَ who follows the Messenger

1. ***Sufahâ'*** (sing. *safîh*) = fools, stupid, impudent.
2. ***Wallâ*** = he or it turned away, diverted (v. iii. m. s. past in form II of *waliya*, to follow, to lie next, to be near. See *tawallaytum* at 2:83, p. 39, n. 5).
3. ***Qiblah*** = the direction which one faces. Technically it means the direction the Muslims face in praying, i.e., the direction of the Ka'ba at Makka. At Makka the Prophet and the Muslims used to pray turning towards the Ka'ba. Shortly before the migration to Madina he received divine directive to turn towards Bayt al-Maqdis while praying. He continued to do so for 16 or 17 months after the migration to Madina, but at the same time yearned for being directed to turn towards the Ka'ba. This *'âyah* and the succeeding *'âyahs* up to *'âyah* 150 deal with the setting of the *qiblah* finally towards the Ka'ba, which took place shortly before the Battle of Badr. The present *'âyah* alludes to the reaction of the unbelievers, particularly the Jews of Madina, to this memorable event.
4. "The East and the West" is here a figurative expression meaning that all the directions belong to Allah; but He guides whomsoever He wills to the right path and the right direction to face in the course of praying.
5. ***Yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/hudan/hidâyah*], to guide, to lead.
6. i.e., just as We have guided you to the straight path, Islam, and to the right direction to turn to in praying, so We have made you an élite nation.
7. ***Wasaṭ*** (pl. *awsâṭ*) = middle, centre, heart, core, élite. Here it means just, equitable, fair, balanced (See *Bukhârî*, no. 4487; also *Al-Baḥr*, II, 6; *Tafsîr al-Bayḍâwî*, I, 91).
8. i.e., on the Day of Judgement the followers of Muḥammad, peace and blessings of Allah be on him, will bear witness that the previous Prophets had delivered Allah's message to their respective peoples, and the Prophet will bear witness to the same effect against his own followers (*Bukhârî*, no. 4487).
9. i.e., the direction of the Ka'ba to which you used to turn at Makka. The order to revert to that first *qiblah*, the Ka'ba, was undoubtedly a test for the weak-minded and the hypocrites. Conversely, if the expression "the *qiblah* which you had been on" is taken to mean Bayt al-Maqdis, the directive to turn towards it for a time was also a test for the believers. (See *Al-Baḥr*, II, 14-15; *Al-Tafsîr al-Kabîr*, II, 114-115).
10. i.e., distinguish, mark out, for the Prophet and the Muslims; for Allah knows everything.

مِمَّن يَنقَلِبُ	from him who turns[1]
عَلَىٰ عَقِبَيْهِ	on his heels;[2]
وَإِن كَانَتْ لَكَبِيرَةً	and it is indeed very hard
إِلَّا عَلَى ٱلَّذِينَ	except on those whom
هَدَى ٱللَّهُ	Allah gives guidance.[3]
وَمَا كَانَ ٱللَّهُ	And Allah is not
لِيُضِيعَ إِيمَٰنَكُمْ	to let go in vain[4] your faith.[5]
إِنَّ ٱللَّهَ بِٱلنَّاسِ	Verily Allah is for mankind
لَرَءُوفٌ	Most Beneficent,[6]
رَّحِيمٌ ﴿١٤٣﴾	Most Merciful.
قَدْ نَرَىٰ	144. We do at times see[7]
تَقَلُّبَ وَجْهِكَ	the turning[8] of your face
فِى ٱلسَّمَآءِ	towards the sky;
فَلَنُوَلِّيَنَّكَ	so We will surely turn you[9]
قِبْلَةً	to a *qiblah*
تَرْضَىٰهَا	you will be pleased with.[10]
فَوَلِّ وَجْهَكَ	Hence turn your face
شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ	towards[11] the Sacred Mosque;
وَحَيْثُ مَا كُنتُمْ	and wherever you all be,
فَوَلُّوا۟ وُجُوهَكُمْ	turn your faces
شَطْرَهُۥ	towards it.
وَإِنَّ ٱلَّذِينَ	And verily those who

1. ***Yanqalibu*** = he turns, revolves, is upturned (v. iii. m. s. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to turn around, turn about).
2. ***'Aqibay+hi*** (sing. *'aqib;* pl. *a'qâb*) = his two heels. The expression "who turns on his heels" means who refuses to follow the Prophet and reverts to unbelief (*kufr*).

3. ***Hadâ*** = he guided, gave guidance (v. iii. m. s. past. See *yahdî* at 2:142, p.67, n. 5).

4. ***Yuḍî'u*** = he ruins, lets perish, lets go in vain, frustrates (v. iii. m. s. impfct. from *'aḍâ'a*, form IV of *ḍâ'a* [*ḍay'/ḍiyâ'*]. to get lost).

5. i.e., the prayers performed in good faith towards Bayt al-Maqdis. This part of the *'âyah* allays the fears of some that prayers already performed facing a direction other than the Ka'ba would go in vain.
6. ***Ra'ûf*** = Most Beneficent, Most Benevolent, Most Compassionate.

7. ***Narâ*** = we see (v. i. pl. impfct. from *ra'â* [*ra'y, ru'yah*], to see. The word *qad*, followed by an imperfect verb, as here, gives the sense of sometimes, at times, perhaps, may; but when followed by a perfect verb, it indicates the termination of an action. This *'âyah* alludes to the fact that the Prophet, even while facing Bayt al-Maqdis in prayer, yearned for being directed to face the Ka'ba and sometimes raised his face, i.e., eyes, towards the sky praying for that.

8. ***Taqallub*** = fluctuation, variation, turning and tossing (form V of *qalaba*, to turn round. See *yanqalibu* at n. 1 above).

9. ***Nuwalliyanna*** + ***ka*** = we will surely turn you, make you face (v. i. pl. impfct. in the emphatic, from *wallâ*, form II of *waliya* to be close, to lie next. The terminally doubled *nûn* is the mark of emphasis. See *wallâ* at 2:142, p. 67, n.2).

10. ***Tarḍâ*** + ***hâ*** = you are pleased with her, you are fond of her, you like her (v. ii. m. s. impfct. from *raḍiya* [*riḍan/riḍwân/marḍâh*], to be satisfied, be content).

11. ***Shaṭr*** (pl. *shuṭûr, ashṭur*) = direction, in the direction of, towards. The Sacred Mosque is the Ka'ba.

أُوتُوا۟ ٱلْكِتَٰبَ were given the Book
لَيَعْلَمُونَ surely know[1]
أَنَّهُ ٱلْحَقُّ that it is the truth[2]
مِن رَّبِّهِمْ from their Lord;
وَمَا ٱللَّهُ بِغَٰفِلٍ and Allah is not unmindful
عَمَّا يَعْمَلُونَ ﴿١٤٤﴾ of what they do.[3]

وَلَئِنْ 145. And even if
أَتَيْتَ ٱلَّذِينَ you came up[4] to those who
أُوتُوا۟ ٱلْكِتَٰبَ were given the Book
بِكُلِّ ءَايَةٍ with every sign [miracle]
مَّا تَبِعُوا۟ they would not follow[5]
قِبْلَتَكَ your *qiblah*;
وَمَآ أَنتَ بِتَابِعٍ nor are you to follow[6]
قِبْلَتَهُمْ their *qiblah*,
وَمَا بَعْضُهُم بِتَابِعٍ nor do some of them follow
قِبْلَةَ بَعْضٍ the *qiblah* of the others.
وَلَئِنِ ٱتَّبَعْتَ And if you follow[7]
أَهْوَآءَهُم their desires[8]
مِّنۢ بَعْدِ مَا جَآءَكَ after what has come to you
مِنَ ٱلْعِلْمِ of the knowledge,[9]
إِنَّكَ إِذًا you will then surely be
لَّمِنَ ٱلظَّٰلِمِينَ of the transgressing ones.[10]
﴿١٤٥﴾

1. ***Ya'lamûna*** = they know, are aware of (v. iii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 2:13, p.8, n.6; 2:13, p.54, n.2; 2:134, p. 63, n.10).

2. i.e., the directive to turn towards the Ka'ba is truly from Allah.

3. ***Ya'malûna*** = they do, perform (v. iii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 2:134, p. 63, n. 10; 2:141, p. 66, n. 14).

4. ***'Atayta...(+bi)*** = you came up with, brought, produced (v. ii. m. s. past from *'atâ* [*ityân/aty/ma'tâh*], to come. See *ta'ti* at 2:118, p. 56, n. 3).

5. ***Tabi'û*** = they followed, came after, trailed (v. iii. m. pl. past from *tabi'a* [*tab'/tabâ'ah*], to follow. See nos. 6 and 7 below).

6. ***Tâbi'*** (pl. *atbâ'*) = follower, successor (active participle from *tabi'a*).

7. ***Ittaba'ta*** = you followed (v. ii. m. s. past from *ittaba'a*, form VIII of *tabi'a*. See at 2:120, p. 57, n.3).

8. ***'Ahwâ'*** (sing. *hawan*) = desires, fancies, wishes, caprices. See at 2:120, p. 57, n. 4).

9. i.e., the knowledge communicated through *waḥy*, Qur'ânic and non-Qur'ânic.

10. ***Ẓâlimîn*** (accusative/genitive form of *ẓâlimûn*, sign. *ẓâlim*) = transgressors, those who cross the limits, wrong-doers, unjust ones; also polytheists. See at 2:35, p. 19, n. 5).

ٱلَّذِينَ ءَاتَيْنَٰهُمُ	146. Those whom We gave
ٱلْكِتَٰبَ	the Book
يَعْرِفُونَهُۥ كَمَا	they know him[1] as
يَعْرِفُونَ أَبْنَآءَهُمْ	they know their sons;
وَإِنَّ فَرِيقًا مِّنْهُمْ	and verily a section[2] of them
لَيَكْتُمُونَ ٱلْحَقَّ	conceal[3] the truth,
وَهُمْ يَعْلَمُونَ ١٤٦	while they know[4] [it].
ٱلْحَقُّ	147. [It is] The truth
مِن رَّبِّكَ	from your Lord;
فَلَا تَكُونَنَّ	so you must not be
مِنَ ٱلْمُمْتَرِينَ ١٤٧	of the sceptics.[5]

Section (Rukû') 18

وَلِكُلٍّ	148. And everyone has
وِجْهَةٌ هُوَ مُوَلِّيهَا	a direction[6] he turns to.[7]
فَٱسْتَبِقُوا۟	Hence vie[8] with one another
ٱلْخَيْرَٰتِ	for the good things.[9]
أَيْنَ مَا تَكُونُوا۟	Wherever you may be
يَأْتِ بِكُمُ ٱللَّهُ	Allah will bring you
جَمِيعًا	all together.[10]
إِنَّ ٱللَّهَ	Verily Allah is
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ١٤٨	over everything Omnipotent.

1. They know him, i.e., the Prophet, because their Scripture (*Tawrah* and *Injil*) contains the prophecy about his coming as well as his description.

2. ***Fariq*** (pl. *furûq, afriqah*) = section, group, faction, party, band. See at 2:75, p. 35, n. 5). Here it refers to the leaders and rabbis of the Jews.

3. ***Yaktumûna*** = they conceal, keep secret, hide, secrete (v. iii. m. pl. impfct. from *katama* [*katm /kitmân*], to hide, to conceal. See *katama* at 2:140, p. 66, n. 4; and *taktumûna* at 2:33, p. 18, n. 2).

4. Their offence is all the more reprehensible because they do it knowingly and wilfully.

5. ***Mumtarîn*** (accusative/genitive form of *mumtarûn*, sing. *mumtarin*) = sceptics, the doubting ones, those who doubt, entertain doubts. Active participle from *imtirâ'*, form VIII from *miryah/muryah*, doubt, dispute.

6. ***Wijhah*** (pl. *wijhât*) = direction, trend, objective.

7. ***Muwallin*** (pl. *muwallûn*) = one who turns to a direction, has an objective. Active participle from *wallâ*. See *tawallaytum* at 2:83, p. 39, n. 5.

8. ***Istabiqû*** = you (all) vie with one another, try to get ahead of one another, compete, race for (v. ii. m. pl. imperative from *istabaqa*, form VIII of *sabaqa* [*sabq*], to get before, to precede, to go ahead).

9. ***Khayrât*** (sing. *khayrah*) = good things, good deeds. Here it means obedience to the Prophet and carrying out the directives of Allah and the Prophet.

10. i.e., on the Day of Judgement, for rewarding the righteous and punishing the sinful.

وَمِنْ حَيْثُ 149. And from wherever

خَرَجْتَ you come out[1]

فَوَلِّ وَجْهَكَ you turn[2] your face

شَطْرَ الْمَسْجِدِ الْحَرَامِ towards the Sacred Mosque.[3]

وَإِنَّهُ لَلْحَقُّ Verily it is the truth

مِن رَّبِّكَ form your Lord;

وَمَا اللَّهُ بِغَافِلٍ and Allah is not unmindful

عَمَّا تَعْمَلُونَ ﴿١٤٩﴾ of what you do.

وَمِنْ حَيْثُ 150. And from wherever

خَرَجْتَ you come out

فَوَلِّ وَجْهَكَ you turn your face

شَطْرَ الْمَسْجِدِ الْحَرَامِ towards the Sacred Mosque;

وَحَيْثُ مَا كُنتُمْ and wherever you all be

فَوَلُّوا وُجُوهَكُمْ you turn your faces

شَطْرَهُ towards it;[4]

لِئَلَّا يَكُونَ لِلنَّاسِ so that there be not for men

عَلَيْكُمْ حُجَّةٌ any plea[5] against you,

إِلَّا الَّذِينَ ظَلَمُوا except those that transgress[6]

مِنْهُمْ of them.

فَلَا تَخْشَوْهُمْ So do not dread[6] them

وَاخْشَوْنِي and dread Me;

وَلِأُتِمَّ and that I may make full[7]

1. ***Kharajta*** = you came out, emerged, started, left (v. ii. m. s. past from *kharaja* [*khurûj*], to come out, to leave. See *yakhruju* at 2:74, p. 35, n.6).

2. ***Walli*** = you turn, you face (v. ii. m. s. imperative from *wallâ*. See at 2:142, p. 67, n. 2; and *tawallaytum* at 2:83, p. 39, n. 5).

3. i.e., the Ka'ba.

4. The repeated directives are for emphasis in view of the criticism and opposition of the Jews. According to the commentators the three repetitions have in view three situations, namely, (a) for those who are at Makka and in the vicinity of the Ka'ba; (b) for those who are away from the Ka'ba and at all other places (c) for those who are on travel. Also, (a) the first mention is meant to contradict the Jews' assumption and to emphasize that the Prophethood of Muḥammad, peace and blessings of Allah be on him, and the order to turn towards the Ka'ba are the truth and are from Allah as right guidance from Him, and not merely to please the Prophet; for the Ka'ba is the first and the oldest *qiblah* which Prophet Ibrâhîm, peace be on him, set under the direction of Allah; (b) that the order applies in respect of all places and at all times and (c) that there should not be any deviation from the *qiblah* so that others may not have any plea against the Muslims (See for instance Al-Qurṭubî, *Tafsîr*, II, 168; Al-Fakhr al-Razî, *Al-Tafsîr al-Kabîr*, II, 152-154).

5. ***Ḥujjah*** (pl. *ḥujaj*)= argument, pretense, pretext, plea, proof. The allusion here is mainly to the Arab polytheists and the Makkans on the one hand, who alleged that the Prophet, though he claimed to follow the religion of Ibrâhîm, had turned away from his *qiblah*, the Ka'ba, and to the Jews on the other, who alleged that though the Prophet refused to follow Judaism yet he adopted the *qiblah* of the Jews, Bayt al-Maqdis. This part of the *'âyah* meets such objections of the unbelievers and the Jews.

6. ***Ẓalamû*** = they transgressed, did wrong (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. The allusion is to the obstinate opponents who refused to see reason.

7. ***'Utimma(u)*** = I make full, make complete (v. i. s. impfct. from *'atamma*, form IV of *tamma* [*tamâm*], to be complete, finished. See *'atamma* at 2:124, p. 58, n. 14).

نِعْمَتِي عَلَيْكُمْ	My grace upon you
وَلَعَلَّكُمْ	and that you may
تَهْتَدُونَ ﴿١٥٠﴾	receive guidance.[1]
كَمَآ أَرْسَلْنَا	151. As I have sent
فِيكُمْ رَسُولًا	amidst you a Messenger[2]
مِّنكُمْ	from among you –
يَتْلُوا عَلَيْكُمْ	he recites[3] unto you
ءَايَٰتِنَا	Our revelations (signs)[4]
وَيُزَكِّيكُمْ	and purifies[5] you
وَيُعَلِّمُكُمُ الْكِتَٰبَ	and teaches[6] you the Book[7]
وَالْحِكْمَةَ	and the wisdom[8]
وَيُعَلِّمُكُم	and teaches you what
مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾	you had not been knowing.[9]
فَاذْكُرُونِي	152. So remember[10] me,
أَذْكُرْكُمْ	I shall remember you;[11]
وَاشْكُرُوا لِي	and express gratitude[12] to Me
وَلَا تَكْفُرُونِ ﴿١٥٢﴾	and be not ungrateful to Me.

Section (Rukû') 19

يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا	153. O you who believe,
اسْتَعِينُوا بِالصَّبْرِ	ask for help[13] with patience

1. ***Tahtadûna*** = you (all) receive guidance, are on the right track (v. ii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ*. See *tahtadû* at 2:135, p. 64, n. 1).

2. i.e., Muḥammad, peace and blessings of Allah be on him.

3. ***Yatlû*** = he recites, reads (v. iii. m. s. impfct. from *talâ* [*tilâwah*], to recite, read. See at 2:124, p. 61, n. 7)

4. ***'Ayât*** (sing. *'âyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:99, p. 47, n. 2).

5. ***Yuzakkî*** (+*kum*) = he purifies you, makes you clean (v. iii. m. s. impfct. from *zakkâ*, form II of *jakâ* [*zakw/zaky/zakâ'*], to grow, be pure. See *Yuzakkî +him* at 2:129, p. 61, n.9).

6. ***Yu'allimu*** = he teaches, instructs (v. iii. m. s. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See at 2:129, p. 61, n.).

7. i.e., the Qur'ân.

8. i.e., *sunnah*, the non-Qur'ânic *waḥy* to the Prophet containing information about the proprieties and improprieties for a Muslim.

9. i.e., of the matters of the *dîn* and rules of *sharî'ah*. ***Ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima*. See at 2:22, p. 12, n. 5; and 2:80, p. 37, n. 12). This *'âyah* in fact speaks of the fulfilment of the prayer made by Ibrâhîm and Ismâ'îl, peace be on them, made at the time of their raising the foundation of the Ka'ba. See *'âyah* 129 above at p. 61).

10. ***Udhkurû*** (+ *nî*) = you (all) remember me, keep me in mind (v. ii. m. pl. imperative from *dhakara*. See at 2:122, p. 58, n. 1). Remembering Allah at all times is the key to righteousness (*taqwâ*); for if one keeps Allah in mind one cannot commit any misdeed or wrong thing.

11. While remembrance is undoubtedly one of Allah's attributes, its practical manifestation is His awarding of merit to and bestowal of favours upon the righteous.

12. ***Ushkurû*** = you all express gratitude, thanks (v. ii. m. pl. imperative from *shakara* [*shukr /shukrân*], to thank, be grateful). Expression of gratitude means not only declaration of gratitude and thanks but also carrying out the injunctions and prohibitions of Allah and abstinence from sinful acts.

13. ***Ista'înû*** = you (all) seek help, ask for help, beseech help (v. ii. m. pl. imperative from *ista'âna*, form X from *'âna* [*'awn*]. See at 2:45, p. 22, n. 10).

وَٱلصَّلَوٰةِ and prayer.
إِنَّ ٱللَّهَ Verily Allah is
مَعَ ٱلصَّٰبِرِينَ ﴿١٥٣﴾ with the patient.[1]

وَلَا تَقُولُوا۟ 154. And do not say
لِمَن يُقْتَلُ about those who are slain[2]
فِى سَبِيلِ ٱللَّهِ in the way of Allah:
أَمْوَٰتٌۢ "They are dead".[3]
بَلْ أَحْيَآءٌ Nay, they are alive,[4]
وَلَٰكِن لَّا تَشْعُرُونَ ﴿١٥٤﴾ but you do not realize.[5]

وَلَنَبْلُوَنَّكُم 155. We will surely test[6] you
بِشَىْءٍ مِّنَ with a bit of
ٱلْخَوْفِ وَٱلْجُوعِ fear[7] and hunger[8]
وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ and loss[9] of properties
وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ and lives[10] and crops;[11]
وَبَشِّرِ but give glad tidings[12]
ٱلصَّٰبِرِينَ ﴿١٥٥﴾ to the persevering ones –

ٱلَّذِينَ 156. Who ,
إِذَآ أَصَٰبَتْهُم if there afflicts[13] them
مُّصِيبَةٌ any calamity,[14]
قَالُوٓا۟ they say:

1. ***Ṣâbirîn*** (accusative/genitive of *ṣâbirûn*, sing. *ṣâbir*) = the patient, the persevering, the steadfast, the forbearing. Active participle from *ṣabara* [*ṣabr*], to be patient). "Allah is with the patient" means His support and mercy are with them. See *'âyahs* 156-157 below.

2. ***Yuqtalu*** = he is killed, slain, murdered (v. iii. m. s. impfct. passive from *qatala* [*qatl*], to kill, slay. See *yaqtulûna* at 2:61, p. 29, n. 11).

3. ***Amwât*** (sing. *mayyit*) = dead, lifeless. See at 2:28, p. 15, n. 6

4. ***'Aḥyâ'*** (sing. *hayy*) = alive, living.

5. ***Tash'urûna*** = you (all) realize, perceive, are aware of (v. ii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to know, to realize. See *yash'urûna* at 2:9, p. 7, n. 3; and 2:12, p. 8, n. 2).

6. ***Nabluwanna*** (+*kum*) = we will surely test you, try you (v. i. pl. impfct. in the emphatic form, the terminally doubled *nûn* being the mark of emphasis, from *balâ* [*balw/balâ'*], to test, to try. See *ibtalâ* at 2:124, p. 58, n. 12).

7. ***Khawf*** = fear, dread. See at 2:38, p. 20, n. 3; 2:62, p. 30, n. 5 and 2:112, p. 53, n. 10).

8. ***Jû'*** = hunger, starvation.

9. ***Naqṣ*** = loss, diminution, decrease, shortage.

10. ***'Anfus*** (sing. *nafs*) = life, person, individual, self.

11. ***Thamarât*** (sing. *thamarah*) = fruits, crops, yields, products, results. See at 2:22, p. 12, n. 1; and 2:126, p. 60, n. 5).

12. ***Bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See *bashîr* at 2:119, p. 56, n. 9).

13. ***'Aṣâbat*** = she hit, afflicted, befell (v. iii. f. s. past from *'aṣâba*, form IV of *ṣâba* [*ṣawb/ṣaybûbah*], to hit the mark, to be right).

14. ***Muṣîbah*** (pl. *maṣâ'ib*) = calamity, disaster, misfortune.

إِنَّا لِلَّهِ	"Verily we belong to Allah,
وَإِنَّا إِلَيْهِ	and to Him we all are
رَٰجِعُونَ ﴿١٥٦﴾	going to return."[1]
أُولَٰٓئِكَ	157. Such people,
عَلَيْهِمْ صَلَوَٰتٌ	on them will be blessings[2]
مِّن رَّبِّهِمْ	from their Lord,
وَرَحْمَةٌ	and mercy;
وَأُولَٰٓئِكَ هُمُ	and such are the ones
ٱلْمُهْتَدُونَ ﴿١٥٧﴾	in receipt of guidance.[3]
۞ إِنَّ ٱلصَّفَا	158. Surely the Safâ
وَٱلْمَرْوَةَ	and the Marwah[4]
مِن شَعَآئِرِ ٱللَّهِ	are of Allah's signposts.[5]
فَمَنْ حَجَّ	So whoever performs *hajj*
ٱلْبَيْتَ	to the House (Ka'ba)
أَوِ ٱعْتَمَرَ	or goes on *'umrah*,[6]
فَلَا جُنَاحَ عَلَيْهِ	it will be no sin[7] on his part
أَن يَطَّوَّفَ	that he makes circuits[8]
بِهِمَا	between the two;
وَمَن تَطَوَّعَ	and whoever willingly does[9]
خَيْرًا	a good deed,
فَإِنَّ ٱللَّهَ	then verily Allah is

1. ***Râji'ûn*** (sing. *râji'*) = returning ones, those in the process of returning. Active participle from *raja'a* [*rujû'*], to return, to come back. See *yarji'ûna* at 2:18, p. 10, n.).
2. ***Ṣalawât*** (sing. *ṣalâh*) = blessings, grace (of Allah); prayers, benedictions (of men).
3. ***Muhtadûn*** (sing. *muhtadîn*) = those in receipt of guidance, those on the right track. Active participle from *ihtadâ*, form VIII of *hadâ*. See at 2:70, p. 33, n. 6; and *muhtadîn* at 2:16, p. 9, n. 8). *'Âyahs* 153 and 155-156 speak of the distinctive and unique merits of *ṣabr* (patience) in distress and difficulties.
4. The Ṣafâ and the Marwah are two hills near the Ka'ba. Prophet Ibrâhîm, under the direction of Allah, had left Hâjar and the baby Ismâ'îl in the valley where the Ka'ba stands. When the provision and water with her were exhausted she ran frantically between the two hills in search of water for the baby. When she had just finished seven runs between the two hills the angel Jibrîl appeared before her by Allah's command and caused the Zam Zam spring to gush forth from the earth, which provided the means of subsistence for her and Ismâ'îl. Since that time it has been a perennial source of water for the succeeding generations. The rule to make seven runs between the two hills in connection with *ḥajj* and *'umrah* is in consonance with the Abrahamic tradition (*Bukhârî*, no. 3364). The pre-Islamic Arabs also used to make these runs; but as they had placed idols in and near the Ka'ba, similarly they had placed two idols, 'Isâf and Nâ'ilah, respectively on the two hills and used to touch and invoke them while making runs there. As such the Muslims hesitated making these runs during *ḥajj* and *'umrah*. The *'âyah* alleys those misgivings.
5. ***Sha'â'ir*** (sing. *sha'îrah*) = signposts, tokens, distinctive features in worship, religious rites.
6. ***I'tamara*** = he performed *'umrah* (v. iii. m. s. past in form VIII of *'amara* [*'amr/'umr*], to live, become inhabited).
7. ***Junâḥ*** = sin, wrong, misdemeanour, deviation into a wrong course.
8. ***Yaṭṭawwafa(u)*** = he makes runs, circuits, he circumambulates (v. iii. m. s. impfct. in form V of *ṭâfa* [*ṭawâf/ṭawf/ṭawfân*], to go about, run around).
9. ***Taṭawwa'a*** = he volunteered to do, voluntarily/willingly did (v. iii. m. s. past in form V of *ṭâ'a* [*ṭaw'*] to obey, be obedient).

شَاكِرٌ Most Appreciative,[1]

عَلِيمٌ ﴿١٥٨﴾ All-Knowing.

إِنَّ الَّذِينَ يَكْتُمُونَ 159. Those who conceal[2]

مَآ أَنزَلْنَا what We sent down[3]

مِنَ الْبَيِّنَٰتِ of the clear evidences[4]

وَالْهُدَىٰ and guidance,

مِن بَعْدِ مَا even after that

بَيَّنَّٰهُ We had made it clear[5]

لِلنَّاسِ فِي الْكِتَٰبِ for men in the Book,[6]

أُولَٰٓئِكَ يَلْعَنُهُمُ اللَّهُ such ones Allah curses,[7]

وَيَلْعَنُهُمُ and there curse them

اللَّٰعِنُونَ ﴿١٥٩﴾ all the imprecators.[8]

إِلَّا الَّذِينَ 160. But not so those who

تَابُوا وَأَصْلَحُوا repent[9] and rectify[10]

وَبَيَّنُوا and state clearly[11] [the truth],

فَأُولَٰٓئِكَ then those people

أَتُوبُ عَلَيْهِمْ I shall forgive[12] them;

وَأَنَا التَّوَّابُ for I am Most Forgiving,

الرَّحِيمُ ﴿١٦٠﴾ Most Merciful.

إِنَّ الَّذِينَ كَفَرُوا 161. Those who disbelieve

1. ***Shâkir*** = appreciative, thankful, grateful. Active participle from *shakara* [*shukr/shukrân*], to thank, be thankful. See *tashkurûna* at 2:52, p. 24, n. 13).

2. ***Yaktumûna*** = they conceal, hide, secrete, withhold from the public (v. iii. m. pl. impfct. from *katama* [*katm/kitmân*], to hide. See at 2:146, p. 70, n. 3).

3. ***'Anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See *'anzala* at 2:22, p. 11, n. 9).

4. ***Bayyinât*** (sing. *bayyinah*) = clear evidences, indisputable proofs. See at 2:87, p. 41, n. 6.

5. ***Bayyannâ*** = we made clear, elucidated (v. i. pl. past from *bayyana*, form II of *bâna*[*bayân*], to be evident. See at 2:118, p. 56, n. 6).

6. i.e., the scripture of the Jews and the Christians, the *Tawrah* and the *Injîl*.

7. ***Yal'anu*** = curses, banishes from mercy, damns, imprecates (v. iii. m. s. impfct. from *la'ana* [*la'n*], to curse).

8. ***Lâ'inûn*** (sing. *lâ'in*) = cursers, imprecators. Active participle from *la'ana*.

9. ***Tâbû*** = they repented, became penitent, turned from sin (v. iii. m. pl. past from *tâba* [*tawb/tawbah/matâb*], to repent, be penitent. See *tâba* at 2:37, p. 19, n. 14).

10. i.e., they rectified the wrong done in the form of concealment, alteration and misinterpretation of the truth contained in Allah's revelations. ***'Aṣlaḥû*** = rectified, made good, made amends, put right (v. iii. m. pl. past from *'aṣlaḥa*, form IV of *ṣalaha*. See *muṣliḥûn* at 2:11, p. 7, n. 10).

11. ***Bayyanû*** = they stated clearly, elucidated, announced unequivocally (v. iii. m. pl. past from *bayyana*, form II of *bâna*. See *bayyannâ* above at n. 5).

12. ***'Atûbu*** = I turn in forgiveness, forgive. (v. i. s. impfct. from *tâba*. See at 2:38, p. 7, n. 10).

وَمَاتُوا and die

وَهُمْ كُفَّارٌ while they are unbelievers –

أُولَٰئِكَ عَلَيْهِمْ on such people will be

لَعْنَةُ اللَّهِ the curse of Allah

وَالْمَلَائِكَةِ وَالنَّاسِ and the angels and mankind,

أَجْمَعِينَ ﴿١٦١﴾ of all of them –

خَالِدِينَ 162. Abiding for ever [1]

فِيهَا therein.[2]

لَا يُخَفَّفُ No mitigation[3] will be made

عَنْهُمُ in respect of them

الْعَذَابُ of the punishment,

وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾ nor will they be respited.[4]

وَإِلَٰهُكُمْ 163. And your God[5] is

إِلَٰهٌ وَاحِدٌ the One God.

لَّا إِلَٰهَ إِلَّا هُوَ There is no god but He,

الرَّحْمَٰنُ the Most Compassionate,

الرَّحِيمُ ﴿١٦٣﴾ the Most Merciful.

Section (*Rukû'*) 20

إِنَّ فِي خَلْقِ 164. Verily in the creation[6]

السَّمَاوَاتِ وَالْأَرْضِ of the Skies and the earth,

وَاخْتِلَافِ the alternation[7] of

1. ***Khâlidîn*** (accusative /genitive of *khâlidûn*, sing. *khâlid*) = Remaining for all time to come, abiding for ever, everlasting, eternal. Active participle from *khalada* [*khulûd*], to remain or last for ever). See *khâlidûn* at 2:25, p. 13, n. 14; 2:81, p. 38, n. 6).

2. i.e., under the curse and in the fire of hell.

3. ***Yukhaffafu*** = he or it is lessened, lightened, mitigated (v. iii. m. s. impfct. passive from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. See at 2:86, p. 41, n. 1).

4. ***Yunẓarûna*** = they are respited, reprieved, given time, deferred, looked at, glanced at (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at).

5. ***'Ilâh*** (pl. *'âlihah*) = object of worship, God. The *'âyah* is an emphasis on monotheism in respect of worshipping (*al-tawḥîd al-'ulûhiyyah*). This emphasis on monotheism in respect of worshipping is the distinctive feature of Qur'ânic teachings and of Islam; for even arch-polytheists recognize the existence of One Supreme God but in practice worship a multiplicity of gods, holding them to be intermediaries and intercessors with the Supreme God, as the pre-Islamic Arab polytheists used to do. See 1:5, p. 2, n. 2).

6. ***Khalq*** = creation, origination, making; also creatures, shape, constitution.

7. ***Ikhtilâf*** = alternation, coming of one after the other, diversity, variation, difference; form VIII of *khalafa* [*khalf*] to come after, to succeed. This *'âyah* 164 is an elucidation of the doctrine of monotheism, particularly monotheism in respect of worshipping, emphasized in the previous *'âyah*, calling attention to the fact that the entire universe and all the natural phenomena have One Creator, One Lord and One Director, so that worship and adoration are due only to Him and that to associate anything or being with Him in respect of His Lordship (*rubûbiyyah*), in the matter of worshipping (*'ulûhiyyah*) and in respect of His Names and Attributes (*al-'Asmâ' wa al-Ṣifât*) constitutes the gravest of sins and the height of ingratitude. The consequences for such grave sinners are mentioned in the succeeding *'âyahs* 165 and 166.

ٱلَّيۡلِ وَٱلنَّهَارِ	of the night and the day,
وَٱلۡفُلۡكِ ٱلَّتِي	the large ships[1] that
تَجۡرِي فِي ٱلۡبَحۡرِ	ply[2] in the sea
بِمَا يَنفَعُ ٱلنَّاسَ	with what benefits[3] man,
وَمَآ أَنزَلَ ٱللَّهُ	and what Allah sends[4] down
مِنَ ٱلسَّمَآءِ مِن مَّآءٖ	from the sky of water
فَأَحۡيَا بِهِ ٱلۡأَرۡضَ	and thus enlivens[5] the earth
بَعۡدَ مَوۡتِهَا	after its being dead
وَبَثَّ فِيهَا	and disseminates[6] therein
مِن كُلِّ دَآبَّةٖ	all kinds of moving animals,[7]
وَتَصۡرِيفِ ٱلرِّيَٰحِ	and the circulating[8] of winds
وَٱلسَّحَابِ ٱلۡمُسَخَّرِ	and the clouds subjugated[9]
بَيۡنَ ٱلسَّمَآءِ	between the sky
وَٱلۡأَرۡضِ	and the earth,
لَأٓيَٰتٖ	are sure signs
لِّقَوۡمٖ يَعۡقِلُونَ ١٦٤	for a people who understand.
وَمِنَ ٱلنَّاسِ	165. And [yet] of men
مَن يَتَّخِذُ	are those who take up[10]
مِن دُونِ ٱللَّهِ	besides Allah
أَندَادٗا	compeers,[11]
يُحِبُّونَهُمۡ	adoring[12] them
كَحُبِّ ٱللَّهِ	like the adoring of Allah;

1. ***Fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark.

2. ***Tajrî*** = she or it flows, runs, plies (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow, to run).

3. ***Yanfa'u*** = he (or it) benefits, is of use (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 2:102, p. 48, n. 14). The allusion is here to the great blessing of the open waterways provided by the seas and oceans for commerce and communications.

4. ***'Anzala*** = he sent down (v. iii. m. s. past from *nazala*. See at 2:22, p. 11, n. 9).

5. ***'Aḥyâ*** = he brought to life, enlivened, revived, gave life to (v. iii. m. s. past in form IV of *ḥayiya* [*ḥayah*], to live. See *yastaḥyî* at 2:26, p. 14, n. 1).

6. ***Baththa*** = he disseminated, scattered abroad, dispersed (v. iii. m. s. past from *bathth*, to scatter).

7. ***Dâbbah*** (pl. *dawâbb*) = animal, beast, riding animal, crawling creature.

8. ***Taṣrîf*** = to make flow, to turn about, to circulate, to dispatch, to distribute; verbal noun in form II of *ṣarafa* [*ṣarf*], to turn, to divert).

9. ***Musakhkhar*** = subjected to order, subjugated, made serviceable, compelled; passive participle from *sakhkhara*, form II of *sakhira* [*sakhr/sakhar/sukhûr/sukhrah/maskhar*], to obey.

10. ***Yattakhidhu*** = he takes to himself, takes on, assumes (v. iii. m. s. impfct. in form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadha* at 2:116, p. 55, n. 5).

11. ***'Andâd*** (sing. *nidd*) = equals, compeers, partners, rivals.

12. ***Yuḥibbûna*** = they love, adore (v. iii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love, to like).

وَٱلَّذِينَ ءَامَنُوٓا but those who believe
أَشَدُّ حُبًّا are more intense in adoration
لِّلَّهِ for Allah –
وَلَوْ يَرَى and if only there could see[1]
ٱلَّذِينَ ظَلَمُوٓا those who transgress,[2]
إِذْ يَرَوْنَ when they will see[3]
ٱلْعَذَابَ the punishment,
أَنَّ ٱلْقُوَّةَ لِلَّهِ that power belongs to Allah
جَمِيعًا altogether
وَأَنَّ ٱللَّهَ and that Allah is
شَدِيدُ ٱلْعَذَابِ severe in punishment – ﴿١٦٥﴾

إِذْ 166. When[4]
تَبَرَّأَ there will disavow[5]
ٱلَّذِينَ ٱتُّبِعُوا those who were followed[6]
مِنَ ٱلَّذِينَ ٱتَّبَعُوا the ones who followed,[7]
وَرَأَوُا and they will have seen
ٱلْعَذَابَ the punishment
وَتَقَطَّعَتْ بِهِمُ and cut off from them
ٱلْأَسْبَابُ will be[8] all the relations.[9] ﴿١٦٦﴾

وَقَالَ 167. And there will say
ٱلَّذِينَ ٱتَّبَعُوا those who followed:

1. i.e., if they could realize and understand.

2. i.e., transgress by associating partners with Allah. *Zalamû* = they transgressed, crossed the limits, did wrong and injustice, committed the grave sin of associating partners with Allah, *shirk* (v. iii. m. pl. past from *ẓalama*. See *ẓâlimîn* at 2:35, p. 19, n. 5). Here the meaning is clearly the *ẓulm* of associating partners with Allah; for this is the context of the *'âyah*.

3. *Yarawna* = they see, observe with their eyes, realize (v. iii. m. pl. impfct. from *ra'â* [*ra'y/ru'yah*], to see). Here the meaning is that as the polytheists will be brought face to face with the punishment they deserve, they will realize that power and dominion belong entirely to Allah, not to any of their supposed gods and goddesses, and that Allah is severe in punishing the sin of associating partners with Him.

4. This "when" is in apposition to the "when" (*'idh*) mentioned in the previous *'âyah* and continues the description of the situation in which the polytheists will realize the gravity of their sin.

5. *Tabarra'a* = he clears himself, rids himself of, disowns, disavows, declares his innocence of, acquits himself, absolves himself (v. iii. m. s. past in form V of *bari'a* [*barâ'ah*], to be clear, free).

6. *Uttubi'û* = they were followed (v. iii. m. pl. past passive from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow, to come after. See the next note).

7. *Ittaba'û* = they followed (v. iii. m. pl. past in form VIII of *tabi'a*. See at 2:102, p. 48, n.1). The emphasis of this *'âyah* is on the fact that it is generally the leaders of the society and the immediate beneficiaries of the system of false religion, the priests and clerics, who mislead their people into the error. But such people will disown and rid themselves of their followers when they are brought face to face with the punishment.

8. *Taqaṭṭa'at* = she or it became severed, cut, separated (v. iii. f. s. past in form V of *qaṭa'a* [*qaṭ'*], to cut. See *yaqṭa'ûna* at 2:27, p. 14, n. 10).

9. *Asbâb* (sing. *sabab*) = relations, ties, connections (between people). This meaning is especial to the plural form; the singular form has the meanings of rope, reason, cause and these apply also to the plural form.

لَوْ أَنَّ لَنَا كَرَّةً "If we had a comeback[1]

فَنَتَبَرَّأَ we would rid ourselves[2]

مِنْهُمْ of them

كَمَا تَبَرَّءُوا مِنَّا as they rid themselves of us."

كَذَٰلِكَ يُرِيهِمُ اللَّهُ Thus will Allah show[3] them

أَعْمَالَهُمْ their deeds

حَسَرَاتٍ عَلَيْهِمْ as lamentations[4] on their part;

وَمَا هُم and they will not be

بِخَارِجِينَ مِنَ النَّارِ coming out[5] of the fire. ١٦٧

Section (Rukû') 21

يَا أَيُّهَا النَّاسُ 168. O mankind,

كُلُوا مِمَّا فِي الْأَرْضِ eat[6] of what is in the earth

حَلَالًا طَيِّبًا of lawful and good things;[7]

وَلَا تَتَّبِعُوا and do not follow[8]

خُطُوَاتِ الشَّيْطَانِ the footsteps[9] of Satan.

إِنَّهُ لَكُمْ Verily he is to you

عَدُوٌّ مُبِينٌ ١٦٨ a patent[10] enemy.[11]

إِنَّمَا يَأْمُرُكُم 169. He but commands[12] you

بِالسُّوءِ for the evil[13]

وَالْفَحْشَاءِ and the atrocious deeds[14]

وَأَن تَقُولُوا عَلَى اللَّهِ and that you say against Allah

1. ***Karrah*** = comeback, recurrence, a return.

2. ***Natabarra'u*** = we rid ourselves, absolve ourselves, disavow, disown (v. i. pl. impfct. from *tabarr'a*, form V of *bari'a*. See *tabarra'a* at 2:166, p. 78, n. 5.

3. ***Yurî*** = he shows, makes see (v. iii. m. s. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. See *'arinâ* at 2:128, p. 61, n. 4).

4. ***Ḥasarât*** (sing. *ḥasrah*) = lamentations, regrets, grief, distress.

5. ***Khârijîn*** (accusative /genitive of *khârijûn*, sing. *khârij*) = those going out, leaving. Active participle from *kharaja* [*khurûj*], to go out, to leave. See *yakhruju* at 2:74, p. 35, n. 6).

6. ***Kulû*** = you (all) eat (v. ii. m. pl. imperative from *'akala* [*'akl/ma'kal*], to eat. See at 2:58, p. 27, n. 1).

7. ***Ṭayyib*** = good, pleasant, agreeable, salutary, delicious. Note that the permission has two conditions attached to it, namely, (a) that the edible thing must be lawful and (b) that it should be good for health.

8. ***Lâ + Tattabi'û*** = you (all) do not follow (v. ii. m. pl. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a*. See *tattabi'a* at 2:120, p. 57, n. 1).

9. ***Khuṭuwât*** (sing. *khutwah*) = footsteps, steps.

10. ***Mubîn*** = obvious, evident, clear, patent.

11. ***'Aduw*** (pl. *'a'dâ'*) = enemy, foe, adversary.. See at 2:97, p. 46, n. 4.

12. ***Ya'muru*** = he commands, orders, bids, instructs (v. iii. m. s. impfct. from *'amara* [*'amr*], to order, to command. See *'amr* at 2:109, p. 52, no. 8).

13. ***Sû'*** (pl. *'aswâ'*) = evil, bad, foul, offensive things. Here it means sinful acts.

14. ***Faḥshâ'*** = atrocity, monstrosity, abomination, adultery, fornication.

مَا لَا تَعْلَمُونَ ﴿١٦٩﴾ what you do not know.[1]

وَإِذَا قِيلَ لَهُمُ 170. When it is said to them:
ٱتَّبِعُوا "Follow[2]
مَآ أَنزَلَ ٱللَّهُ what Allah has sent down",[3]
قَالُوا they say:
بَلْ نَتَّبِعُ "Nay, we will follow[4]
مَآ أَلْفَيْنَا that which we have found[5]
عَلَيْهِ ءَابَآءَنَآ our fathers on."
أَوَلَوْ Is it so even though
كَانَ ءَابَآؤُهُمْ their fathers had been
لَا يَعْقِلُونَ شَيْـًٔا not understanding[6] anything
وَلَا يَهْتَدُونَ nor receiving guidance?[7]
﴿١٧٠﴾

وَمَثَلُ 171. And the simile
ٱلَّذِينَ كَفَرُوا of those who disbelieve[8]
كَمَثَلِ ٱلَّذِى يَنْعِقُ is like the one who yells[9]
بِمَا لَا يَسْمَعُ to that which do not hear[10]
إِلَّا دُعَآءً وَنِدَآءً except a call[11] and a shout[12] –
صُمٌّۢ بُكْمٌ عُمْىٌ deaf,[13] dumb,[14] blind,[15]
فَهُمْ لَا يَعْقِلُونَ so they do not understand.
﴿١٧١﴾

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا 172. O you who believe,

1. i.e., to say that it has been made lawful or not lawful by Allah, while the cases might be just the opposite. ***Ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 2:22, p. 12, 5. 5; 2:80, p. 37, n. 12).

2. ***Ittabi'û*** = you all follow (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâah*], to follow. See *ittaba'û* at 2:102, p. 48, n. 1).

3. i.e. the Qur'ân and the non-Qur'ânic *wahy* to the Prophet (*sunnah*). ***'Anzala*** = he sent down (v. iii. m. s. past in for IV of *nazala*. See at 2:22, p. 11, n. 9).

4. ***Nattbi'u*** = we follow (v. i. pl. impfct. from *ittaba'a*, form VIII of *tabi'a*. See n. 2 above).

5. ***'Alfaynâ*** = we found (v. i. pl. past in form IV of *lafâ* [*lafw*], to find.

6. i.e., not understanding anything of *tawhîd* and matters relating thereto. ***Ya'qilûna*** = they realize, understand, comprehend (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to be reasonable, to have intelligence).

7. ***Yahtadûna*** = they receive guidance, are on the right track (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/hudan/hidâyah*], to guide, to show the way. See *muhtadin* at 2:16, p. 9, n.8).

8. i.e., those who disbelieve and the one who calls them to the truth. The expression "and the one who calls them to the truth" is left out here to be understood from the sequence of the *'âyah* (see *Tafsîr al-Jalâlayn* on the *'âyah*).

9. ***Yan'iqu*** = he cries, screams, yells (v. iii. m. s. impfct. from *na'aqa* [*na'q/na'îq*], to caw, to cry, to scream).

10. i.e., a flock of sheep or cattle that do not understand. ***Yasma'u*** = he hears (v. iii. m. s. impfct. from *sami'a* [*sam' /simâ' /samâ'ah /masma'*], to hear. Here the word has the meaning of understanding. See *sami'nâ* at 2:93, p. 44, n. 8).

11. ***Du'â'*** (pl. *'ad'iyah*) = call, prayer, invocation.

12. ***Nidâ'*** (pl. *nidâ'ât*) = shout, call, address, public announcement).

13. ***Summ*** (sing. *asamm*) deaf. See at 2:18, p.10, n. 1).

14. ***Bukm*** (sing. *abkam*) = dumb. See at 2:18, p.10, n. 2).

15. ***'Umy*** (sing. *'a'mâ*) = blind. See at 2:18, p. 10, n. 3). They are called deaf, dumb and blind not in the physical sense but in the sense of their being incapable of listening to the truth, or speaking it out and seeing it through. The meaning is made clear by the last clause: "so they do not understand".

كُلُوا۟ مِن طَيِّبَٰتِ	eat of the good things[1] of
مَا رَزَقْنَٰكُمْ	what We have given [2] you
وَٱشْكُرُوا۟ لِلَّهِ	and be grateful[3] to Allah,
إِن كُنتُمْ إِيَّاهُ	if it is Him that you use to
تَعْبُدُونَ ﴿١٧٢﴾	worship.[4]
إِنَّمَا حَرَّمَ	173. He has but prohibited[5]
عَلَيْكُمُ	for you
ٱلْمَيْتَةَ وَٱلدَّمَ	the dead animals[6] and blood[7]
وَلَحْمَ ٱلْخِنزِيرِ	and meat[8] of swine[9]
وَمَآ أُهِلَّ بِهِۦ	and what has been offerd[10] up
لِغَيْرِ ٱللَّهِ	to any other than Allah
فَمَنِ ٱضْطُرَّ	but whoever is constrained,[11]
غَيْرَ بَاغٍ	not being outrageous[12]
وَلَا عَادٍ	nor being aggressive,[13]
فَلَآ إِثْمَ عَلَيْهِ	no sin will lie on him.
إِنَّ ٱللَّهَ	Verily Allah is
غَفُورٌ	Most Forgiving,
رَّحِيمٌ ﴿١٧٣﴾	Most Merciful.
إِنَّ ٱلَّذِينَ يَكْتُمُونَ	174. Those who conceal[14]
مَآ أَنزَلَ ٱللَّهُ	what Allah has sent down[15]
مِنَ ٱلْكِتَٰبِ	of the Book

1. *Ṭayyibât* = pleasant things, good things, i.e., lawful things.
2. *Razaqnâ* = we provided, bestowed, gave (v. i. pl. past from *razaqa* [*rizq*], to provide with the means of subsistence. See at 2:3, p. 5, n.4; 2:57, p. 26, n. 14).
3. *Ushkurû* = you all express gratitude, give thanks, be grateful (v. ii. m. pl. imperative from *shakara* [*shukr/shukrân*], to thank, to be grateful. See *tashkurûna* at 2:52, p. 24, n. 13).
4. *Ta'budûna* = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See *na'budu* at 1:5, p. 2, n.1).
5. *Ḥarrama* = he prohibited, made unlawful, proscribed, made sacred/inviolable (v. iii. m. s. past in form II of *ḥarama/ḥaruma* [*ḥirmân*],to forbid, to be unlawful, prohibited).
6. *Maytah* = corpse, carcass, dead animal, i.e. one not slaughtered according to the requirements of Islamic law, exclusive of fish.
7. *Dam* = blood, i.e., spilled blood.
8. *Laḥm* (pl. *luḥûm*) = meat, flesh.
9. *Khinzîr* (*khanâzîr*) = swine, pig. The prohibition applies to every part of swine. "Meat" here stands for the animal as a whole.
10. *'Uhilla* = it is offered up, slaughtered in the name of, cheered, exulted (v. iii. m. s. past passive from *halla* [*hall*], to appear, come up, show.
11. i.e., constrained either by hunger and want of lawful food or by an inimical force. *Iḍṭurra* = he is constrained, coerced, forced, compelled, obliged (v. iii. m. s. impfct. passive from *iḍṭarra*, form VIII of *ḍarra* [*ḍarr*], to harm, impair).
12. *Bâghin* = outrageous, oppressive, desiring, coveting (active participle from *baghâ* [*bughâ'*], to seek, desire).
13. *'Âdin* (pl. *'âdûn*) = aggressive, attacking, enemy (active participle from *'adâ* [*'adw*], to run, to speed).
14. *Yaktumûna* = they conceal, hide, secrete (v. iii. m. pl. impfct. from *katama* [*katm/kitmân*], to conceal. See at 2:146, p. 70, n. 3).
15. i.e., about the prophecy and description of the last Prophet to come.

وَيَشْتَرُونَ بِهِۦ	and purchase[1] therewith
ثَمَنًا قَلِيلًا	a little value,[2]
أُولَـٰٓئِكَ مَا يَأْكُلُونَ	such people do not devour[3]
فِى بُطُونِهِمْ	in their stomach
إِلَّا ٱلنَّارَ وَ	except fire; and
لَا يُكَلِّمُهُمُ ٱللَّهُ	Allah will not speak to them
يَوْمَ ٱلْقِيَـٰمَةِ	on the Day of Resurrection,
وَلَا يُزَكِّيهِمْ	nor will He purify[4] them;
وَلَهُمْ	and they shall have
عَذَابٌ أَلِيمٌ ﴿١٧٤﴾	an agonizing punishment.
أُولَـٰٓئِكَ ٱلَّذِينَ	175. Those are they who
ٱشْتَرَوُا۟ ٱلضَّلَـٰلَةَ	have bought[5] error[6]
بِٱلْهُدَىٰ	for the guidance
وَٱلْعَذَابَ	and punishment
بِٱلْمَغْفِرَةِ	for forgiveness.
فَمَآ أَصْبَرَهُمْ	How enduring[7] will they be
عَلَى ٱلنَّارِ ﴿١٧٥﴾	on the fire!
ذَٰلِكَ بِأَنَّ ٱللَّهَ	176. That is because Allah
نَزَّلَ ٱلْكِتَـٰبَ	has sent down[8] the Book
بِٱلْحَقِّ	with the truth;[9]
وَإِنَّ ٱلَّذِينَ	and verily those who

1. ***Yashtarûna*** = they purchase, buy, sell (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shiran/shirâ'*], to buy, to sell. See *yashtarû* at 2:79, p. 37, n. 5).

2. ***Thaman*** (pl. *athmân/athminah*) = price, value.

3. ***Ya'kulûna*** = they eat, consume, devour (v. iii. m. pl. impfct. from *'akala* [*'akl /ma'kal*], to eat. See *kulû* at 2:58, p. 27, n. 1).

4. i.e., Allah will not absolve them from their sins. ***Yuzakkî*** = he purifies, vindicates, declares just, increases (v. iii. m. s. impfct. in from II of *zakâ* [*zakâ'*], to grow, be pure, just. See at 2:129, p. 61, n. 9).

5. ***Ishtaraw*** = they bought, purchased, sold (v. iii. m. pl. past from *ishtarâ*, form VIII of *sharâ*. See a n. 1 above).

6. ***Dalâlah*** = error, wrong way.

7. ***Mâ 'aṣbara*** = how enduring, how very patient! Verb of wonder from *ṣabara* [*ṣabr*], to have patience.

8. ***Nazzala*** = he sent down (v. iii. m. s. past in form II of *nazala* [*nuzûl*], to come down. See at 2:97, p. 46, n. 5). *Âyahs* 174-176 speak about those of the People of the Book who conceal, alter or misconstrue the truth revealed by Allah, particularly about the coming of the last Prophet and his description given in their Book.

9. i.e., the unbelievers will be duly punished because they disbelieve even after the Book of guidance has come to them with the truth and with all the evidences, and as such their disbelief is with knowledge and on purpose.

ٱخۡتَلَفُواْ فِي ٱلۡكِتَٰبِ disagree[1] about the Book

لَفِي شِقَاقِۭ بَعِيدٖ ﴿١٧٦﴾ are in a rift[2] far away.[3]

Section (*Rukû'*) 22

۞ لَّيۡسَ ٱلۡبِرَّ 177. Piety[4] is not

أَن تُوَلُّواْ وُجُوهَكُمۡ that you turn[5] your faces[6]

قِبَلَ ٱلۡمَشۡرِقِ towards the east

وَٱلۡمَغۡرِبِ and the west,

وَلَٰكِنَّ ٱلۡبِرَّ but piety is in

مَنۡ ءَامَنَ بِٱللَّهِ those who believe in Allah

وَٱلۡيَوۡمِ ٱلۡأٓخِرِ and the Last Day

وَٱلۡمَلَٰٓئِكَةِ وَٱلۡكِتَٰبِ and the angels and the Book

وَٱلنَّبِيِّـۧنَ and the Prophets;

وَءَاتَى ٱلۡمَالَ and give money,

عَلَىٰ حُبِّهِۦ in spite of love for it,

ذَوِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ to relatives[7] and the orphans,

وَٱلۡمَسَٰكِينَ وَٱبۡنَ ٱلسَّبِيلِ the poor[8] and the wayfarers[9]

وَٱلسَّآئِلِينَ and the beggars,[10]

وَفِي ٱلرِّقَابِ and in manumitting slaves;[11]

وَأَقَامَ ٱلصَّلَوٰةَ and perform[12] the prayers

وَءَاتَى ٱلزَّكَوٰةَ and pay the *zakâh*;

وَٱلۡمُوفُونَ and who fulfil[13]

بِعَهۡدِهِمۡ their covenant

إِذَا عَٰهَدُواْ when they make one,

1. i.e. disagree in the matter of altering and misinterpreting the Book, i.e., the *Tawrah*. ***Ikhtalafû*** = they disagreed, differed from one another, were at variance (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to follow, to succeed. See at 2:113, p. 54, n. 5).

2. ***Shiqâq*** (sing. *shiqqah*) = rift, split, fissure, crack . See at 2:137, p. 65, n. 5.

3. ***Ba'îd*** (pl. *bu'adâ'*) = far away, remote, distant; i.e., they are in a rift and far away from the truth.

4. ***Birr*** = piety, righteousness, reverence, kindness, charitable gift. The *'âyah* has in view the Jews and the Christians who used to turn respectively to the west and the east during prayers, each claiming that piety lay in doing so. The *'âyah* says that true piety lies not in turning to the east or the west but in believing Allah and faithfully following His directives and in the acts and qualities enumerated in this *'âyah*.

5. ***Tuwallû*** (*tuwallûna*) = you (all) turn (v. ii. m. pl. impfct. from *wallâ*, form II of *waliya*, to be close, to follow; the terminal *nûn* being dropped on account of the particle *'an* used before the verb. See *wallâ* at 2:142, p. 67, n.2).

6. ***Wujûh*** (sing. *wajh*) = faces, countenances. See at 2:112, p. 53, n. 7).

7. ***Dhawî al-Qurbâ*** (accusative/genitive of *dhawû al-Qurbâ*, sing. *dhû al-qurbâ*) = relatives, relations. See *dhî al-qurbâ* at 2:83, p. 38, n. 10.

8. ***Masâkîn*** (sing. *miskîn* = poor, humble, miserable. See at 2:83, p. 39, n. 2.

9. ***Ibn al-sabîl*** = wayfarer, traveller.

10. ***Sâ'ilîn*** (accusative/genitive of *Sâ'ilûn*, sing. *sâ'il*) = beggars, petitioners, questioners.

11. ***Riqâb*** (sing. *raqabah*) = necks, shoulder. In its plural form (*riqâb*) the word means slave; *fî al-riqâb* is a phrase meaning towards or for manumitting slaves.

12. ***'Aqâma*** = he properly performed, set upright (v. iii. m. s. past in form IV of *qâma*, to get up, stand up. See *yuqîmûna* at 2:3, p. 5, n. 3).

13. ***Mûfûna*** (sing. *mûfin*) = those who keep their promise, fulfil their covenant or agreement (active participle from *'awfâ*, form IV of *wafâ*[*wafâ'*], to be perfect, to fulfil).

وَٱلصَّٰبِرِينَ and are patient[1]
فِي ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ in adversity[2] and affliction[3]
وَحِينَ ٱلْبَأْسِ and in the thick of fighting.[4]
أُوْلَٰٓئِكَ Those are they
ٱلَّذِينَ صَدَقُواْ who speak the truth;[5]
وَأُوْلَٰٓئِكَ and those people,
هُمُ ٱلْمُتَّقُونَ ﴿١٧٧﴾ they are the godfearing.[6]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ 178. O you who believe,
كُتِبَ عَلَيْكُمُ prescribed for you is
ٱلْقِصَاصُ the taking of equal reprisal[7]
فِي ٱلْقَتْلَى in respect of the murdered[8] –
ٱلْحُرُّ بِٱلْحُرِّ the freeman[9] for the freeman,
وَٱلْعَبْدُ بِٱلْعَبْدِ the slave[10] for the slave,
وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ the female for the female;
فَمَنْ عُفِيَ لَهُۥ but if anyone is excused[11]
مِنْ أَخِيهِ on behalf of his brother
شَيْءٌ of a thing,
فَٱتِّبَاعٌ then the pursuing[12] is to be
بِٱلْمَعْرُوفِ according to equity[13]
وَأَدَآءٌ إِلَيْهِ and the payment to him
بِإِحْسَٰنٍ is to be made in good grace.
ذَٰلِكَ تَخْفِيفٌ This is a mitigation[14]

1. ***Şâbirîn*** (accusative/genitive of *şâbirûn*, sing. *şâbir*) = the patient, the persevering, the steadfast, the forbearing. Active participle from *şabara* [*şabr*], to be patient. See at 2:153, p. 73, n.1).

2. ***Ba'sâ'*** = adversity, distress, difficulty, poverty.

3. ***Ḍarrâ'*** = affliction, suffering, illness, distress.

4. ***Ba's*** = the thick of fighting, extreme torment.

5. i.e., they are true in their assertion of piety. ***Şadaqû*** = they spoke the truth, proved themselves true (v. iii. m. pl. past from *şadaqa* [*şadq/şidq*], to speak the truth. See *şâdiqîn* at 2:23, p. 12, n. 10).

6. ***Muttaqûn*** (sing. *muttaqin*) = godfearing, those who are on their guard. Active participle from *ittaqâ* = to be on one's guard, to protect oneself, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. Hence *muttaqin* means one who protects oneself against Allah's displeasure and punishment by scrupulously obeying His injunctions and prohibitions; hence godfearing. See *muttaqîn* at 2:2, p. 4, n. 4). *'Âyahs* 2:2 and this *'âyah* 2:177 constitute a definition of a godfearing person (*muttaqin*).

7. ***Qişâş*** = the rule of equal retribution, reprisal, retaliation, equipoise.

8. ***Qatlâ*** (sing. *qatîl*) = killed, murdered persons (passive participle on the scale of *fa'îl* from *qatala*).

9. ***Ḥurr*** (pl. m. *ahrâr*/f. *ḥarâ'ir*) = freeman

10. ***'Abd*** (pl. *'abîd/'ubdân/'ibdân/'ibâd*) = slave, serf, servant. This part of the *'âyah* has to be understood along with 5:45 (*sûrat al-Mâ'idah*).

11. ***'Ufiya*** = he is excused, pardoned, forgiven (v. iii. m. s. past passive from *'afâ* [*'afw/'afâ'*], to be effaced, wiped out, obliterated. See *'i'fû* at 2:109, p. 52, n. 5)

12. ***Ittibâ'*** = pursuing, following up (form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'û* at 2:102, p. 48, n. 1).

13. i.e., of demanding blood-money. ***Ma'rûf*** = usage, generally recognized or accepted practice, good, beneficial, fairness, equity (passive participle from *'arafa* [*ma'rifah/'irfân*], to know).

14. ***Takhfîf*** = mitigation, reduction, lightening (verbal noun in form II of *khaffa*, to be light, lose weight. See *yukhaffafu* at 2:86, p. 41, n. 1).

مِّن رَّبِّكُمْ وَرَحْمَةٌ	from your Lord and a mercy;
فَمَنِ اعْتَدَىٰ	but whoever transgresses[1]
بَعْدَ ذَٰلِكَ فَلَهُ	after that[2] shall have
عَذَابٌ أَلِيمٌ ﴿١٧٨﴾	an agonizing[3] punishment.
وَلَكُمْ	179. And there is for you
فِي الْقِصَاصِ	in the taking of reprisal
حَيَاةٌ	[the saving of] life,[4]
يَا أُولِي الْأَلْبَابِ	O you men of understanding,
لَعَلَّكُمْ	so that you may
تَتَّقُونَ ﴿١٧٩﴾	be on your guard.[5]
كُتِبَ عَلَيْكُمْ	180. Prescribed for you is,
إِذَا حَضَرَ	when death approaches[6]
أَحَدَكُمُ الْمَوْتُ	any of you,
إِن تَرَكَ خَيْرًا	if he leaves a fortune,[7]
الْوَصِيَّةُ	the making of bequests[8]
لِلْوَالِدَيْنِ	for the parents
وَالْأَقْرَبِينَ	and the relatives[9]
بِالْمَعْرُوفِ	with justice and equity,[10]
حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾	as a duty on the godfearing.[11]
فَمَن بَدَّلَهُ	181. So whoever changes[12] it

1. ***I'tadâ*** = he overstepped, transgressed, crossed the limits, acted outrageously (v. iii. m. s. past in form VIII of *'adâ* [*'adw*], to run, speed, gallop. See *ya'tadûna* at 2:61, p. 29, n. 13). Transgression here means taking blood-money and then killing the murderer, or killing the murderer and then extorting blood-money from his kinsfolk.

2. i.e., after excusing or after taking blood-money.

3. ***'Alîm*** = agonizing, excruciating, extremely painful.

4. Because it will prevent people from fighting and killing one another.

5. ***Tattaqûna*** = you (all) be on your guard, protect yourselves (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard. to protect. See at 2:21, p. 11, n. 6; and *muttaqîn* at 2:2, p.4, n.4).

6. ***Hadara*** = he attended, was present (v. iii. m. s. past from *ḥuḍûr*). Here *ḥaḍara* has the sense of coming near, approaching.

7. ***Khayr*** (pl. *khiyâr/akhyâr*) = fortune, wealth, property, good thing. See at 2:105, p. 50, n.3.

8. ***Waṣiyyah*** (pl. *waṣâyâ*) = will, testament, bequest.

9. ***Aqrabîn*** (pl. of *aqrab* [*aqrabûn*] in the accusative /genitive) = relatives, relations.

10. ***Ma'rûf*** = good, beneficial, fairness, equity, usage, generally recognized or accepted practice (passive participle from *'arafa* [*ma'rifah/'irfân*], to know. See at 2:178, p. 84, n. 13).

11. ***Muttaqîn*** (pl. in the genitive of *muttaqin*, active participle from *ittaqâ* = to be on one's guard, to protect oneself, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. Hence *muttaqin* means one who protects oneself against Allah's displeasure and punishment by scrupulously obeying His injunctions and prohibitions; hence godfearing. See at 2:2, p. 4, n. 4). The injunction of this *'âyah* has been superseded by the rules regarding inheritance laid down in 4:11-12 (*sûrat al-Nisâ'*) and the right of making bequests is now limited to one-third of one's property.

12. ***Baddala*** = he changed, altered, substituted (v. iii. m. s. past in form II of *badala* , to change, replace. See at 2:59, p. 27, n. 12).

بَعْدَمَا سَمِعَهُۥ	after what he had heard[1] of it,
فَإِنَّمَآ إِثْمُهُۥ	then of course its sin[2] lies
عَلَى ٱلَّذِينَ يُبَدِّلُونَهُۥٓ	on those that change[3] it.
إِنَّ ٱللَّهَ سَمِيعٌ	Verily Allah is All-Hearing,
عَلِيمٌ ﴿١٨١﴾	All-Knowing.
فَمَنْ خَافَ	182. But he who fears[4]
مِن مُّوصٍ	from a testator[5]
جَنَفًا أَوْ إِثْمًا	partiality[6] or wrong
فَأَصْلَحَ	and hence settles[7]
بَيْنَهُمْ	between them,[8]
فَلَآ إِثْمَ عَلَيْهِ	then no sin will lie on him.
إِنَّ ٱللَّهَ	Verily Allah is
غَفُورٌ	Most Forgiving,
رَّحِيمٌ ﴿١٨٢﴾	Most Merciful.

Section (Rukû') 23

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	183. O you who believe,
كُتِبَ عَلَيْكُمُ	obligatory is made[9] on you
ٱلصِّيَامُ	fasting[10]
كَمَا كُتِبَ عَلَى	as it was made obligatory on
ٱلَّذِينَ مِن قَبْلِكُمْ	those before you,[11]
لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾	that you may be godfearing.

1. ***Sami'a*** = he heard, listened (v. iii. m. s. past from *sam'/samâ'/samâ'ah/masma'*. See *sami'nâ* at 2:93, p. 44, n. 8).

2. ***'Ithm*** (pl. *'âthâm*) = sin, crime, offence, wrong. See at 2:85, p. 40, n. 2.

3. ***Yubaddilûna*** = they change, alter, substitute (v. iii. m. pl. impfct. from *baddala*, form II of *badala*. See *baddala* at 2:59, p. 27, n 12 and at n. 12 on the previous page).

4. ***Khâfa*** = he feared, was afraid of (v. iii. m. s. past from *khawf.* See at 2:38, p. 20, n.3).

5. ***Mûṣin*** = testator. Active participle from *'awṣâ*, form IV of *waṣâ*.

6. ***Janaf*** = partiality, deviation, mistake.

7. ***'Aṣlaḥa*** = he set right, settled, adjusted (v. iii. m. s. past in form IV of *ṣalaha* [*ṣalâh/ṣulûh/ maṣlaḥah*], to be good, proper. See *muṣliḥûna* at 2:11, p. 7, n. 10; and *'aṣlaḥû* at 2:160, p. 75, n. 10).

8. i.e., between the beneficiaries or the parties concerned.

9. ***Kutiba*** = it is written, put down in writing, inscribed, prescribed, made obligatory (v. iii. m. s. past passinve from *kataba* [*katb/kitbah/kitâbah*], to write).

10. ***Ṣiyâm*** = fast, fasting, abstention. Technically it means abstention from food and drinks and sex from early dawn till sunset with intention to fast. *'Âyahs* 183-187 speak about fasting and these should be understood and interpreted together.

11. Such as the followers of Prophets Mûsâ and 'Îsâ, peace be on them.

أَيَّامًا مَّعْدُودَٰتٍ	184. For days numbered.[1]
فَمَن كَانَ مِنكُم	So whoever of you is
مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ	ill[2] or on travel[3]
فَعِدَّةٌ	then a number
مِّنْ أَيَّامٍ أُخَرَ	of other days.[4]
وَعَلَى ٱلَّذِينَ	And on those who
يُطِيقُونَهُۥ	use all their strength[5] to do it
فِدْيَةٌ	is a redemption –[6]
طَعَامُ مِسْكِينٍ	the feeding of an indigent[7];
فَمَن تَطَوَّعَ	but whoever willingly does[8]
خَيْرًا	good,[9]
فَهُوَ خَيْرٌ لَّهُۥ	that is better for him;
وَأَن تَصُومُوا۟	and that you fast[10]
خَيْرٌ لَّكُمْ	is better for you,
إِن كُنتُمْ تَعْلَمُونَ ١٨٤	if you are aware [of].[11]
شَهْرُ رَمَضَانَ	185. The month of Ramadân
ٱلَّذِىٓ	is that
أُنزِلَ فِيهِ	in which was sent down[12]
ٱلْقُرْءَانُ	the Qur'ân,
هُدًى لِّلنَّاسِ	as guidance for mankind
وَبَيِّنَٰتٍ	and as clear proofs[13]
مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ	of guidance and Criterion.[14]

1. ***Ma'dûdât*** (sing. *ma'dûdah*) = numbered, countable, a few, some. The period is in fact specified in *'âyah* 185, i.e., the month of Ramaḍân. So this *'âyah* 183 is to be understood together with *'âyah* 185.

2. ***Marîḍ*** (pl. *marḍâ/marâḍâ*) = ill, sick, diseased.

3. i.e., travel up to a prescribed distance which allows reduction in praying (*qaṣr*).

4. i.e., the same number of days that are not fasted during the month of Ramaḍân due to illness or travel.

5. ***Yuṭîqûna*** = they can just do, they exert all their strength to do [see Al-Isfahânî, *Al-Mufradât*, p. 312] (v. iii. m. pl. impfct. from *'aṭâqa*, form IV of *ṭâqa* [*ṭawq*], to be able). This provision is for the old and the infirm, just as the previous clause provides for the sick and those on travel.

6. ***Fidyah*** (pl. *fidyât/fidan*) = redemption, ransom.

7. i.e., to feed one indigent person for each day not fasted. ***Miskîn*** (pl. *masâkîn*) = poor, indigent. See at 1:177, p. 83, n. 8.

8. ***Taṭawwa'a*** = he volunteered to do, voluntarily /willingly did (v. iii. m. s. past in form V of *ṭâ'a* [*ṭaw'*] to obey, be obedient). See at 2:158, p. 74, n. 8.

9. i.e., by increasing the extent of redemption, e.g., by feeding a larger number of indigent persons.

10. ***Taṣûmû***[*na*] = you (all) fast (v. ii. m. pl. impfct. from *ṣâma* [*ṣawm/ṣiyâm*], to fast, to abstain from food, drink and sex. The terminal *nûn* has been dropped on account of the particle *'an* coming before the verb).

11. ***Ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima*. See at 2:22, p. 12, n. 5.

12. i.e., the beginning of the process of sending down the Qur'ân to the Prophet was made during the month of Ramaḍân, in a "Blessed Night" (*laylah mubârakah*), the "Night of Power" (*laylat al-qadr*). See 44:3 and 97:1. ***'Unzila*** = it was sent down (v. iii. m. s. past passive from *'anzala*, form IV of *nazala* [*nuzûl*], to come down, descend). See at 2:4, p. 5, n. 6.

13. ***Bayyinât*** (sing. *bayyinah*) = clear proofs, indisputable evidences. See at 2:87, p. 41, n. 6.

14. ***Furqân*** = criterion, distinguishment, evidence.

فَمَن شَهِدَ مِنكُمُ So whoever of you sights[1]
ٱلشَّهْرَ the month
فَلْيَصُمْهُ shall fast it through;
وَمَن كَانَ مَرِيضًا but whoever is ill
أَوْ عَلَىٰ سَفَرٍ or on travel,
فَعِدَّةٌ then a number[2]
مِّنْ أَيَّامٍ أُخَرَ of other days –
يُرِيدُ ٱللَّهُ Allah intends[3]
بِكُمُ ٱلْيُسْرَ for you ease,[4]
وَلَا يُرِيدُ بِكُمُ and does not intend for you
ٱلْعُسْرَ hardship[5] –
وَلِتُكْمِلُوا۟ and that you may complete[6]
ٱلْعِدَّةَ وَ the number and
لِتُكَبِّرُوا۟ ٱللَّهَ proclaim Allah's supremacy[7]
عَلَىٰ مَا هَدَىٰكُمْ in that He has guided you
وَلَعَلَّكُمْ and in order that you may
تَشْكُرُونَ ﴿١٨٥﴾ express gratitude.[8]

وَإِذَا سَأَلَكَ 186. And if there ask[9] you
عِبَادِى عَنِّى My servants about Me,
فَإِنِّى قَرِيبٌ [tell] I am indeed close by;[10]
أُجِيبُ I respond[11] to
دَعْوَةَ ٱلدَّاعِ the prayer[12] of the supplicant

1. ***Shahida*** = he saw, witnessed, sighted (v. iii. m. s. past from *shuhûd*, to see, to witness.

2. ***'Iddah*** = number; legally prescribed period; i.e., whoever is ill or on travel and does not fast, should fast at another time for an equal number of days not fasted during the month of Ramaḍân on account of illness or travel.

3. ***Yurîdu*** = he intends, wishes, desires (v. iii. m. s. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about, search. See *'arâda* at 2:26, p.14, n. 5).

4. ***Yusr*** = ease, facility.

5. ***'Usr*** = hardship, difficulty, distress.

6. ***Tukmilû***[*na*] = you (all) complete, make full (v. ii. m. impfct. from *'akmala*, form IV of *kamila/kamula/kamala* [*kamâl/kumûl*], to be complete, perfect. The terminal *nûn* is dropped here on account of the particle *lâm* (signifying an imperative) used before the verb.

7. ***Tukabbirû***[*na*] = you (all) proclaim supremacy/ greatness of, magnify, extol, glorify (v. ii. m. pl. impfct. from *kabbara*, form II of *kabara/kabura* [*kabr*], to be big., to grow. The terminal *nûn* is dropped here on account of the particle *lâm* (signifying an imperative) used before the verb.

8. ***Tashkurûna*** = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 2: 52, p. 24, n. 13.

9. ***Sa'ala*** = he asked, enquired (v. iii. m. s. past) [*su'âl/mas'alah/tas'âl*]. See *tas'alû* at 2:108, p. 51, n. 4.

10. ***Qarîb*** = near, close by, not far away; i.e., close by in knowledge and hearing so that there is no need for intermediaries.

11. ***'Ujîbu*** = I respond, I answer (v. i. impfct. from *'ajâba*, form IV of *jâba* [*jawb*], to travel, to explore.

12. ***Da'wah*** = prayer, call, supplication, invocation, appeal.

English	Arabic
when he calls[1] on Me.	إِذَا دَعَانِ
So let them respond[2] to Me	فَلْيَسْتَجِيبُوا لِي
and believe in Me	وَلْيُؤْمِنُوا بِي
so that they may	لَعَلَّهُمْ
follow the right course.[3]	يَرْشُدُونَ ﴿١٨٦﴾
187. Lawful is made[4] for you	أُحِلَّ لَكُمْ
during the night of fasting	لَيْلَةَ الصِّيَامِ
to go in[5] to your wives.	الرَّفَثُ إِلَىٰ نِسَائِكُمْ
They are your covering,	هُنَّ لِبَاسٌ لَكُمْ
and you are their covering.[6]	وَأَنْتُمْ لِبَاسٌ لَهُنَّ
Allah knows that you	عَلِمَ اللَّهُ أَنَّكُمْ
use to betray[7]	كُنْتُمْ تَخْتَانُونَ
yourselves;	أَنْفُسَكُمْ
Hence He forgave[8] you	فَتَابَ عَلَيْكُمْ
and exempted you.[9]	وَعَفَا عَنْكُمْ
Now then join[10] them	فَالْآنَ بَاشِرُوهُنَّ
and seek[11] for what	وَابْتَغُوا
Allah has ordained for you;[12]	مَا كَتَبَ اللَّهُ لَكُمْ
and eat and drink	وَكُلُوا وَاشْرَبُوا
till distinct becomes[13] to you	حَتَّىٰ يَتَبَيَّنَ لَكُمُ
the white thread	الْخَيْطُ الْأَبْيَضُ
from the black thread	مِنَ الْخَيْطِ الْأَسْوَدِ
of the dawn.	مِنَ الْفَجْرِ

1. ***Da'â*** + ***ni*** (originally *nî*) = he called, prayed, supplicated, invoked (v. iii. m. s. past).
2. ***Yastajîbû***(*na*) = they respond, answer, listen to, defer to (v. iii. m. pl. impfct. from *istajâba*, from X of *jâba*. See *'ujîbu* in the previous clause of this *'âyah*, p. 88, n.11). Listening or responding to Allah means believing in Him, refraining from associating any partner with Him and abiding by His injunctions and prohibitions.
3. ***Yarshudûna*** = they follow the right course, are well guided (v. iii. m. pl. impfct. from *rashada* [*rushd*], to be on the right way).
4. ***'Uhilla*** = he or it is made lawful, made permissible (v. iii. m. s. past passive from *'ahalla*, from IV of *ḥalla* [*ḥall/ḥill*], to unbind, to solve, to be lawful. See also at 2:173, p. 81, n. 10).
5. ***Rafath*** = obscenity, indulging in the satisfaction of desires, going in to one's wife for sexual enjoyment. Initially eating, drinking and having sex were allowed only between sunset and the *'ishâ'* prayer. The *'âyah* modifies the rule and makes these lawful till the break of early dawn.
6. ***Libâs*** (pl. *albisah*) = clothing, apparel, costume, garment, dress, covering. Husband and wife are each a "covering" to the other in the sense that each is a means of tranquillity to the other and each protects the other from unlawful conduct.
7. ***Takhtânûna*** = you (all) betray, deceive, dupe (v. ii. m. pl. impfct. from *ikhtâna*, form VIII of *khâna* [*khawn/khiyânah*], to be treacherous).
8. ***Tâba*** = he returned, turned to (v. ii. m. s. past [from *tawb*, *tawbah* / *matâb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:37, p. 19, n. 14.
9. ***'Afâ*** = he effaced, wiped out, obliterated, exemptetd, relieved (v. iii. m. s. past [from *'afw/'afâ'*]).
10. ***Bâshirû*** = you (all) join, touch, be in direct contact, have sexual intercourse (v. ii. m. pl. imperative from *bâshara*, form III of *bashara*, to peel, to scrape off, to be delighted).
11. ***Ibtaghû*** = you (all) seek, desire, wish for, aspire after (v. ii. m. pl. imperative from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, to desire).
12. i.e., of offspring.
13. ***Yatabayyana***[*u*] = it becomes distinct, clear, evident (v. iii. m. s. impfct. from *tabayyana*, form V of *bâna* [*bayân*], to come out, be clear, be evident. See *tabayyana* at 2:109, p. 52, n. 3.

ثُمَّ أَتِمُّوا الصِّيَامَ	then cpmplete[1] the fasting
إِلَى اللَّيْلِ	till nightfall;
وَلَا تُبَاشِرُوهُنَّ	and do not go in to them
وَأَنتُمْ عَاكِفُونَ	while you are in isolation[2]
فِي الْمَسَاجِدِ	in the mosques.
تِلْكَ	These are
حُدُودُ اللَّهِ	the bounds[3] set by Allah,
فَلَا تَقْرَبُوهَا	so do not go near[4] them.
كَذَٰلِكَ يُبَيِّنُ اللَّهُ	Thus does Allah make clear[5]
آيَاتِهِ لِلنَّاسِ	His revelations[6] to men
لَعَلَّهُمْ	so that they may be
يَتَّقُونَ ﴿١٨٧﴾	on their guard.[7]
وَلَا تَأْكُلُوا	188. And do not devour[8]
أَمْوَالَكُم	your wealth
بَيْنَكُم	as between yourselves
بِالْبَاطِلِ	with injustice[9]
وَتُدْلُوا بِهَا	nor make an offer[10] with it
إِلَى الْحُكَّامِ	to the adjudicators[11]
لِتَأْكُلُوا فَرِيقًا	in order that you may eat
مِّنْ أَمْوَالِ النَّاسِ	a part of men's properties
بِالْإِثْمِ	sinfully
وَأَنتُمْ تَعْلَمُونَ ﴿١٨٨﴾	and you are aware [of it].

1. ***'Atimmû*** = you (all) complete, make full (v. ii. m. pl. imperative from *'atamma*, form IV of *tamma*, to be complete. See *'atamma* at 2:124, p. 58, n. 14.

2. ***'Âkifûn*** (sing. *'âkif*) = those in a state of isolation or uninterrupted devotion and prayer (active participle from *'akafa* [*'ukûf*], to cling to, to devote or apply oneself to. See *'âkifin* at 2:125, p. 59, n.6). The reference here is to the act of uninterrupted prayer and devotion in the mosque during the closing days of Ramaḍân. The *'âyah* makes it unlawful for one during such stay in the mosque (*i'tikâf*) to go out and have sexual intercourse with one's wife even during the night.

3. ***Ḥudûd*** (sing. *ḥadd*) = edges, limits, bounds, borders, boundaries, Allah's injunctions, legal punishment.

4. i.e., do not go near to violating the prohibitions. ***Lâ Taqrabû*** = you (all) do not go near, approach (v. ii. m. pl. imperative {prohibition} from *qaruba* [*qurb / maqrabah*], to go near, approach.

5. ***Yubayyinu*** = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be plain, clear). See at 2:68, p. 32, n. 7.

6. *'Âyât* (sing. *'âyah*) = signs, tokens, marks, units of statements in the Qur'ân, revelations

7. i.e., against pitfalls and violation of Allah's injunctions. ***Yattaqûna*** = they are on their guard, protect themselves (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See *tattaqûna* at 2:21, p. 11, n. 6).

8. ***Lâ Ta'kulû*** = you (all) do not eat, consume, devour (v. ii. m. pl. imperative {prohibition} from *'akala* [*'akhl/ma'kal*], to eat. See *kulû* at 2:58, p. 27, n.1).).

9. i.e., unlawfully, such as by stealing, usurping, taking forcefully or deceptively. ***Bâṭil*** = false, baseless, invalid.

10. i.e., of bribe or illegal gratification. (***Lâ***)+ ***Tudlû*** = you (all) do (not) make an offer, cast down, deliver, adduce (v. ii. m. pl. imperative {prohibition}, from *'adlâ*, form IV of *dalâ* [*dalw*], to drop down).

11. ***Ḥukkâm*** (sing. *ḥâkim*) = judges, adjudicators, rulers (active participle from *ḥakama* [*ḥukm*], to pass judgement).

Section (Rukû') 24

يَسْـَٔلُونَكَ	189. They ask[1] you
عَنِ ٱلْأَهِلَّةِ	about the new moons.[2]
قُلْ هِيَ مَوَٰقِيتُ	Say: They are time-tables3
لِلنَّاسِ وَٱلْحَجِّ	for men and the pilgrimage.
وَلَيْسَ ٱلْبِرُّ	And piety[4] is not
بِأَن تَأْتُوا۟ ٱلْبُيُوتَ	in that you enter[5] the homes
مِن ظُهُورِهَا	by the backs[6] thereof,
وَلَٰكِنَّ ٱلْبِرَّ	but piety is
مَنِ ٱتَّقَىٰ	in him who fears Allah.[7]
وَأْتُوا۟ ٱلْبُيُوتَ	Enter your houses
مِنْ أَبْوَٰبِهَا	by the doors[8] thereof;
وَٱتَّقُوا۟ ٱللَّهَ	and fear[9] Allah
لَعَلَّكُمْ	so that you may
تُفْلِحُونَ ﴿١٨٩﴾	be successful.[10]
وَقَٰتِلُوا۟	190. And fight[11]
فِى سَبِيلِ ٱللَّهِ	in the way of Allah
ٱلَّذِينَ يُقَٰتِلُونَكُمْ	those that fight[12] you;
وَلَا تَعْتَدُوٓا۟	but do not be aggressive.[13]
إِنَّ ٱللَّهَ لَا يُحِبُّ	Verily Allah does not like
ٱلْمُعْتَدِينَ ﴿١٩٠﴾	the aggressors.
وَٱقْتُلُوهُمْ	191. And kill them
حَيْثُ ثَقِفْتُمُوهُمْ	wherever you find[14] them;

1. ***Yas'alûna*** = they ask, enquire (v. iii. m. pl. impfct. from *sa'ala* [*su'âl/mas'alah/tas'âl*], to ask. See *tas'alûna* at 2:134, p. 63, n. 9).

2. ***'Ahillah*** (sing. *hilâl*) = the new moons, i.e., the cyclic appearance of the new moons.

3. ***Mawâqît*** (sing. *mîqât*) = appointed times, dates, meeting points, deadlines, timetables.

4. ***Birr*** = piety, righteousness, reverence, kindness, obedience, charitable gift. See 2:177, p. 83, n. 4. This part of the *'âyah* disapproves of a practice of some pre-Islamic Arabs who used to enter their homes by the backs thereof after having resolved on pilgrimage or *'umrah* but before having performed it.

5. ***Ta'tû***[*na*] = you (all) come, enter, go in (v. ii. m. pl. impfct. from *'atâ* [*'aty/ityân/ma'tâh*], to come, to arrive. The terminal *nûn* is dropped on account of the particle *'an* coming before the verb. See *'atayta* at 2:145, p. 69, n.4).

6. ***Ẓuhûr*** (sing. *ẓahr*) = backs, rears, rear sides. See at 2:101, p. 47, n. 6).

7. ***Ittaqâ*** = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See *yattaqûna* at 2:187, p. 90, n. 7).

8. ***Abwâb*** (sing. *bâb*) = doors, gates, sections.

9. ***Ittaqû*** = you (all) be on your guard, beware of, fear (v. ii. m. pl. imperative. See n. 7 above).

10. ***Tufliḥûna*** = you (all) succeed, be successful, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*), to cleave, split).

11. ***Qâtilû*** = you (all) fight (v. ii. m. pl. imperative from *qâtala*, form III of *qatala* [*qatl*], to kill, slay). This *'âyah* gives permission for the Muslims to fight on three conditions : (a) that the fighting must be in the "way of Allah", i.e., for the sake of serving the cause of His *dîn*; (b) that the opposite side must be "those that fight you", i.e. they must have started fighting, and (c) that the Muslims must not be the aggressors.

12. ***Yuqâtilûna*** = they fight (v. iii. m. pl. impfct. from *qâtala*. See no. 11 above.

13. ***Lâ ta'tadû*** = you (all) do not commit aggression/ transgress /overstep / act outrageously (v. ii. m. pl. imperative from *i'tadâ*, for VIII of *'adâ* [*'adw*], to speed, race). See *ya'tadûna* at 2:61, p. 29, n. 13)

14. ***Thaqiftum*** = you (all) find, meet (v. ii. m. pl. past from *thaqifa* [*thaqf*], to meet, be skilful).

وَأَخۡرِجُوهُم	and drive[1] them out
مِّنۡ حَيۡثُ	from where
أَخۡرَجُوكُمۡ	they have driven[2] you out;
وَٱلۡفِتۡنَةُ	and persecution[3] is
أَشَدُّ مِنَ ٱلۡقَتۡلِ	worse than killing.
وَلَا تُقَٰتِلُوهُمۡ	And do not fight[4] them
عِندَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ	by the Sacred Mosque
حَتَّىٰ يُقَٰتِلُوكُمۡ	unless they fight you[5]
فِيهِ	therein;
فَإِن قَٰتَلُوكُمۡ	but if they [so] fight you
فَٱقۡتُلُوهُمۡ	then kill them.
كَذَٰلِكَ جَزَآءُ	Such is the retribution[6]
ٱلۡكَٰفِرِينَ ١٩١	of the unbelievers.
فَإِنِ ٱنتَهَوۡاْ	192. But if they give up,[7]
فَإِنَّ ٱللَّهَ	then of course Allah is
غَفُورٞ	Most Forgiving,
رَّحِيمٞ ١٩٢	Most Merciful.
وَقَٰتِلُوهُمۡ حَتَّىٰ	193. And fight them till
لَا تَكُونَ فِتۡنَةٞ	there be no persecution
وَيَكُونَ ٱلدِّينُ	and the worship[8] becomes
لِلَّهِ	for Allah [Alone].

1. *'Akhrijû* = you (all) drive out, turn out, oust, dislodge (v. ii. m. pl. imperative from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See *'akhraja* at 2:22, p. 11, n. 12).

2. *'Akhrajû* = they drove out, turned out, ousted, dislodged (v. iii. m. pl. past from *'akhraja*. See n. 1 above). This *'âyah* and the previous *'âyah* make it clear that the permission to fight was given after the Makkan unbelievers had already started fighting against the Muslims and had driven them out from their homes.

3. *Fitnah* (pl. *fitan*) = persecution, trial, test, intrigue, dissension, discord. See at 2:102, p. 48, n. 7.

4. *Lâ tuqâtilû* = do not fight (v. ii. m. pl. imperative {prohibition}, from *qâtala*, form III of *qatala* [*qatl*], to kill. See *qâtilû* at 2:190, p. 91, n. 11).

5. *Yuqâtilûna* = they fight (v. iii. m. pl. impfct. from *qâtala*. See n. 4 above and at 2:190, p. 91, n. 12.).

6. *Jazâ'* = retribution, repayment, recompense, requital.

7. *Intahaw* = they came to an end, gave up, terminated, desisted, ceased, stopped (v. iii. m. pl. past from *intahâ*, form VIII of *nahâ* [*nahw/nahy*], to forbid, ban).

8. *Dîn* (pl. *adyân*) = religion, faith, creed, worship. Here the sense is that of worship and sincere submission to Allah (See *Al-Baḥr*, II, p. 246; *Tafsîr al-Jalâlayn* on the *'âyah*).

فَإِنِ ٱنتَهَوْا	So if they give up[1]
فَلَا عُدْوَٰنَ	then let there be no hostility[2]
إِلَّا عَلَى	except against
ٱلظَّٰلِمِينَ ﴿١٩٣﴾	the transgressors.[3]
ٱلشَّهْرُ ٱلْحَرَامُ	194. The sacred[4] month
بِٱلشَّهْرِ ٱلْحَرَامِ	is for the sacred month,
وَٱلْحُرُمَٰتُ	and the sacred things[5]
قِصَاصٌ	counterpoise [one another].[6]
فَمَنِ ٱعْتَدَىٰ	So whoever makes an attack[7]
عَلَيْكُمْ	on you
فَٱعْتَدُوا۟ عَلَيْهِ بِمِثْلِ	attack[8] him similarly
مَا ٱعْتَدَىٰ عَلَيْكُمْ	as he made the attack on you.
وَٱتَّقُوا۟ ٱللَّهَ	And be afraid of[9] Allah
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ	and know that Allah is
مَعَ ٱلْمُتَّقِينَ ﴿١٩٤﴾	with the godfearing.[10]
وَأَنفِقُوا۟	195. And expend[11]
فِى سَبِيلِ ٱللَّهِ	in the way of Allah;
وَلَا تُلْقُوا۟	and do not throw[12]
بِأَيْدِيكُمْ	yourselves[13] with your hands
إِلَى ٱلتَّهْلُكَةِ	to destruction.[14]
وَأَحْسِنُوٓا۟	And be generous;[15]

1. ***Intahaw*** = see n.7 on the previous page.
2. ***'Udwân*** = hostility, hostile action, aggression, enmity. See at 2:85, p. 40, n.3.
3. ***Zâlimîn*** (accusative /genitive of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers (active participle of *zalama* [*zulm*], to transgress, do wrong. See at 2:35, p. 19, n.5). Here "transgressors" mean those who do not give up and continue fighting.
4. ***Harâm*** = sacred, inviolate, forbidden.
5. ***Ḥurumât*** (sing. *ḥurmah*) = sacred things, forbidden things.
6. ***Qiṣâṣ*** = the rule of equal retribution, reprisal, retaliation, equipoise, counterpoise. See at 2:178, p. 84, n. 7.
7. ***I'tadâ*** = he committed aggression, did a hostile act, overstepped (v. iii. m. s. past in form VIII of *'adâ* (*'adw*), to run, to speed. See at 2:178, p. 85, n. 1).
8. ***I'tadû*** = you (all) make an attack (v. ii. m. pl. imperative from *i'tadâ*).
9. ***Ittaqû*** = You (all) be on your guard, protect yourselves, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 2:24, p. 12, n. 12).
10. ***Muttaqîn*** (accusative/genitive of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqâ*. See n. 9 above and at 2:2, p. 4, n. 4). The *'âyah* sets the rules of guidance for the Muslims in case the unbelievers commit an aggression on them during the sacred months or in the sacred precincts, directing them to counterattack the aggressors at the same time and in the same place as equal retribution (*qiṣâṣ*).
11. ***'Anfiqû*** = you (all) expend, spend, lay out (v. ii. m. pl. imperative from *'anfaqa* , form IV of *nafaqa* [*nafaq*], to be used us, to be spent).
12. ***Lâ+ tulqû*** = do not throw, throw away, cast (v. ii. m. pl. imperative from *'alqâ*, form IV of *laqiya* [*liqâ'/luqyân/luqan*], to meet, encounter).
13. The object of "throw", i.e. "yourselves", is silent here. See *Tafsîr al-Bayḍâwî*, I, p.109; also *Tafsîr al-Jalâlayn*). The meaning is: Do not ruin yourselves by not spending in the way of Allah, i.e. *jihâd*, or by not joining it.
14. ***Tahlukah*** = ruin, destruction.
15. ***'Aḥsinû*** = you (all) be generous, be good (v. ii. m. pl. imperative from *'aḥsana* , form IV of *ḥasuna* [*ḥusn*], to be good, handsome).

Arabic	English
إِنَّ اللَّهَ يُحِبُّ	verily Allah loves
الْمُحْسِنِينَ ﴿١٩٥﴾	the generous.[1]
وَأَتِمُّوا	196. And perform fully[2]
الْحَجَّ وَالْعُمْرَةَ لِلَّهِ	*hajj* and *'umrah* for Allah.
فَإِنْ أُحْصِرْتُمْ	But if you are barred,[3]
فَمَا اسْتَيْسَرَ	then make whatever is easy[4]
مِنَ الْهَدْيِ	of the sacrifice;[5]
وَلَا تَحْلِقُوا	and do not shave[6]
رُءُوسَكُمْ	your heads
حَتَّىٰ يَبْلُغَ الْهَدْيُ	till the sacrifice reaches[7]
مَحِلَّهُ	its slaughtering place;[8]
فَمَن كَانَ مِنكُم مَّرِيضًا	but if any of you is ill
أَوْ بِهِ أَذًى	or has on him an ailment[9]
مِّن رَّأْسِهِ	at his head,
فَفِدْيَةٌ	then the redemption[10] is
مِّن صِيَامٍ أَوْ صَدَقَةٍ	of fasting or charitable gift[11]
أَوْ نُسُكٍ	or making a sacrifice.[12]
فَإِذَا أَمِنتُمْ	And when you are in safety,[13]
فَمَن تَمَتَّعَ	then whoever prefers[14]
بِالْعُمْرَةِ	being on *'umrah*
إِلَى الْحَجِّ	till the *hajj*,
فَمَا اسْتَيْسَرَ	then make whatever is easy

1. ***Muḥsinîn*** (accusative /genitive of *muḥsinûn*, sing. *muḥsin*) = those who do right things, beneficent, charitable, generous (active participle from *'iḥsân*, form IV of *ḥasuna* [*ḥusn*], to be handsome, to be good. See at 2:58, p. 27, n. 11)

2. ***'Atimmû*** = you (all) complete, make full, perform fully (v. ii. m. pl. imperative from *'atamma*, form IV of *tamma*, to be complete. See at 2:187, p. 90, n. 1. See also *'atamma* at 2:124, p. 58, n. 14). This and the succeeding *'âyahs* till *'âyah* 203 describe the rules of performing *ḥajj* and *'umrah* during the time of peace as well as of war.

3. i.e., if you are barred by an enemy from going to the Ka'ba or entering Makka. ***'Uḥṣirtum*** = you were barred, beleaguered, besieged, blockaded, restrained, contained, encircled (v. ii. m. pl. past passive from *'aḥṣara*, form IV of *ḥaṣara* [*ḥaṣr*], to surround, blockade).

4. ***Istaysara*** = it became easy, comfortable (v. iii. m. s. past in form X of *yasira* [*yasar/yusr*], to be easy. See *yusr* at 2:185, p. 88, n. 4).

5. ***Hady*** = what is offered as sacrifice, sacrifice, the sacrificial animal.

6. ***Lâ+ taḥliqû*** = you (all) do not shave (v. ii. m. pl. imperative {prohibition} from *ḥalaqa* [*ḥalq*], to shave).

7. ***Yablugha[u]*** = he or it reaches, arrives at, comes to, matures, ripens, comes of age, attains puberty (v. iii. m. s. impfct. from *balagha* [*bulûgh*], to reach).

8. i.e., the animal is sacrificed. ***Maḥill*** = the place of sacrifice, i.e , the Ka'ba precinct, the valley of Minâ or, if besieged, the place of besieger.

9. ***'Adhan*** = ailment, injury, trouble, offence.

10. ***Fidyah*** (pl. *fidyât* / *fidan*) = redemption, ransom. See at 2:184, p. 87, n. 6).

11. ***Ṣadaqah*** (pl. *ṣadaqât*) = charitable gift, charity, voluntary contribution, alms.

12. ***Nusuk*** = sacrifice, ritual, especially during the pilgrimage.

13. ***'Amintum*** = you (all) became safe, were secure (v. ii. m. pl. past from *'amina* [*'amn/amân*], to be safe).

14. ***Tamatta'a*** = he preferred, enjoyed, relished (v. iii. m. s. past in form V of *mata'a* [*mat'/muta'*], to take away). Technically *tamattu'* means performing *'umrah* and *ḥajj* in one go during the sacred months, but relinquishing the state of *'iḥrâm* after performing *'umrah* but again assuming the state of *'iḥrâm* for performing *ḥajj*.

مِنَ ٱلْهَدْيِ of the sacrifice;

فَمَن لَّمْ يَجِدْ but he that cannot find [it],[1]

فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ shall fast three days

فِي ٱلْحَجِّ during the *ḥajj*

وَسَبْعَةٍ and seven [days]

إِذَا رَجَعْتُمْ when you all have returned,[2]

تِلْكَ عَشَرَةٌ كَامِلَةٌ that is ten in full.

ذَٰلِكَ لِمَن This is for the one

لَّمْ يَكُنْ أَهْلُهُۥ whose family are not

حَاضِرِي dwellers[3] by

ٱلْمَسْجِدِ ٱلْحَرَامِ the Sacred Mosque.

وَٱتَّقُوا۟ ٱللَّهَ And be afraid[4] of Allah

وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ and know that Allah is

شَدِيدُ ٱلْعِقَابِ ﴿١٩٦﴾ severe[5] in retribution.[6]

Section (*Rukû'*) 25

ٱلْحَجُّ 197. The pilgrimage is

أَشْهُرٌ مَّعْلُومَٰتٌ during well-known[7] months.

فَمَن So whoever

رَضَ فِيهِنَّ makes incumbent[8] therein

ٱلْحَجَّ the pilgrimage

فَلَا رَفَثَ shall not enjoy sex,[9]

وَلَا فُسُوقَ nor indulge in sins,[10]

1. i.e., cannot find the means or the animal for making the sacrifice. *Yajid(u)* = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find).

2. *Raja'tum* = you (all) returned, came back (v. ii. m. pl. past from *raja'a* [*rujû'*], to come back. See *yarji'ûna* at 2:18, p. 10, n. 4).

3. *Ḥâḍirî*[*n*] (accusative /genitive of *ḥâḍirûn*, sing. *ḥâḍir*) = dwellers, residents, present (active participle from *ḥaḍara* [*ḥuḍûr*], to be present, to be settled). The rule laid down here is for non-residents of Makka and does not apply to the residents thereof. Offering a sacrifice is incumbent on non-resident pilgrims performing (a) *ḥajj* of *tamattu'*, i.e., performing *'umrah* and *ḥajj* in one go but relinquishing the state of *iḥrâm* after performing *'umrah* but assuming the state of *iḥrâm* again for performing *ḥajj*, or (b) *ḥajj* of *qiran*, i.e., performing *'umrah* and *ḥajj* in one go but remaining in the state of *iḥrâm* all through.

4. *Ittaqû* = You (all) be on your guard, protect yourselves, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 2:189, p. 91, n. 9).

5. *Shadîd* (pl. *ashiddâ'/shidâd*)= severe, hard, stern, rigorous, strong, forceful, intense. See *'ashadd* at 2:74, p.35, n. 2.

6. *'Iqâb* = punishment, retribution, infliction of punishment.

7. *Ma'lûmât* (f. sing. *ma'lûmah*) = known, fixed, detrmined; also, as noun, known facts, data, information). The months of *ḥajj* are the 10th, the 11th and the first 13 days of the 12th month of the lunar calendar.

8. i.e., formally resolves on by making *niyyah* and putting on *iḥrâm*. *Faraḍa* = made incumbent, detremined, imposed, undertook the duty of, decreed (v. iii. m. s. past from *farḍ*).

9. *Rafath* = obscenity, indulging in the satisfaction of desires, going in to one's wife for sexual enjoyment. See at 2:187, p. 89, n. 5.

10. *Fusûq* = sinfulness, iniquity, outrage. See *fâsiqûn* at 2:99, p. 47, n. 3; and *fâsiqîn* at 2:26, p. 14, n. 7.

وَلَاجِدَالَ	nor engage in quarrelling[1]
فِي ٱلْحَجِّ	during the *ḥajj;*
وَمَا تَفْعَلُوا۟	and whatever you do
مِنْ خَيْرٍ	of good
يَعْلَمْهُ ٱللَّهُ	Allah knows it.
وَتَزَوَّدُوا۟	And take provisions along,[2]
فَإِنَّ خَيْرَ ٱلزَّادِ	but the best of provisions[3]
ٱلتَّقْوَىٰ	is godfearliness;[4]
وَٱتَّقُونِ	and be afraid[5] of Me,
يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٧﴾	O you men of perception.[6]
لَيْسَ عَلَيْكُمْ جُنَاحٌ	198. No sin[7] will be on you
أَن تَبْتَغُوا۟ فَضْلًا	that you seek[8] a bounty
مِّن رَّبِّكُمْ	of your Lord.
فَإِذَآ أَفَضْتُم	So when you have emerged[9]
مِّنْ عَرَفَٰتٍ	from 'Arafat
فَٱذْكُرُوا۟ ٱللَّهَ	then remember[10] Allah
عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ	at the Sacred Spot[11] –
وَٱذْكُرُوهُ	and remember Him
كَمَا هَدَىٰكُمْ	as He has guided you,
وَإِن كُنتُم	for indeed you had been
مِّن قَبْلِهِۦ	before it
لَمِنَ ٱلضَّآلِّينَ ﴿١٩٨﴾	of those gone astray.[12]

1. ***Jidâl*** = quarrel, quarrelling, dispute, disputing.

2. ***Tazawwadû*** = you (all) take along provisions, be supplied with provisions (v. ii. m. pl. imperative from *tazawwada*, form V *zâda* [*zawd*], to make provisions.

3. ***Zâd*** (pl. *azwâd/azwidah*) = provisions, supplies.

4. ***Taqwâ*** = godfearliness, devoutness, piety. The best of provisions is godfearliness because it protects one from being involved in sins, renders one's *ḥajj* and other deeds exclusively for the sake Allah, making way for Allah's pleasure and the accumulation of merits that are the real provisions for the hereafter.

5. ***Ittaqû + ni*** (originally *nî*) =You (all) be on your guard, protect yourselves, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 2:24, p. 12, n. 12).

6. ***Albâb*** (sing *lubb*) = sense, reason, intellect, intelligence, understanding, perception, heart, core, gist, essence.

7. ***Junâḥ*** = sin, fault, misdemeanour. See 2:158, p. 74, n.7.

8. ***Tabtaghû***[*na*] = you (all) seek, desire, aspire after, strive for (v. ii. m. pl. impfct.from *ibtaghâ*, the terminal *nûn* being dropped on account of the particle *'an* used before the verb; form VIII of *baghâ* [*bughâ'*], to seek, to desire. See *ibtaghû* at 2:187, p. 89, n 11.

9. ***'Afaḍtum*** = you (all) emerged, moved out with force, streamed, overflowed, became prolix (v. ii. m. pl. past in form IV of *fâḍa* [*fayḍ/fayḍân*], to overflow, inundate)

10. ***Udhkurû*** = you (all) remember, call to mind, i.e., make prayers and glorify Allah (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 2:40, p. 20, n. 10).

11. ***Al-mash'ar al-ḥaram*** = the sacred spot, i.e. Muzdalifah, a valley between 'Arafat and Minâ.

12. ***Ḍâllîn***(accusative/ genitive of *ḍâllûn*, sing. *ḍâll*) = those who go astray by abandoning monotheism and the "straight path" enunciated by Allah. (Active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to stray, to err. See at 1:7, p. 3, n.7).

ثُمَّ أَفِيضُوا	199. Then emerge[1]
مِنْ حَيْثُ أَفَاضَ	whence emerge
ٱلنَّاسُ	the people
وَٱسْتَغْفِرُوا ٱللَّهَ	and seek[2] Allah's forgiveness.
إِنَّ ٱللَّهَ	Verily Allah is
غَفُورٌ	Most Forgiving,
رَّحِيمٌ ﴿١٩٩﴾	Most Merciful.
فَإِذَا قَضَيْتُم	200. Then when you finish[3]
مَّنَاسِكَكُمْ	your rituals and worship,[4]
فَٱذْكُرُوا ٱللَّهَ	remember Allah
كَذِكْرِكُمْ	as the remembering of yours
ءَابَآءَكُمْ	of your fathers[5]
أَوْ أَشَدَّ	or a more intensive[6]
ذِكْرًا	remembrance.
فَمِنَ ٱلنَّاسِ	But among men is such
مَن يَقُولُ رَبَّنَآ	as says [only]: "Our Lord,
ءَاتِنَا فِى ٱلدُّنْيَا	give us in this world";
وَمَا لَهُۥ	and he will not have
فِى ٱلْءَاخِرَةِ	in the hereafter
مِنْ خَلَٰقٍ ﴿٢٠٠﴾	any portion.[7]
وَمِنْهُم مَّن يَقُولُ	201. And of them who say:
رَبَّنَآ ءَاتِنَا	"Our Lord, give us

1. *'Afīḍū* = you (all) emerge, move out, overflow (v. ii. m. pl. imperative from *'afāḍa*, form IV of *fāḍa* [*fayḍ/fayḍān*], to overflow, inundate. See *'afaḍtum* at 2:198, p. 96, n. 9).

2. *Istaghfirū* = you (all) seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafr/maghfirah/ghufrân*], to forgive.

3. ***Qaḍaytum*** = you finished, completed, accomplished, concluded, carried out, executed, performed, effectuated, discharged, decided, determined, decreed (v. ii. m. pl. past from *qaḍā* [*qaḍā'*], to finish, to settle. See *qaḍā* at 2:117, p. 55, n. 9).

4. ***Manâsik*** (sing. *mansik*) = rites rituals, ceremonies, ways and formalities of worship. See at 2:128, p. 61, n. 5.

5. The pre-Islamic Arabs used sing the glory of their forefathers after having completed the formalities of *ḥajj*. This *'âyah* asks to substitute that practice by the practice of singing the glory and praise of Allah in a more intensive form.

6. ***Ashadd*** = more intense, more intensive, stronger (elative of *shadīd*. See at 2:74, p. 35, n. 2).

7. ***Khalâq*** = portion, merit. See at 2:102, p. 49, n. 2. This section of the *'âyah* points out the folly of seeking only worldly benefits and favours from Allah. The right course, as pointed out in the next *'âyah*, is to seek Allah's favours and mercy for both worldly and spiritual benefits and His forgiveness and eternal bliss for the life in the hereafter. This should be done especially on such rare and solemn occasions as *ḥajj* and *'umrah*.

فِي الدُّنْيَا حَسَنَةً	in this world good
وَفِي الْآخِرَةِ حَسَنَةً	and in the hereafter good
وَقِنَا	and save us[1] from
عَذَابَ النَّارِ ﴿٢٠١﴾	the punishment of the fire."
أُولَٰئِكَ لَهُمْ	202. Such ones will have
نَصِيبٌ	a dividend[2]
مِّمَّا كَسَبُوا	for what they earned;[3]
وَاللَّهُ	and Allah is
سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾	quick[4] in taking account.
وَاذْكُرُوا اللَّهَ	203. And remember Allah
فِي أَيَّامٍ مَّعْدُودَاتٍ	during days numbered;[5]
فَمَن تَعَجَّلَ	but whoever hurries[6] off
فِي يَوْمَيْنِ	in two days
فَلَا إِثْمَ عَلَيْهِ	will have no sin on him;
وَمَن تَأَخَّرَ	and whoever lingers on,[7]
فَلَا إِثْمَ عَلَيْهِ	no sin will be on him,
لِمَنِ اتَّقَىٰ	for such as fear[8] Allah.
وَاتَّقُوا اللَّهَ	And beware[9] of Allah
وَاعْلَمُوا أَنَّكُمْ	and know[10] that you shall
إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾	to Him be all mustered up.[11]

1. *Qi* + *nâ* = save us, protect us. (v. ii. m. s. imperative from *waqâ* [*waqy/wiqâyah*], to save, to protect).

2. i.e., merits and happiness in this world and in the hereafter. ***Naṣîb*** (pl. *nuṣub /anṣibâ' /anṣibah*) = share, share of profits, dividend.

3. ***Kasabû*** = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain, to earn. See *kasabtum* at 2:134, p. 63, n.8).

4. ***Sarî'*** = Quick, fast, swift, prompt, expeditious, rapid.

5. ***Ma'dûdât*** (sing. *ma'dûdah*) = numbered, countable, a few, some. See at 2:184, p. 87, n. 1). The *'âyah* speaks about the stay at Minâ after the tenth day of *Dhû al-Ḥijjah* (*Yawm al-Naḥr*). This stay, as mentioned later on in the *'âyah*, may be for two or three days (*Ayyâm al-Tashrîq*). During this period one should, besides performing the rite of throwing stones at the appointed spots, remember Allah and pray as much as possible for His forgiveness and mercy.

6. ***Ta'ajjala*** = he hurried, hastened, rushed, speeded (v. iii. m. s. past in form V of *'ajila* [*'ajal/'ajalah*], to hurry, to hasten).

7. i.e., lingers on till the third day. ***Ta'akhkhara*** = he delayed, lagged behind, tarried, lingered (v. iii. m. s. past in form V from the root *'akhr*).

8. i.e., these rules are for those who fear Allah and perform *ḥajj* in all sincerity and sumbission to Him. ***Ittaqâ*** = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 2:189, p. 91, n. 6).

9. ***Ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 2:24, p. 12, n. 12).

10. ***I'lamû*** = you (all) know, be aware of (v. ii. m. pl. imperative from *'alima* [*'ilm*], to know. See *ya'lamûna* at 2:13, p. 8, n. 6).

11. i.e., on the Day of Resurrection. ***Tuḥsharûna*** = you (all) are mustered, gathered, assembled, brought together, rallied (v. ii. m. pl. impfct. passive from *ḥashara* [*ḥashr*], to gather).

وَمِنَ ٱلنَّاسِ مَن 204. And of men is such one
يُعْجِبُكَ قَوْلُهُ as impresses[1] you his talk
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا about the worldly life
وَيُشْهِدُ ٱللَّهَ and he calls to witness[2] Allah
عَلَىٰ مَا فِى قَلْبِهِۦ about what is in his heart,
وَهُوَ أَلَدُّ but he is the fiercest[3]
ٱلْخِصَامِ ﴿٢٠٤﴾ in disputing.[4]

وَإِذَا تَوَلَّىٰ 205. And as he turns away
سَعَىٰ فِى ٱلْأَرْضِ he hastens[5] through the land
لِيُفْسِدَ فِيهَا to create mischief[6] therein
وَيُهْلِكَ ٱلْحَرْثَ and to destroy[7] the crops[8]
وَٱلنَّسْلَ and cattle.[9]
وَٱللَّهُ لَا يُحِبُّ And Allah does not like
ٱلْفَسَادَ ﴿٢٠٥﴾ mischief-making.[10]

وَإِذَا قِيلَ لَهُ 206. And if it is said to him:
ٱتَّقِ ٱللَّهَ "Fear[11] Allah",
أَخَذَتْهُ ٱلْعِزَّةُ arrogance[12] makes him stick
بِٱلْإِثْمِ to sinning.[13]
فَحَسْبُهُۥ So enough for him[14] will be
جَهَنَّمُ وَلَبِئْسَ Hell; and evil[15] indeed is
ٱلْمِهَادُ ﴿٢٠٦﴾ that resting place.[16]

1. ***Yu'jibu*** = he impresses, amazes, pleases, delights (v. iii. m. s. impfct. from *'a'jaba*, form IV of *'ajiba* [*'ajab*], to wonder, to marvel). This and the following two *'âyahs* speak about some of the characteristics of the hypocrites (*munâfiqûn*). One such *munâfiq* was Al-'Akhnas ibn Sharîq at Madina whose conduct was exactly as it is described in this and the following *'âyah*. He used to show himself up as a Muslim and was impressive in his talk, but secretly he carried on hostilities against the Muslims and destroyed their crops and cattle.
2. ***Yush-hidu*** = he calls as witness, cites as witness (v. iii. m. s. impfct. from *'ashhada*, form IV of *shahida* [*shuhûd*], to witness.
3. ***'Aladd*** (pl. ***ludd***) = most quarrelsome, fiercest, most stubborn, most obstinate.
4. ***Khiṣâm*** = controversy, dispute, feud, quarrel, altercation.
5. ***Sa'â*** = he ran, hurried, speeded, moved quickly (v. iii. m. s. past from *sa'y*, to run, to move quickly).
6. ***Yufsida***[*u*] = he creates mischief, spoils, destroys, undermines, ruins, corrupts (v. iii. m. s. impfct. from *'afsada*, form IV of *fasada* [*fasâd*], to be bad, spoil).
7. ***Yuhlika***[*u*] = he destroys, he ruins (v. iii. m. s. impfct. from *'ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy). See *tahlukah* at 2:195, p. 93, n. 14.
8. ***Ḥarth*** = tilling, tilth, cultivation, plantation, arable land, crops.
9. ***Nasl*** = offspring, progeny, descendants.
10. ***Fasâd*** = mischief-making, decay, corruption, depravity.
11. ***Ittaqi*** = fear, be afraid of, beware, be on your guard (v. ii. m. s. imperative from *ittaqâ*, form VIII of *waqâ* [*waqy / wiqâyah*], to guard, to protect). See *ittaqû* at 2:24, p. 12, n. 12.
12. ***'Izzah*** = power, strength, honour, fame, renown, pride, arrogance, self-respect.
13. ***'Ithm*** (pl. ***'âthâm***) = crime, offence, wrong, sin, sinning. See at 2:85, p. 40, n. 2.
14. ***Ḥasb*** = reckoning, sufficiency, enough.
15. ***Bi's*** = evil, wretched.
16. ***Mihâd*** = bed, resting place.

وَمِنَ ٱلنَّاسِ مَن	207. And of men there is
يَشْرِى نَفْسَهُ	such one as sells[1] himself
ٱبْتِغَآءَ	seeking[2]
مَرْضَاتِ ٱللَّهِ	the pleasure[3] of Allah.
وَٱللَّهُ رَءُوفٌ	And Allah is Most Gracious[4]
بِٱلْعِبَادِ ﴿٢٠٧﴾	to the servants.
يَٰٓأَيُّهَا ٱلَّذِينَ	208. O you who
ءَامَنُوا۟	believe,
ٱدْخُلُوا۟ فِى ٱلسِّلْمِ	enter[5] into Islam[6]
كَآفَّةً	in toto;[7]
وَلَا تَتَّبِعُوا۟	and do not follow[8]
خُطُوَٰتِ ٱلشَّيْطَٰنِ	the footsteps[9] of satan.
إِنَّهُۥ لَكُمْ	Verily he is for you
عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾	a patent[10] foe.[11]
فَإِن زَلَلْتُم	209. But if you slide off[12]
مِّنۢ بَعْدِ مَا	even after that
جَآءَتْكُمُ	there have come to you
ٱلْبَيِّنَٰتُ	the clear proofs,[13]
فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ	then know that Allah is
عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾	All-Mighty, All-Wise.
هَلْ يَنظُرُونَ إِلَّآ	210. Do they wait[14] but for
أَن يَأْتِيَهُمُ ٱللَّهُ	that Allah comes to them

1. ***Yashrî*** = he sells, buys, purchases, barters (v. iii. m. s. impfct. from *sharâ* [*shiran / shirâ'*], to sell, vend, buy). See *sharaw* at 2:102, p. 49, n. 3. The *'âyah* has reference to such persons as sacrifice all their earthly possessions and interests for the sake of Allah, like Şuhayb ibn Sinân who was barred by the unbelieving Qurayash leaders from migrating to Madina unless he surrendered to them all his earnings and savings made at Makka and he did so for making them let him migrate to Madina. See *Al-Tafsîr al-Kabîr*, V, 222.
2. ***Ibtighâ'*** = to seek, desire, long for, hanker after, aspire after, strive for. (verbal noun in form VIII of *baghâ* [*bughâ'*], to seek. See *ibtaghû* at 2:187, p. 89, n. 11).
3. ***Marḍât*** (sing. *marḍâh*) = pleasures, means of affording satisfaction.
4. ***Ra'ûf*** = most gracious, benevolent, compassionate, kind, merciful (active participle in the scale of *fa'ûl*, signifying intensity of the attribute from *ra'afa/ra'ufa* [*ra'fah/ra'âfah*], to show mercy. See at 2:143, p. 68, n. 6.
5. ***Udkhulû*** = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhûl*], to enter. See at 2:58, p. 27, n. 1).
6. ***Silm*** = Islam.
7. i.e., abide by and practise all the injunctions and prohibitions of Islam. ***Kâffah*** = in toto, entirely, in entirety, all without exception, one and all. The word is derived from *kaffa* [*kaff*], to desist, to refrain; and the meaning is that it is such as does not admit of division or partition.
8. ***Lâ + tattabi'û*** = you (all) do not follow (v. ii. m. pl. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 2:168, p. 79, n. 8).
9. ***Khuṭuwât*** (sing. *khuṭwah*) = footsteps, steps. See at 2:168, p. 79, n. 9).
10. ***Mubîn*** = patent, manifest, obvious, evident, clear. See at 2:168, p. 79, n. 10.
11. ***'Aduww*** (pl. *a'dâ'*) = enemy, foe, adversary.. See at 2:97, p. 46, n. 4.
12. ***Zalaltum*** = you (all) slipped, stumbled, slid off, made a mistake (v. ii. m. pl. past from *zalla* [*zall*], to slip. See *'azalla* at 2:36, p. 19, n. 6).
13. i.e., the Qur'ân, *sunnah* and Islam. ***Bayyinât*** (sing. *bayyinah*) = clear proofs, indisputable evidences. See at 2:87, p. 41, n. 6.
14. ***Yanẓurûna*** = (*yantaẓirûna*) = they (all) wait, await, look on expectantly (v. iii. m. pl. impfct. from *naẓara* [*naẓar/manẓar*], to see).

فِي ظُلَلٍ مِّنَ الْغَمَامِ in the shades[1] of the clouds[2]
وَالْمَلَٰئِكَةُ and the angels [too],
وَقُضِيَ الْأَمْرُ and the matter was settled?[3]
وَإِلَى اللَّهِ And to Allah
تُرْجَعُ shall be referred back[4]
الْأُمُورُ ﴿٢١٠﴾ all the affairs.[5]

Section (*Rukû'*) 26

سَلْ 211. Ask
بَنِي إِسْرَائِيلَ the Children of Isrâ'îl
كَمْ آتَيْنَاهُم how many We gave[6] them
مِّنْ آيَةٍ بَيِّنَةٍ of a clear[7] sign;[8]
وَمَن يُبَدِّلْ and whoever changes[9]
نِعْمَةَ اللَّهِ Allah's grace
مِن بَعْدِ مَا جَاءَتْهُ after that it had come to him,
فَإِنَّ اللَّهَ then Allah indeed is
شَدِيدُ الْعِقَابِ ﴿٢١١﴾ severe[10] in punishing.[11]

زُيِّنَ 212. Embellished[12]
لِلَّذِينَ كَفَرُوا for those who disbeleive[13]
الْحَيَاةُ الدُّنْيَا is this worldly life,
وَيَسْخَرُونَ and they deride[14]
مِنَ الَّذِينَ آمَنُوا at those who believe;

1. *Ẓulal* (sing. *ẓullah*) = shades, canopies, tents.
2. *Ghamâm* (pl. *ghamâ'im*) = clouds. See at 2:57, p. 26, n. 10.
3. *Quḍiya* = it is settled, adjudicated, decreed (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See *qaḍâ* at 2:117, p. 55, n. 9). The reference here is to the Day of Judgement. See 39:75 (last *'âyah* of *sûrat al-Zumar*).
4. *Turja'u* = she or it is returned, sent back, referred back (v. iii. f. s. impfct. passive from *raja'a* [*rujû'*], to return). See *yarji'ûna* at 2:18, p. 10, n. 4.
5. *'Umûr* (sing. *'amr*) = affairs, matters, issues, concerns.
6. *'Âtaynâ+hum* = we gave + them (v. i. pl. past from *'âtâ*, form IV of *'atâ* [*ityân/aty/ma'tah*], to come, to bring).
7. *Bayyinah* (pl. *bayyinât*) = clear, clear proof, obvious, manifest. See *bayyinât* at 2:209, p.100, n.13.
8. *'âyah* (pl. *'âyât*) = sign, evidence, proof, revelation, unit of the Qur'ânic text. See at 2:106, p. 50, n. 6. The clear signs mentioned here mean the miracles that Allah caused to happen at the hands of their Prophets as well as the revelations contained in the *Torah* and the *Injîl*.
9. *Baddala* = he changed, altered, substituted, exchanged (v. iii. m. s. past in form II of *badala*, to change, to replace). See at 2:181, p. 85, n. 12. Allah's "grace" means here Islam and changing it means to be ungrateful and turn unbeliever (see 14:28). It also means tampering with Allah's revelations, particularly those contained in the *Torah* and the *Injîl* about the coming of the last Prophet and the covenant to follow him. (See Al-Ṭabarî, *Tafsîr*, II, 332-333; *Al-Baḥr al-Muḥît*, II, 350-351).
10. *Shadîd* (pl. *ashiddâ'/shidâd*)= severe, hard, stern, rigorous, strong, forceful, intense. See at 2:196, p.95, n. 5.
11. *'Iqâb* = punishment, retribution, infliction of punishment. See at 196, p. 95, n. 6.
12. *Zuyyina* = he or it is embellished, decorated, decked, adorned, beautified, ornamented (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn).
13. *Kafarû* = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from *kafara* [*kufr*], to cover, to hide. See at 2: 6, p. 6, n. 1).
14. *Yaskharûna* = they deride, ridicule, laugh at, mock, scoff at, jeer (v. iii. m. pl. impfct. from *sakhira* [*sukhr/maskhar*], to ridicule, deride.

وَٱلَّذِينَ ٱتَّقَوْا but those who fear[1] Allah
فَوْقَهُمْ shall be above[2] them
يَوْمَ ٱلْقِيَٰمَةِ on the Day of Resurrection;
وَٱللَّهُ يَرْزُقُ and Allah bestows[3]
مَن يَشَآءُ on whomsoever He will
بِغَيْرِ حِسَابٍ ﴿٢١٢﴾ without calculation.[4]

كَانَ ٱلنَّاسُ 213. Mankind was
أُمَّةً وَٰحِدَةً a single community,[5]
فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ then Allah sent[6] the Prophets
مُبَشِّرِينَ as deliverers of glad tidings[7]
وَمُنذِرِينَ and as warners;[8]
وَأَنزَلَ مَعَهُمُ and He sent down with them
ٱلْكِتَٰبَ بِٱلْحَقِّ the Book with the truth
لِيَحْكُمَ that He (or it) might judge[9]
بَيْنَ ٱلنَّاسِ between the people
فِيمَا ٱخْتَلَفُوا۟ فِيهِ about what they differed[10] in.
وَمَا ٱخْتَلَفَ فِيهِ And there did not differ in it
إِلَّا ٱلَّذِينَ أُوتُوهُ save those who were given it,
مِنۢ بَعْدِ مَا جَآءَتْهُمُ after there had come to them
ٱلْبَيِّنَٰتُ the clear signs,[11]
بَغْيًۢا بَيْنَهُمْ being hostile,[12] one to another;
فَهَدَى ٱللَّهُ but Allah guided

1. ***Ittaqaw*** = they were on their guard, they protected themselves, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 2:103, p. 49, n. 5.

2. i.e., the godfearing and righteous people will be above the unbelievers in position and rewards on the Day of Resurrection even though the latter ridicule them and look down on them in this worldly life. ***Fawq*** = above, over, on top.

3. ***Yarzuqu*** = he provides, provides with the means of subsistence, bestows (v. iii. m. s. impfct. from *razaqa*. See *razaqnâ* at 2:3, p. 5, n. 4.

4. ***Ḥisâb*** = calculation, accounting, appraisal, reckoning.

5. ***'Ummah*** (pl. *'umam*) = community, people, nation, generation, species, class, category, one in whom all the good qualities are combined. This term has been used in the Qur'ân in at least ten shades of meaning (see Al-Fîrûzâbâdî, *Baṣâ'ir etc.*, II, 79-80). Mankind was a single community of faith, i.e. in Islam and *tawḥîd*. Subsequently they deviated from the true path and differed in their faiths and beliefs. So Allah sent Prophets and Messengers to guide them to the true *dîn*.

6. ***Ba'atha*** = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See *ba'athnâ* at 2:56, p. 26, n. 6).

7. i.e., the good tidings of salvation and of the life of eternal bliss in paradise for the believer and the righteous. ***Mubashshirîn*** (plural, accusative /genitive of *mubashshirûn*, sing. *mubashshir*) = bearer or deliverer of good tidings (active participle from *bashshara*, to announce or propagate glad tidings. See *bashîr* at 2:119, p. 56, n. 9 and *bashshir* at 2:155, p. 73, n. 12).

8. i.e., against the consequences of sin and the punishment awaiting the sinner in the hereafter. ***Mundhirîn*** (accusative/genitive of *mundhirûn*, sing. *mundhir*) = warners, (active participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr/nudhûr*], to dedicate, to make a vow. See *nadhir* at 2:119, p. 56, n.10).

9. ***Ikhtalafû*** = they disagreed, differed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to follow, to succeed. See *yakhtalifûna* at 2:176, p. 83, n. 1).

10. ***Bayyinât*** = clear signs, indisputable evidences. see at 2:209, p. 100, n. 13.

12. ***Baghy*** = envy, hostility, transgression, outrage.

ٱلَّذِينَ ءَامَنُوا those who believed,
لِمَا ٱخْتَلَفُوا فِيهِ about what they differed in,
مِنَ ٱلْحَقِّ بِإِذْنِهِۦ to the truth by His leave;
وَٱللَّهُ يَهْدِى and Allah guides
مَن يَشَآءُ whomsoever He will
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ to a straight[1] path. (٢١٣)

أَمْ حَسِبْتُمْ 214. Or do you think[2]
أَن تَدْخُلُوا ٱلْجَنَّةَ that you will enter paradise
وَلَمَّا and there has not yet
يَأْتِكُم come upon you
مَّثَلُ ٱلَّذِينَ the like of those who
خَلَوْا مِن قَبْلِكُم passed away[3] before you?
مَّسَّتْهُمُ There had afflicted[4] them
ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ dire poverty[5] and distress[6]
وَزُلْزِلُوا and they were convulsed[7]
حَتَّىٰ يَقُولَ so much so that there said
ٱلرَّسُولُ وَٱلَّذِينَ the Messenger and those who
ءَامَنُوا مَعَهُۥ believed with him:
مَتَىٰ نَصْرُ ٱللَّهِ "When is the help of Allah?"
أَلَآ إِنَّ نَصْرَ ٱللَّهِ Ah! Verily the help of Allah
قَرِيبٌ (٢١٤) is close by.

1. ***Mustaqîm*** = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma*). The "straight path" means the way specified by the Qur'ân and the Prophet. It is the way of *tawḥîd* (monotheism) and of Islam. See at 1:6, p. 2, n. 3. See also at 2:142.

2. ***Ḥasibtum*** = you (all) calculated, reckoned, took into account, considered, thought, deemed (v. ii. m. pl. past from *ḥasaba*[*ḥasb/ḥisâb*], to count, to calculate).

3. ***Khalaw*** = they retired into privacy, secluded themselves, were alone, became vacant (v. iii. m. pl. past from *khalâ* [*khulû'/khalâ'*], to be empty, vacant, alone; figuratively, to go out of sight, hence to pass away. See at 2:14, p. 8, n. 8).

4 ***Massat***= she or it touched, afflicted, affected (v. iii. f. s. past from *massa* [*mass/masîs*], to feel, to touch. See *tamussu* at 2:80, p. 37, n. 8).

5. ***Ba'sâ'*** = adversity, distress, difficulty, poverty. See at 2:177, p. 84, n. 2.

6. ***Ḍarrâ'*** = affliction, suffering, illness, distress. See at 2:177, p. 84, n. 3.

7. ***Zulzilû*** = they were convulsed, shaken, trembled, rocked (v. iii. m. pl. past passive from *zalzala* [*zalzalah/zilzâl*]). The *'âyah* is a reminder to the Muslims that the way of the faith and the truth is not always easy and smooth and that at all times the followers of the truth have been faced with trials and tribulations. It also highlights the fact that the attainment of the highest bliss of paradise requires supreme perseverance and struggles.

يَسْـَٔلُونَكَ	215. They ask[1] you about
مَاذَا يُنفِقُونَ	what they should spend.[2]
قُلْ مَآ أَنفَقْتُم	Say: "Whatever you spend[3]
مِّنْ خَيْرٍ	of wealth,[4]
فَلِلْوَٰلِدَيْنِ	that is to be for parents
وَٱلْأَقْرَبِينَ	and the near relatives,[5]
وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ	the orphans and the indigent,
وَٱبْنِ ٱلسَّبِيلِ	and the wayfarer.[6]
وَمَا تَفْعَلُوا۟	And whatever you do
مِنْ خَيْرٍ	of good,
فَإِنَّ ٱللَّهَ	Allah indeed is
بِهِۦ عَلِيمٌ ﴿٢١٥﴾	All-Aware of it.
كُتِبَ عَلَيْكُمُ	216. Enjoined[7] on you
ٱلْقِتَالُ	is the fighting,
وَهُوَ كُرْهٌ لَّكُمْ	and it is loathsome[8] to you.
وَعَسَىٰٓ أَن تَكْرَهُوا۟	And maybe that you detest[9]
شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ	a thing but it is good for you;
وَعَسَىٰٓ أَن تُحِبُّوا۟	and maybe that you like[10]
شَيْـًٔا	a thing
وَهُوَ شَرٌّ لَّكُمْ	but it is bad[11] for you;
وَٱللَّهُ يَعْلَمُ	and Allah knows,
وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾	while you do not know.[12]

1. ***Yas'alûna*** = they ask, they inquire (v. iii. m. pl. impfct. from *sa'ala* [*su'âl/mas'alah/tas'âl*], to ask. See at 2:189, p. 91, n. 1).

2. i.e., in charity. ***Yunfiqûna*** = they spend, disburse, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, to be used up. See *'anfiqû* at 2:195, p. 93, n. 11).

3. ***'Anfaqtum*** = you (all) spent, disbursed, laid out (v. ii. m. pl. past from *'anfaqa*, form IV of *nafaqa*. See the previous note).

4. ***Khayr*** = good, good thing, wealth, property, benefit, charity. See at 2:180, p. 85, n. 7.

5. ***'Aqrabîna*** (accusative/genitive of *'aqrabûn*, sing. *'aqrab*) = near ones, relatives, relations. See at 2:180, p. 85, n. 9).

6. ***Ibn al-sabîl*** = wayfarer, traveller. See at 2:177, p. 86, n. 9.

7. ***Kutiba*** = it is written, prescribed, ordained, made obligatory, imposed (v. iii. m. s. past passive from *kataba* [*katb/kitâbah*], to write. See *yaktubûna* at 2:79, p. 37, n. 3). The fighting enjoined is that which is for the sake of Allah and His *dîn*.

8. ***Kurh*** =loathsome, loathing, disgust, aversion, detestation, hatred, abhorrence, repugnance.

9. ***Takrahû*** [*na*] = you (all) detest, dislike, loathe, abhor, hate (v. ii. m. pl. impfct. from *kariha* [*kurh/karâhah/karâhiyah*], to detest. The terminal *nûn* is dropped on account of the particle *'an* coming before the verb).

10. ***Tuḥibbû***[*na*] = you (all) like, love (v. ii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love, to like. The terminal *nûn* is dropped on account of the particle *'an* coming before the verb. See *yuḥibbûna* at 2:165, p. 77, n. 12).

11. ***Sharr*** (pl. *ashrâr*) = bad, evil, wicked, mischievous. As elative it means worse, worst.

12. ***Ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 2:184, p. 87, n. 11).

Section (*Rukû'*) 22

يَسْـَٔلُونَكَ 217. They ask you

عَنِ ٱلشَّهْرِ ٱلْحَرَامِ about the sacred[1] month –

قِتَالٍ فِيهِ fighting therein.

قُلْ قِتَالٌ فِيهِ Say : "Fighting therein

كَبِيرٌ is a grave thing;[2]

وَصَدٌّ but preventing[3]

عَن سَبِيلِ ٱللَّهِ from Allah's way

وَكُفْرٌۢ بِهِۦ and disbelief[4] in Him,

وَٱلْمَسْجِدِ ٱلْحَرَامِ and from the Holy Mosque,

وَإِخْرَاجُ أَهْلِهِۦ and expulsion[5] of its people

مِنْهُ from it

أَكْبَرُ عِندَ ٱللَّهِ are graver[6] in Allah's sight.

وَٱلْفِتْنَةُ And persecution[7]

أَكْبَرُ مِنَ ٱلْقَتْلِ is graver than killing.

وَلَا يَزَالُونَ And they shall not cease[8]

يُقَٰتِلُونَكُمْ fighting[9] you

حَتَّىٰ يَرُدُّوكُمْ till they bring you back[10]

عَن دِينِكُمْ from your religion,

إِنِ ٱسْتَطَٰعُوا۟ if they were able to;[11]

وَمَن يَرْتَدِدْ but whoever falls back[12]

مِنكُمْ of you

عَن دِينِهِۦ from his religion

1. ***Harâm*** (pl. *ḥurum*) = sacred, sacrosanct, inviolable, inviolate, interdicted, forbidden, prohibited, unlawful. See at 2;194, p. 93, n. 4. The sacred months are Rajab, Dhû al-Qa'dah, Dhû al-Ḥijjah and Muḥarram. Fighting was prohibited during these months. The *'âyah* has reference to a reconnoitring expedition sent by the Prophet ﷺ to Nakhlah, near Ṭâ'if, in the course of which the Muslim party attacked and killed a person of a Makkan caravan on the first day of Rajab, mistaking it to be the last day of Jamâdi II. The incident gave rise to some misgivings which are allayed in this *'âyah*.

2. ***Kabîr*** = big, great, enormous, grave thing.

3. ***Ṣadd*** = preventing, stopping, hindering, debarring, repulsing, obstruction, resistance.

4. ***Kufr*** = disbelief, unbelief, ungratefulness, infidelity. See *kafarû* at 2: 212, p. 101, n. 11.

5. ***Ikhrâj*** = expulsion, ousting, ouster, driving out, bringing out (form IV of *kharaja* [*khurûj*], to go out, to come out. See at 2:85, p. 40, n. 7).

6. ***Akbar*** = bigger, greater, graver, more serious. Also, the greatest, sublime.

7. ***Fitnah*** (pl. *fitan*) = trial, temptation, subjecting to temptation or trial, persecution, especially to compel one to renounce one's faith, discord, dissension. (See at 2:191, p. 92, n. 3). The acts mentioned here are all graver and more serious than violation of a sacred month; and all these were done by the unbelieving Quraysh of Makka to the Muslims.

8. ***Lâ yazâlûna*** = they do not cease, abandon, leave, terminate (v. iii. m. pl. impfct. from *zâla* [*zawâl*], to go away, disappear). This verb pertains to an act or situation already in operation; and as the text here pertains to the Nakhlah expedition which took place before the battle of Badr, the *'âyah* shows that the Makkans had already declared war and commenced fighting the Muslims, which they would not cease unless they attained their objective.

9. ***Yuqâtilûna*** = they fight, wage war, battle (v. iii. m. pl. impfct. from *qâtala*, form III of *qatala* [*qatl*], to kill. See at 2:191, p. 26, n. 5).

10. ***Yaruddûna*** = they send or bring back (v. iii. m. pl. impfct. from *radda* [*radd*], to put back).

11. ***Istaṭâ'û*** = they were able to, were capable of (v. iii. m. pl. past from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *taṭawwa'a* at 2:184,p.87,n.8).

12. ***Yartadid*[*u*]** = he takes himself back, withdraws, falls back, reverts to, retrogresses, gives up (his belief), apostatises (v. iii. m. s. impfct. from *irtadda*, form VIII of *radda* [*radd*], to send or bring back).

فَيَمُتْ	and dies
وَهُوَ كَافِرٌ	while he is an unbeliever –
فَأُوْلَٰٓئِكَ	then such people,
حَبِطَتْ أَعْمَٰلُهُمْ	their deeds shall fall through[1]
فِى ٱلدُّنْيَا	in this world
وَٱلْءَاخِرَةِ	and the hereafter;
وَأُوْلَٰٓئِكَ	and such people shall be
أَصْحَٰبُ ٱلنَّارِ	the inmates[2] of the fire;
هُمْ فِيهَا	they in there
خَٰلِدُونَ ﴿٢١٧﴾	will remain for ever.[3]
إِنَّ ٱلَّذِينَ	218. Verily those who
ءَامَنُوا۟	believe
وَٱلَّذِينَ هَاجَرُوا۟	and those who migrate[4]
وَجَٰهَدُوا۟	and fight[5]
فِى سَبِيلِ ٱللَّهِ	in the way of Allah –
أُوْلَٰٓئِكَ يَرْجُونَ	such people have hope[6] for
رَحْمَتَ ٱللَّهِ	Allah's mercy.
وَٱللَّهُ	And Allah is
غَفُورٌ	Most Forgiving,
رَّحِيمٌ ﴿٢١٨﴾	Most Merciful.
۞ يَسْـَٔلُونَكَ	219. They ask you

1. i.e., their good deeds shall carry no merit for them and shall be of no avail to them in the hereafter. ***Ḥabiṭat*** = she or it was lost, went wrong, was of no avail, fell through, was futile (v. iii. f. s. past from *ḥabaṭa* [*ḥubûṭ*], to come to nothing).

2. ***Aṣḥâb*** (sing. *ṣâḥib*) = companions, comrades, associates, holders, possessors, addicted or given to. Figuratively inmates, dwellers. See at 2:81, p. 38, n. 5.

3. ***Khâlidûn*** (sing. *khâlid*) = living or remaining forever, everlasting, eternal, perpetual (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 2:81, p. 38, n. 6.

4. ***Hâjarû*** = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr/hijrân*], to emigrate).

5. ***Jâhadû*** = they fought, struggled hard, endeavoured, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [*jahd*], to endeavour, to strive).

6. ***Yarjûna*** = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajâ* [*rajâ'*], to hope).

'Âyahs 217 and 218, though general and universal in their implications, have a special relevance to the situation immediately preceding the battle of Badr which took place in mid-Ramaḍan, 2 H. The Nakhlah incident had taken place shortly before it, in Jamâdî II/Rajab of the same year. *'Âyah* 217 justifies the action of the Muslims at Nakhlah in view of the hostile and wrongful acts of the unbelieving Quraysh and points out that they would not cease their fighting against the Muslims unless they achieved their object of forcing the latter to abandon Islam. Then in *'âyah* 218 a reassurance is given of the mercy of Allah to those who believe, migrate and fight in the way of Allah. Belief (*îmân*) is the foundation of all good deeds; and migration and fighting in the way of Allah are the two most meritorious deeds. Migration (*hijrah*) in its true sense means migration to Allah and His Prophet, from sins and evil ways to belief, righteousness and adherence to the Qur'ân and *sunnah;* and fighting in the way of Allah means not simply fighting in the battlefield, but also peacefully struggling and striving for vindicating the truth and justice. As the English word "fighting" is applicable to both armed and peaceful struggles and endeavours, so the term *jihâd* in Islamic parlance applies to both types of struggles and strivings in the way of Allah.

عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ	about wine[1] and gambling.[2]
قُلْ فِيهِمَآ	Say: "There is in the two
إِثْمٌ كَبِيرٌ	a grave[3] sin,[4]
وَمَنَٰفِعُ لِلنَّاسِ	and uses[5] for men;
وَإِثْمُهُمَآ أَكْبَرُ	but their sin is graver
مِن نَّفْعِهِمَا	than their usefulness.[6]
وَيَسْـَٔلُونَكَ	And they ask you
مَاذَا يُنفِقُونَ	what they should spend.[7]
قُلِ ٱلْعَفْوَ	Say: "The surplus".[8]
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ	Thus does Allah elucidate[9]
لَكُمُ ٱلْـَٔايَٰتِ	for you the revelations[10]
لَعَلَّكُمْ	so that you
تَتَفَكَّرُونَ ﴿٢١٩﴾	may reflect[11] –
فِى ٱلدُّنْيَا	220. About this life
وَٱلْـَٔاخِرَةِ	and the hereafter.
وَيَسْـَٔلُونَكَ	And they ask you
عَنِ ٱلْيَتَٰمَىٰ	about the orphans.[12]
قُلْ إِصْلَاحٌ لَّهُمْ	Say: "Improving for them[13]
خَيْرٌ	is the best thing;
وَإِن تُخَالِطُوهُمْ	and if you merge[14] them,
فَإِخْوَٰنُكُمْ	they are your brethren;
وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ	and Allah knows the spoiler[15]
مِنَ ٱلْمُصْلِحِ	from the promoter.[16]

1. ***Khamr*** (pl. *khumûr*) = wine, intoxicating liqor, alcoholic beverages.
2. ***Maysir*** = gambling, game of chance.
3. ***Kabîr*** = big, great, enormous, grave thing. See at 2:217, p. 105, n.2.
4. ***Ithm*** (pl. *'âthâm*) = crime, offence, wrong, sin, sinning. See at 2:206, p. 99, n. 13.
5. ***Manâfi'*** (sing. *manfa'ah*) = uses, benefits.
6. ***Naf'*** = use, usefulness, benefit, profit. This part of the *'âyah* should be understood along with 4:43 and 5:90 which together constitute a total prohibition of wine and all types of gambling.
7. i.e., in charity. ***Yunfiqûna*** = they spend, disburse, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, to be used up.See at 2:215, p. 104, n. 2).
8. i.e., out of the surplus of the needs of one's own and family. ***'Afw*** = surplus, pardon, effacement, boon, favour. See *'afâ* at 2:187, p. 89, n. 9.
9. ***Yubayyinu*** = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be plain, clear). See at 2:187, p. 90, n. 5).
10. ***'Âyât*** (sing. *'âyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:151, p. 72, n. 4; and 2:99, p. 47, n. 2).
11. ***Tatafakkarûna*** = you (all) reflect, ponder, meditate, think over, contemplate, consider (v. ii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect, to think).
12. ***Yatâmâ*** (sing. *yatîm*) = orphans. See at 2:220, p. 107, n. 12.
13. ***Iṣlâḥ*** = to put in order, to set right, to improve, to reform, to promote (verbal noun in form IV of *ṣalaḥa* [*ṣalâḥ* /*ṣulûḥ*], to be good).The *'âyah* is a guidance to those who are in charge of orphans. It enjoins them to look after and promote the interest of the orphans by suitably managing and investing their assets.
14. i.e., in joint living and joint management of property. ***Tukhâliṭû(na)*** = you associate, mix, blend, merge (v. ii. m. pl. impfct. from *khâlaṭa*, form III of *khalaṭa* [*khalṭ*], to mix; the terminal *nûn* is dropped on account of the particle *'in* coming before the verb).
15. ***Mufsid*** (pl. *mufsidûn*) = spoiler, trouble-maker (active participle from *'afsada*, form IV of *fasada* [*fasâd*/*fusûd*], to be bad. See *mufsidûn* at 2:12, p. 8, n. 1).
16. ***Muṣliḥ*** (pl. *muṣliḥûn*) = one who improves /promotes, reformer, mender (active participle from *'aṣlaḥa*, form IV of *ṣalaḥa* (*ṣalâḥ*/*ṣulûḥ*], to be good, right. See *muṣliḥûn* at 2:11, p. 7, n. 10.

وَلَوْ شَآءَ ٱللَّهُ	And if Allah were to will
لَأَعْنَتَكُمْ	He could have worried[1] you.
إِنَّ ٱللَّهَ عَزِيزٌ	Verily Allah is All-Mighty,
حَكِيمٌ ﴿٢٢٠﴾	All-Wise.
وَلَا تَنكِحُوا	221. Do not marry[2]
ٱلْمُشْرِكَٰتِ	polytheist women[3]
حَتَّىٰ يُؤْمِنَّ	till they believe;[4]
وَلَأَمَةٌ مُّؤْمِنَةٌ	surely a believing slave maid
خَيْرٌ مِّن مُّشْرِكَةٍ	is better than an idolatress
وَلَوْ أَعْجَبَتْكُمْ	even if she impresses[5] you;
وَلَا تُنكِحُوا	nor give in marriage[6] to
ٱلْمُشْرِكِينَ	the polytheists[7]
حَتَّىٰ يُؤْمِنُوا	till they believe.[8]
وَلَعَبْدٌ مُّؤْمِنٌ	Surely a believing male slave
خَيْرٌ مِّن مُّشْرِكٍ	is better than a polytheist
وَلَوْ أَعْجَبَكُمْ	even if he impresses[9] you.
أُولَٰٓئِكَ يَدْعُونَ	Such ones invite[10]
إِلَى ٱلنَّارِ	to the fire
وَٱللَّهُ يَدْعُوٓا	and Allah invites[11]
إِلَى ٱلْجَنَّةِ	to the paradise
وَٱلْمَغْفِرَةِ	and forgiveness,
بِإِذْنِهِۦ	by His grace;[12]

1. (*la* +) ***'A'nata*** (+*kum*)= he put to hardship, distressed, harassed, worried (v. iii. m. s. past in form IV of *'anita* [*'anat*], to be in distress or hardship).

2. ***Lâ Tankiḥû*** = (you all) do not marry (v. ii. m. pl. imperative {prohibition} from *nakaḥa* [*nikâḥ*], to marry).

3. ***Mushrikât*** (fem., sing. *mushrikah*) = polytheist women, idolatresses (active participle from *'ashraka*, to set or make a partner, to associate, to give a share, form IV of *sharaka* [*shirk/shirkah/sharikah*], to share, to be a partner).

4. ***Yu'minna*** = they (fem.) believe (v. iii. f. pl. impfct. from *'âmana*, form IV of *'amuna/'amina* [*amânah*], to be faithful, to be safe See *yu'minûna* at 2:3, p. 5, n. 1; and 2:126, p. 64, n. 4)).

5. ***'A'jabat*** = she impressed, pleased, delighted (v. iii. f. s. past from *'a'jaba*, form IV of *'ajiba* [*'ajab*], to wonder, to be amazed. See *Yu'jibu* at 2:204, 99, n. 1).

6. ***Lâ Tunkiḥû*** = (you all) do not give in marriage (v. ii. m. pl. imperative {prohibition} from *'ankaḥa*, form IV of *nakaḥa*. See n. 2 above).

7. ***Mushrikîn*** (accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*. See n. 3 above).

8. ***Yu'minû***(*na*) = they believe (v. iii. m. pl. impfct. from *'âmana*. See n. 4 above. The terminal *nûn* is dropped on account of the particle *ḥattâ* coming before the verb.

9. ***'A'jaba*** = he impressed, pleased, delighted (v. iii. m. s. past in form IV of *'ajiba*. See n. 5 above).

10. ***Yad'ûna*** = they call, call upon, invite (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See *da'â* at 2:186, p. 89, n. 1)).

11. i . e., through the Qur'ân and His Prophet.

12. ***'Idhn*** = permission, leave, grace, will.

وَيُبَيِّنُ	and He makes clear[1]
ءَايَٰتِهِۦ لِلنَّاسِ	His revelations[2] for mankind
لَعَلَّهُمْ	in order that they may
يَتَذَكَّرُونَ ﴿٢٢١﴾	bear in mind.[3]

Section (*Rukû'*) 28

وَيَسْـَٔلُونَكَ	222. They ask you
عَنِ ٱلْمَحِيضِ	about menstruation.[4]
قُلْ هُوَ أَذًى	Say: "It is a trouble;[5]
فَٱعْتَزِلُوا۟	so isolate yourselves[6] from
ٱلنِّسَآءَ فِى ٱلْمَحِيضِ	women in menstruation
وَلَا تَقْرَبُوهُنَّ	and do not approach[7] them
حَتَّىٰ يَطْهُرْنَ	until they become clean.[8]
فَإِذَا تَطَهَّرْنَ	Then when they attain purity[9]
فَأْتُوهُنَّ مِنْ حَيْثُ	go to them in such wise as
أَمَرَكُمُ ٱللَّهُ	Allah has commanded you.
إِنَّ ٱللَّهَ يُحِبُّ	Verily Allah loves[10]
ٱلتَّوَّٰبِينَ	the repentantly turning ones[11]
وَيُحِبُّ	and He loves
ٱلْمُتَطَهِّرِينَ ﴿٢٢٢﴾	those who clean themselves.[12]

نِسَآؤُكُمْ	223. Your wives are
حَرْثٌ لَّكُمْ	your cultivating ground.[13]

1. ***Yubayyinu*** = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be plain, clear). See at 2:219, p. 107, n. 9).
2. ***'Âyât*** (sing. *'âyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:09, p. 107, n. 10).
3. ***Yatadhakkarûna*** = they bear in mind, remember (v. iii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See *udhkurû* at 2:198, p. 96, n. 10.
4. ***Maḥîḍ*** = menstruation, monthly period.
5. ***'Adhan*** = ailment, injury, trouble, harm, annoyance. See at 2:196, p. 94, n. 9.

6. ***I'tazilû*** = you (all) isolate yourselves, seclude yourselves, keep away (v. ii. m. pl. imperative from *i'tazala*, form VIII, of *'azala* [*'azl*], to set aside, to isolate). The term here is an indirect expression for abstaining from sexual intercourse.
7. ***Lâ taqrabû*** = (you all) do not go near, do not approach (v. ii. m. pl. imperative {prohibition} from *qaruba* [*qurb / maqrabah*], to go near, approach. See at 2:187, p. 90, n. 4). It is an indirect expression here meaning to refrain from sexual intercourse.

8. ***Yaṭ-hurna*** = they become clean, attain ceremonial purity (v. iii. f. pl. impfct. from *ṭahura* [*ṭuhr/ṭahârah*], to be clean, pure. See *ṭahhirâ* at 2:125, p. 59, n. 14).
9. ***Taṭahharna*** = they attained cleanliness/purity, purified themselves, became ceremonially clean (v. iii. f. pl. past from *taṭahhara*, form V of *ṭahura*. See the previous note).
10. ***Yuḥibbu*** = he loves, likes (v. iii. m. s. impfct. from *ḥabba* [*ḥubb*], to love, like. See *yuḥibbûna* at 2:165, p. 77, n. 12).
11. ***Tawwâbîn*** (accusative/genitive of *tawwâbû*, sing. *tawwâb*) = those turning from sins, the repentant, the penitent (active participle from *tâba* [*tawb/tawbah/matâb*], to repent, to turn from sins. See *tâba* at 2:187, p. 89, n. 8).

12. ***Mutaṭahhirîn*** (accusative/genitive of *mutaṭahhirûn*, sing. *mutaṭahhir*) = those who make/keep themselves clean, attain ceremonial purity (active participle from *taṭahhara*, see n. 9 above.

13. ***Harth*** = tilling, tilth, cultivation, plantation, arable land, cultivating ground, tillage, crops. See at 2:205, p. 99, n. 8.

فَأْتُوا۟ حَرْثَكُمْ	So go to your cultivating field
أَنَّىٰ شِئْتُمْ	as you wish;[1]
وَقَدِّمُوا۟	and send on in advance[2]
لِأَنفُسِكُمْ	for yourselves;[3]
وَٱتَّقُوا۟ ٱللَّهَ	and beware[4] of Allah
وَٱعْلَمُوٓا۟ أَنَّكُم	and know[5] that you are
مُّلَٰقُوهُ	going to meet[6] Him.
وَبَشِّرِ	And give good tidings[7]
ٱلْمُؤْمِنِينَ ﴿٢٢٣﴾	to the believers.
وَلَا تَجْعَلُوا۟ ٱللَّهَ	224. And do not set[8] Allah
عُرْضَةً	as a shield[9]
لِّأَيْمَٰنِكُمْ	for your oaths[10]
أَن تَبَرُّوا۟	against your being dutiful,[11]
وَتَتَّقُوا۟	and your acting righteously[12]
وَتُصْلِحُوا۟	and making peace[13]
بَيْنَ ٱلنَّاسِ	between men.
وَٱللَّهُ سَمِيعٌ	And Allah is All-Hearing,
عَلِيمٌ ﴿٢٢٤﴾	All-Knowing.
لَّا يُؤَاخِذُكُمُ ٱللَّهُ	225.Allah will not blame[14] you
بِٱللَّغْوِ	for loose utterance[15]
فِىٓ أَيْمَٰنِكُمْ	in your oaths;
وَلَٰكِن يُؤَاخِذُكُم	but He will take you to task

1. This permission is conditioned by the directive in the previous *'âyah*: "go to them in such wise as Allah has commanded you". Hence copulation in the anus is forbidden.

2. ***Qaddimû*** = (you all) send on in advance, send forward, set ahead, provide (v. ii. m. pl. imperative from *qaddama*, form II of *qadama/qadima* [*qadm /qudûm*], to precede, to arrive).

3. i.e., provide for yourselves for the life in the hereafter by acting according to Allah's injunctions and prohibitions.

4. ***Ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 2:203, p. 98, n. 9).

5. ***I'lamû*** = you (all) know, be aware of (v. ii. m. pl. imperative from *'alima* [*'ilm*], to know. See at 2:203, p. 98, n. 10).

6. ***Mulâqû***[*n*] (pl. of *mulâqin*) = the meeting ones, those who are going to meet (active participle from *lâqâ*, form III of *laqiya* [*liqâ'/luqyân/luqy/luqyah/luqan*], to meet, to encounter. The terminal *nûn* is dropped on account of the genitive construction with *hu*).

7. ***Bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 2:155, p. 73, n. 12).

8. ***Lâ taj'alû*** = (you all) do not set, put, make, appoint (v. ii. m. pl. imperative {prohibition} from *ja'ala* [*ja'l*], to put, to make. See at 2:22, p. 12, n. 3).

9. ***'Urḍah*** = target, that which is exposed to something, shield.

10. i.e., do not make oaths in the name of Allah for not doing a good thing. ***'Aymân*** (sing. *yamîn*) = oaths, oaths of allegiance, right hands or sides.

11. ***Tabarrû***(*na*) = you (all) be dutiful, devoted, kind (v. ii. m. pl. impfct. from *barra* [*birr*], to be dutiful). The terminal *nûn* is dropped on account of the particle *'an* coming before the verb).

12. ***Tattaqû***(*na*) = you (all) beware, act righteously (v. ii. m. pl. impfct. from *ittaqâ*. See n. 4 above. The terminal *nûn* is dropped).

13. ***Tuṣliḥû***(*na*) = you (all) make peace, settle, put in order (v. ii. m. pl. impfct. from *'aṣlaḥa*, form IV of *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right. The terminal *nûn* is dropped).

14. ***Yu'âkhidhu*** = he blames, censures, takes to task (v. iii. m. s. impfct. from *'âkhadha*, form III of *'akhadha* [*'akhdh*], to take, to get).

15. ***Laghw*** = loose talk, thoughtless utterance.

بِمَا كَسَبَتْ قُلُوبُكُمْ	for what your hearts acquire.[1]
وَٱللَّهُ غَفُورٌ	Allah is Most Forgiving,
حَلِيمٌ ﴿٢٢٥﴾	Most Forbearing.
لِّلَّذِينَ	226. For those who
يُؤْلُونَ	swear abstention[2]
مِن نِّسَآئِهِمْ	from their wives
تَرَبُّصُ	is a watch-and-wait[3]
أَرْبَعَةِ أَشْهُرٍ	of four months.[4]
فَإِن فَآءُو	So if they return,[5]
فَإِنَّ ٱللَّهَ	then verily Allah is
غَفُورٌ	Most Forgiving,
رَّحِيمٌ ﴿٢٢٦﴾	Most Merciful.
وَإِنْ عَزَمُوا	227. But if they resolve on[6]
ٱلطَّلَٰقَ	divorce,
فَإِنَّ ٱللَّهَ سَمِيعٌ	then Allah is All-Hearing,
عَلِيمٌ ﴿٢٢٧﴾	All-Knowing.
وَٱلْمُطَلَّقَٰتُ	228. And divorced women[7]
يَتَرَبَّصْنَ بِأَنفُسِهِنَّ	shall wait[8] with themselves
ثَلَٰثَةَ قُرُوٓءٍ	for three menstrual periods;[9]
وَلَا يَحِلُّ لَهُنَّ	and it is not lawful[10] for them

1. ***Kasabat*** = she or it acquired, earned, got, obtained, gained, attained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 2:141, p. 66, n. 11).

2. ***Yûlûna*** = they swear abstention, [technically, swearing by one not to have sexual relation with one's wife], (v. iii. m. pl. impfct. from *âlâ*, form IV of *alâ* [*alw*], not to do, neglect to do).

3. ***Tarabbuṣ*** = to watch and wait, to lie in wait, to wait for an opportunity, to lay in ambush, probationary term, watch and wait period (verbal noun in form V of *rabaṣa* [*rabs*], to wait, to be on the lookout).

4. ***Ashhur*** (sing. *shahr*) = months.

5. i.e., if they give up their oath of abstention and resume normal relationship with their wives. ***Fâ'û*** = they returned, went back (v. iii. m. pl. past from *fâ'a* [*fay'*], to return).

6. ***'Azamû*** = they resolved on, determined, made up their mind, decided (v. iii. m. pl. past from *'ajama* [*'azm/'azîmah*], to resolve, to decide).

7. ***Muṭallaqât*** (sing. *muṭallaqah*) = divorced women (passive participle from *ṭallaqa*, to set free, to let loose, to divorce, form II of *ṭalaqa*).

8. i.e., they shall wait before remarrying. ***Yatarabbaṣna*** = they (fem.) wait, wait and watch, lie in wait (v. iii. f. pl. impfct. from *tarabbaṣa*, form V of *rabaṣa*. See n. 3 above).

9. ***Qurû'*** (sing. *qar'*) = periods between menstruations or menstruations; the term bears two meanings. The waiting period prescribed here is applicable to women whose marriage has been consummated. Those whose marriage has not been consummated before being divorced have no waiting period (see 33:49). For widowed ladies the waiting period is four months and ten days (see 2:234). For ladies having menopause and those who have not as yet had any menstruation the waiting period is three months; and for pregnant women the waiting period is until they deliver the foetus (see 65:4).

10. ***Yaḥillu*** = he or it is lawful, allowed, permitted (v. iii. m. s. impfct. from *ḥalla* [*ḥill*], to be allowed).

أَن يَكْتُمْنَ	that they conceal[1]
مَا خَلَقَ ٱللَّهُ	what Allah has created[2]
فِىٓ أَرْحَامِهِنَّ	in their wombs,[3]
إِن كُنَّ يُؤْمِنَّ	if they use to believe[4]
بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ	in Allah and the Last Day.
وَبُعُولَتُهُنَّ	And their husbands[5] are
أَحَقُّ	more entitled
بِرَدِّهِنَّ	to take them back
فِى ذَٰلِكَ	during that [period],
إِنْ أَرَادُوٓا۟ إِصْلَـٰحًا	if they desire reconciliation.[6]
وَلَهُنَّ	And they (wives) have rights
مِثْلُ ٱلَّذِى عَلَيْهِنَّ	like that over them,
بِٱلْمَعْرُوفِ	according to equity;[7]
وَلِلرِّجَالِ عَلَيْهِنَّ	but men have above them
دَرَجَةٌ	a degree[8] [of advantage].
وَٱللَّهُ عَزِيزٌ	And Allah is All-Mighty,
حَكِيمٌ ﴿٢٢٨﴾	All-Wise.
	Section (*Rykû'*) 29
ٱلطَّلَـٰقُ مَرَّتَانِ	229. Divorcing is twice;
فَإِمْسَاكٌۢ بِمَعْرُوفٍ	then to retain[9] with equity
أَوْ تَسْرِيحٌۢ بِإِحْسَـٰنٍ	or to release[10] with goodness.[11]
وَلَا يَحِلُّ لَكُمْ	And it is not lawful[12] for you
أَن تَأْخُذُوا۟ مِمَّآ	that you take[13] out of what

1. ***Yaktumna*** = they (fem.) conceal, keep secret, secrete, hide, suppress (v. III. f. pl. impfct. from *katama* [*katm/kitmân*], to hide. See *yaktumûna* at 2:174, p. 81, n. 14).

2. ***Khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create,. See at 2:21, p. 11, n. 4; and *khalq* at 2:164, p. 76, n. 6).

3. ***Arḥâm*** (sing. *raḥim/riḥm*) = wombs, uterus.

4. ***Yu'minna*** = they (fem.) believe (v. iii. f. pl. impfct. from *'âmana*, form IV of *'amuna/'amina* [*amânah*], to be faithful, to be safe. See at 2:221, p. 108, n. 4).

5. ***Bu'ûlah*** (sing. *ba'l*) = husbands. It is to be noted that while the word *zawj* means either husband or wife, *ba'l* means specifically husband, i.e., the male partner.

6. ***Iṣlâḥ*** = to put in order, adjust, settle, to make peace, to bring about agreement, conciliate, reconciliation (verbal noun in form IV of *ṣalaḥa* [*ṣalâḥ /ṣulûḥ /maṣlaḥah*], to be good, to be right. See *'aṣlaḥa* at 2:182, p. 86, n. 7).

7. ***Ma'rûf*** = known, well-known, generally recognized, universally accepted, fairness, equity (passive participle from *'arafa* [*ma'rifah/'irfân*], to know, to recognize. See at 2:180, p. 85, n. 10).

8. ***Darajah*** (pl. *darajât*) = step, stair, flight of steps, degree, grade, rank, stage.

9. ***'Imsâk*** = to retain, to hold, to hold fast, to grasp, to keep, to detain, to abstain, to refrain. Verbal noun in from IV of *masaka* [*mask*], to grab, to hold .

10. ***Tasrîḥ*** = to release, to discharge, to let go to dismiss, to disband, to send (to pasture). Verbal noun in form II of *saraḥa/sariḥa* [*surûḥ*], to go away, to move freely .

11. ***'Iḥsân*** = to act rightly or nicely, charity, generosity, benevolence, friendliness, goodness. Verbal noun in form IV of *ḥasuna* [*ḥusn*], to be nice, handsome, good. See at 2:83, p. 38, n. 9

12. ***Yaḥillu*** = it is lawful, permitted, allowed (v. iii. m. s. impfct. from *ḥalla* [*ḥill*], to be allowed. See at 2:228, p. 111, n. 10).

13. ***Ta'khudhû***(*na*) = you (all) take, receive (v. ii. m. pl. impfct. from *'akhadha* [*'akhdh*], to take. The terminal *nûn* is dropped on account of the particle *'an* coming before the verb.

Arabic	English
ءَاتَيْتُمُوهُنَّ	you have given them (wives)
شَيْـًٔا	anything;
إِلَّآ أَن يَخَافَآ	except if the two fear[1]
أَلَّا يُقِيمَا	that they cannot observe[2]
حُدُودَ ٱللَّهِ	the limits set by Allah.
فَإِنْ خِفْتُمْ	So if you fear[3]
أَلَّا يُقِيمَا	that the two cannot observe
حُدُودَ ٱللَّهِ	the limits[4] set by Allah,
فَلَا جُنَاحَ عَلَيْهِمَا	there is no sin[5] on the two
فِيمَا ٱفْتَدَتْ	in what she redeems herself[6]
بِهِۦ	with.
تِلْكَ	These are
حُدُودُ ٱللَّهِ	the limits set by Allah,
فَلَا تَعْتَدُوهَا	so do not transgress[7] them.
وَمَن يَتَعَدَّ	And whoever transgresses[8]
حُدُودَ ٱللَّهِ	the limits set by Allah,
فَأُو۟لَٰٓئِكَ هُمُ	such are the ones
ٱلظَّٰلِمُونَ ﴿٢٢٩﴾	committing wrong.[9]
فَإِن طَلَّقَهَا	230. Then if he divorces her
فَلَا تَحِلُّ	she will not be lawful[10]
لَهُۥ مِنۢ بَعْدُ	for him thereafter
حَتَّىٰ تَنكِحَ	unless she marries[11]

1. ***Yakhâfâ***(*ni*) = the two fear, are afraid of (v. iii. m. dual, impfct form *khâfa* [*khawf*], to fear. The terminal *nûn* is dropped on account of the particle *'an* coming before the verb. See *khâfa* at 2:182, p. 86, n. 4).

2. ***Yuqîmâ***(*ni*) = the two observe, perform, make right or correct, straighten, reside (v. iii. m. dual, impfct. from *'aqâma*, form IV of *qâma* [*qawmah/qiyâm*], to get up, to stand. The terminal *nûn* is dropped on account of the particle *'an* [*'an+lâ*] coming before the verb. See *'aqâma* at 2:177, p. 83, n. 12).

3. ***Khiftum*** = you (all) feared, were afraid of (v. ii. m. pl. past from *khâfa*. See n. 1 above).

4. ***Ḥudûd*** (sing. *ḥadd*) = edges, borders, boundaries, borderlines, bounds, limits, Allah's injunctions, legal punishment. See at 2:187, p. 90, n. 3.

5. ***Junâḥ*** = sin, fault, misdemeanour. See at 2:198, p. 96, n. 7; and 2:158, p. 74, n.7.

6. ***Iftadat*** = she ransomed/redeemed herself, freed herself, sacrificed (v. iii. f. s. past from *iftadâ*, form VIII of *fadâ* [*fidan/fidâ'*], to redeem, to ransom. See *tufâdû* at 2:85, p. 40, n. 5; and *fidyah* at 2:196, p. 94, n. 10).

7. ***Lâ ta'tadû*** = you (all) do not transgress / go beyond the limits / cross / overstep / surpass/ act outrageously (v. ii. m. pl. imperative {prohibition} from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to race. See at 2:190, p. 91, n. 13).

8. ***Yata'adda*** = he transgresses, oversteps, crosses the limits, acts outrageously (v. iii. m. s. impfct. from *ta'addâ*, form V of *'adâ*. See n. 7 above).

9. ***Ẓâlimûn*** (sing. *ẓâlim*) = transgressors, wrong-doers, unjust. (Active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 2:91, p. 44, n. 4).

10. ***Taḥillu*** = she or it is lawful /allowed (v. iii. f. s. impfct. from *ḥalla* [*ḥill*], to be allowed. See 2:229, p. 112, n. 12).

11. ***Tankiḥa***(*u*) = she marries (v. iii. f. s. impfct. from *nakaḥa* [*nikâḥ*], to marry, to get married. See *lâ tankiḥû/tunkiḥû* at 2:221, p. 108, ns. 2 and 6).

زَوْجًا غَيْرَهُ	a husband other than him.
فَإِن طَلَّقَهَا	Then if he[1] divorces her,
فَلَا جُنَاحَ عَلَيْهِمَآ	no sin will be in the two[2]
أَن يَتَرَاجَعَآ	that they revert to each other[3]
إِن ظَنَّآ	if the two think for certain[4]
أَن يُقِيمَا	that they can observe[5]
حُدُودَ ٱللَّهِ	the limits set by Allah.
وَتِلْكَ حُدُودُ ٱللَّهِ	These are Allah's ordinances[6]
يُبَيِّنُهَا	that He makes clear[7]
لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾	for a people who know.[8]
وَإِذَا طَلَّقْتُمُ	231. And if you divorce[9]
ٱلنِّسَآءَ	the wives
فَبَلَغْنَ	and they mature[10]
أَجَلَهُنَّ	their term (of abstinence),[11]
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ	then keep[12] them with equity
أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ	or set them free with equity;
وَلَا تُمْسِكُوهُنَّ	and do not detain[13] them
ضِرَارًا	adversely[14]
لِّتَعْتَدُوا۟	that you may assail [them].[15]
وَمَن يَفْعَلْ ذَٰلِكَ	And whoever does that
فَقَدْ ظَلَمَ نَفْسَهُۥ	indeed wrongs himself.
وَلَا تَتَّخِذُوٓا۟	And do not take up

1. i.e., the husband whom she marries after her divorce from her previous husband divorces her after due consummation of the marriage.
2. i.e., the previous husband and the divorced woman.
3. ***Yatarâja'â****(ni)* = they (two) revert to each other/ fall back (v. iii. m. dual, impfct. from *tarâj'a*, form VI of *raja'a* [*rujû'*], to return, to come back). The terminal *nûn* is dropped on account of the particle *'an* coming before the verb. See *raja'tum* at 2:196, p. 95, n. 2).
4. ***Ẓannâ*** = they (two) think/ think for certain / are sure (v. iii. m. dual, past from *ẓanna* [*ẓann*], to think, to believe. See *yaẓunnûna* at 2:78, p. 37, n. 1).
5. ***Yuqîmâ****(ni)* = they (two) observe. See at 2:229, p. 112, n. 2.
6. ***Ḥudûd*** (sing. *ḥadd*) = edged, boundaries, limits, Allah's ordinances / injunctions. See at 2:229, p. 113, n. 4.
7. ***Yubayyinu*** = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be plain, clear). See at 2:221, p. 109, n. 1).
8. ***Ya'lamûna*** = they know, are aware of (v. iii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 2:144, p. 69, n. 1).
9. ***Ṭallaqtum*** = you (all) divorced, let loose, released, set free (v. ii. m. pl. past from *ṭallaqa*, form II of *ṭalaqa* [*ṭulûq/ṭalâq*], to be free).
10. ***Balaghna*** = they (fem.) mature, bring to completion, attain majority, come of age, reach (v. iii. f. pl. past from *balagha* [*bulûgh*], to reach. See *yablugha* at 2:196, p. 94, n. 7).
11. ***'Ajal*** = appointed term, appointed time. Here, the period of abstinence prescribed for divorced women. See 2:228, p. 111, n. 9.
12. ***'Amsikû*** = you (all) hold, grasp, keep (v. ii. m. pl. imperative from *masaka* [*mask*], to grasp. See *'imsâk* at 2:229, p. 112, n. 10).
13. ***Lâ tumsikû*** = you (all) do not detain, retain, hold, hold on, withhold (v. ii. m. pl. imperative {prohibition} from *'amsaka*, form IV of *masaka*. See n. 12 above).
14. ***Ḍirâran*** = adversely, to disadvantage, detrimentally, harmfully.
15. i.e., to make them pay for their release. ***Ta'tadû****(na)* = you (all) assail, assault, commit excesses, act outrageously (v. ii. m. pl. impfct. from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to race. See *lâ ta'tadû* at 2:229, p. 113, n. 7)

ءَايَٰتِ ٱللَّهِ هُزُوًا Allah's revelations in jest;[1]
وَٱذْكُرُوا۟ and remember[2]
نِعْمَتَ ٱللَّهِ عَلَيْكُمْ Allah's grace upon you
وَمَآ أَنزَلَ and what He has sent down[3]
عَلَيْكُم مِّنَ ٱلْكِتَٰبِ upon you of the Book
وَٱلْحِكْمَةِ and the wisdom[4]
يَعِظُكُم بِهِۦ wherewith He[5] exhorts you;
وَٱتَّقُوا۟ ٱللَّهَ and beware[5] of Allah
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ and know[6] that Allah is
بِكُلِّ شَىْءٍ عَلِيمٌ of everything All-Knowing.
٢٣١

Section (*Rukû'*) 30

وَإِذَا طَلَّقْتُمُ 232. And when you divorce
ٱلنِّسَآءَ the wives[7]
فَبَلَغْنَ أَجَلَهُنَّ and they mature[8] their terms,
فَلَا تَعْضُلُوهُنَّ do not prevent[9] them from
أَن يَنكِحْنَ أَزْوَٰجَهُنَّ marrying[10] their husbands
إِذَا تَرَٰضَوْا۟ بَيْنَهُم if they agree[11] between them
بِٱلْمَعْرُوفِ with fairness.[12]
ذَٰلِكَ يُوعَظُ بِهِۦ This is whereof is advised[13]
مَن كَانَ مِنكُمْ those of you who are
يُؤْمِنُ بِٱللَّهِ believing in Allah
وَٱلْيَوْمِ ٱلْءَاخِرِ and the Last Day.

1. ***Huzuw*** = disdain, contempt, derision, scorn, jest, mockery. See at 2:67, p. 32, n. 4.
2. ***Udhkurû*** = you (all) remember, call to mind, i.e., make prayers and glorify Allah (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 2:198, p. 96, n. 10).
3. ***'Anzala*** = he sent down (v. iii. m. s. past in for IV of *nazala*. See at 2:170, p. 80, n. 3).
4. ***Ḥikmah*** (pl. *ḥikam*) = wisdom, sagacity. Here it means the teachings and instructions of the Prophet (*sunnah*), i.e., non-Qur'ânic *waḥy* to him, apart from the Book – the Qur'ân. See at 2:129, p. 61, n. 8.

5. ***Ya'iẓu*** = he admonishes, warns, exhorts, advises (v. iii. m. s. impfct. from *wa'aẓa* (*wa'ẓ*) = to admonish, to preach).

6. ***Ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 2:223, p. 110, n. 4).
7. ***Nisâ'*** (sing. *imra'ah*) = women, wives.

8. ***Balaghna*** = they (fem.) mature, bring to completion, attain majority, come of age, reach (v. iii. f. pl. past from *balagha* [*bulûgh*], to reach. See at 2:231, p. 114, n. 10).

9. ***Lâ ta'dulû*** = you (all) do not hinder, prevent, (v. ii. m. pl. imperative [prohibition] from *'adala* [*'adl*], to prevent).

10. ***Yankiḥna*** they (fem.) marry, get married (v. iii. f. pl. impfct. from *nakaḥa* [*nikâḥ*], to marry. See *tankiḥa* at 2:230, p. 113, n. 11).

11. ***Tarâḍaw*** = they agree, are satisfied, come to terms (v. iii. m. pl. past in form VI of *raḍiya* [*riḍan/riḍwân/marḍâh*], to agree, to be satisfied).
12. ***Ma'rûf*** = known, well-known, generally recognized, universally accepted, fairness, equity (passive participle from *'arafa* [*ma'rifah/'irfân*], to know, to recognize. See at 2:128, p. 46, n. 7). *Bi al-ma'rûf* = with fairness, in the appropriate manner.
13. ***Yû'aẓu*** = he or it is advised, counselled, admonished, exhorted (v. iii. m. s. impfct. passive from *wa'aẓa* [*wa'ẓ/'iẓah*], to admonish, to exhort. See n. 5 above).

ذَٰلِكُمْ	This is
أَزْكَىٰ لَكُمْ	the more befitting[1] for you
وَأَطْهَرُ	and the more purifying.[2]
وَٱللَّهُ يَعْلَمُ	And Allah knows
وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾	while you do not know.
۞ وَٱلْوَٰلِدَٰتُ	233. And the mothers[3]
يُرْضِعْنَ أَوْلَٰدَهُنَّ	shall suckle[4] their children[5]
حَوْلَيْنِ كَامِلَيْنِ	for two years[6] in complete,
لِمَنْ أَرَادَ	for such as intend[7]
أَن يُتِمَّ ٱلرَّضَاعَةَ	to complete[7] the suckling;[8]
وَعَلَى ٱلْمَوْلُودِ لَهُۥ	and on the father[9]
رِزْقُهُنَّ	shall be their[10] sustenance[11]
وَكِسْوَتُهُنَّ	and their clothing[12]
بِٱلْمَعْرُوفِ	according to equity[13] –
لَا تُكَلَّفُ نَفْسٌ	no one shall be burdened[14]
إِلَّا وُسْعَهَا	except up to one's capacity[15] –
لَا تُضَآرَّ وَٰلِدَةٌۢ	nor shall a mother be hurt[16]
بِوَلَدِهَا	on account of her child,
وَلَا مَوْلُودٌ لَّهُۥ	nor any father
بِوَلَدِهِۦ	on account of his child;
وَعَلَى ٱلْوَارِثِ	and on the successor[17]
مِثْلُ ذَٰلِكَ	shall be the like of this.

1. ***'Azkâ*** = purer, cleaner, more befitting(elative of *zakiy*). See *yuzakkî* at 2:151, p. 72, n. 5.
2. ***'Aṭhar*** = cleaner, purer, more unblemished (elative of *ṭâhir*). See *ṭahhirâ* at 2:125, p. 59, n. 14.
3. ***Wâlidât*** (sing. *wâlidah*) = mothers.
4. ***Yurḍi'na*** = they (fem.) suckle, give suck (v. iii. f. pl. impfct. from *raḍa'a* [*raḍ' /raḍâ'/ raḍâ'ah*), to suckle, breast-feed).
5. ***'Awlâd*** (sing. *walad*) = children, offspring, descendants.
6. ***Ḥawlayn*** (accusative /genitiveof *ḥawlân, sing. ḥawl*, pl. *aḥwâl*) = two years (*ḥawl* also means might, power).
7. ***'Arâda*** = he intended, desired, wanted, had in mind, purposed (v. iii. m. s. past in form IV of *râda* [*rawd*], to walk about. See at 2:26, p. 14, n. 5; and *yurîdu* at 2:185, p. 88, n.3).
8. ***Raḍâ'ah*** = suckling, breast-feeding.
9. ***Al-mawlûd lahu*** = father (a technical term).
10. i.e., the suckling mothers'.
11. ***Rizq*** (pl. *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See *razaqnâ* at 2:172, p. 81, n. 2).
12. ***Kiswah*** (pl. *kusan/kisan/kisâwin*) = clothing, clothes, apparel, attire, dress, raiment, uniform, garment.
13. ***Ma'rûf*** = known, well-known, generally recognized, universally accepted, fairness, equity (passive participle from *'arafa* [*ma'rifah/'irfân*], to know, to recognize. See at 2:232, p. 115, n. 12. *Bi al-ma'rûf* = with fairness, in the appropriate manner.
14. ***Tukallafu*** = she or it is made to bear, burdened, loaded, charged, put to trouble, commissioned, entrusted (v. iii. f. s. impfct. passive, from *kallafa*, form II of *kalifa* [*kalaf*], to be fond of, to be keen).
15. ***Wus'*** = capacity, ability, capability, faculty, power. See *wâsi'* at 2:115, p. 55, n. 4).
16. ***Tuḍârru*** = she is hurt, prejudiced, harmed, damaged, injured (v. iii. f. s. impfct. passive from *ḍârra* , form III of *ḍarra* [*ḍarr*], to harm, to hurt). See *Ḍârrîn* and *yaḍurru* at 2:102, p. 48, ns. 11 and 13).
17. ***Wârith*** (pl. *warathah*) = successor, heir, inheritor (active participle from *waritha* [*wirth /irth/irthah/wirâthah/rithah/turâth*], to inherit).

فَإِنْ أَرَادَا فِصَالًا	Then if they want[1] weaning[2]
عَن تَرَاضٍ مِّنْهُمَا	by mutual consent[3] of the two,
وَتَشَاوُرٍ	and consultation,[4]
فَلَا جُنَاحَ عَلَيْهِمَا	no sin[5] will lie on them;
وَإِنْ أَرَدتُّمْ	and if you desire[6]
أَن تَسْتَرْضِعُوٓا	to seek foster suckling[7]
أَوْلَادَكُمْ	for your children,
فَلَا جُنَاحَ عَلَيْكُمْ	there will be no sin on you
إِذَا سَلَّمْتُم	if you pay up[8]
مَّآ ءَاتَيْتُم	what you have given[9]
بِالْمَعْرُوفِ	according to equity.
وَاتَّقُوا اللَّهَ	And beware[10] of Allah
وَاعْلَمُوٓا أَنَّ اللَّهَ	and know that Allah is
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾	All-Seeing[11] of what you do.
وَالَّذِينَ	234. And those who
يُتَوَفَّوْنَ مِنكُمْ	die[12] of you
وَيَذَرُونَ أَزْوَاجًا	and leave behind[13] wives,
يَتَرَبَّصْنَ	they shall wait[14]
بِأَنفُسِهِنَّ	with themselves
أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا	for four months and ten days;
فَإِذَا بَلَغْنَ	then when they complete
أَجَلَهُنَّ	their appointed term

1. *'Arâdâ* = they (two) desired, wanted, intended (v. iii. m. pl. past in form IV of *râda* [*rawd*], to walk about, to move about. See *'arâda* at 2:233, p. 116, n. 7).
2. *Fiṣâl* = weaning, to wean.
3. *Tarâḍin* = mutual consent (verbal noun in form VI of *raḍiya* [*riḍan/riḍwân/marḍâh*], to be satisfied. See *tarâḍaw* at 2:232, p. 115, n. 11).
4. i.e., consultation and deliberation on the welfare of the child. *Tashâwur* = consultation, deliberation, to take counsel (verbal noun in form VI of *shâra* [*shawr*], to look nice).
5. *Junâḥ* = = sin, fault, misdemeanour. See at 2:229, p. 113, n. 5; 2:198, p. 96, n. 7; and 2:158, p. 74, n.7.
6. *'Aradtum* = you (all) desired, wanted, intended (v. ii. m. pl. past from *'arâda*. See n. 1 above). The address here is to all the parties concerned.
7. *Tastarḍi'û*(*na*) = you (all) seek foster suckling (v. ii. m. pl. impfct. from *istarḍa'a*, form X of *raḍa'a/raḍi'a* [*raḍ'/raḍâ'/raḍâ'ah*], to suck. The terminal *nûn* is dropped on account of the particle *'an* coming before the verb).
8. *Sallamtum* = you (all) handed over, surrendered, delivered, submitted, paid up (v. ii. m. pl. past from *sallama*, form II of *salima* [*salâmah/salâm*], to be safe, to be faultless. See *'aslama* at 2:212, p. 53, n. 6).
9. *'Âtaytum* = you (all) gave, offered, granted, brought (v. ii. m. pl. past from *'âtâ*, from IV of *'atâ* [*ityân/aty/ma'tâh*], to come, to bring, to give or offer. See at 2:111, p. 101, n. 6). "If you pay up what you have given" means "if you pay up the mother for the period she has suckled on the basis of what you give to the wet nurse according to equity." See Ibn Kathîr, *Tafsîr*, I, 418.
10. *Ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 2:231, p. 115, n. 6).
11. *Baṣîr* = All-Seeing, All-Observing. So all our intentions, sayings and deeds are known to Him.
12. *Yutawaffawna* = they die (v. iii. m. pl. impfct. passive from *tuwuffiya*, to die).
13. *Yadharûna* = they leave , leave behind, leave alone (v. iii. m. pl. impfct. from *wadhr*. Only the imperfect and imperative verbs are formed from this root).
14. *Yatarabbaṣna* = they (fem.) wait, wait and watch, lie in wait (v. iii. f. pl. impfct. from *tarabbaṣa*, form V of *rabaṣa* [*rabṣ*], to wait, to watch. See at 2:228, p. 111, n. 8).

فَلَا جُنَاحَ عَلَيْكُمْ there shall be no sin on you
فِيمَا فَعَلْنَ regarding what they do[1]
فِيٓ أَنفُسِهِنَّ about themselves[2]
بِٱلْمَعْرُوفِ in the appropriate manner.[3]
وَٱللَّهُ And Allah is
بِمَا تَعْمَلُونَ خَبِيرٌ All-Aware[4] of what you do. ﴿٢٣٤﴾

وَلَا جُنَاحَ 235. Nor shall any sin be
عَلَيْكُمْ on you
فِيمَا عَرَّضْتُم بِهِۦ in that you give indication[5]
مِنْ خِطْبَةِ ٱلنِّسَآءِ of courtship[6] to the women
أَوْ أَكْنَنتُمْ or harbour[7] [it]
فِيٓ أَنفُسِكُمْ within yourselves.
عَلِمَ ٱللَّهُ أَنَّكُمْ Allah knows that you
سَتَذْكُرُونَهُنَّ shall talk about[8] them;
وَلَٰكِن لَّا تُوَاعِدُوهُنَّ but do not make them swear[9]
سِرًّا in secret[10]
إِلَّآ أَن تَقُولُوا۟ but that you may say
قَوْلًا مَّعْرُوفًا conventional words;
وَلَا تَعْزِمُوا۟ nor resolve[11] on
عُقْدَةَ ٱلنِّكَاحِ the contract[12] of marriage
حَتَّىٰ يَبْلُغَ ٱلْكِتَٰبُ till the prescript[13] matures[14]
أَجَلَهُۥ its term.
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ And know that Allah

1. ***Fa'alna*** = they (fem.) did, they acted (v. iii. f. pl. past from *fa'ala* [*fi'l/fa'l*], to do, to act).
2. i. e., if they marry, take other husbands.
3. ***Ma'rûf*** = known, well-known, generally recognized, universally accepted, conventional, appropriate, fairness, equity (passive participle from *'arafa* [*ma'rifah* / *'irfân*], to know, to recognize. See at 2:233, p. 116, n. 13). *Bi al-ma'rûf* = with fairness, in the appropriate manner.
4. ***Khabîr*** = All-Aware, All-Conversant, All-Acquainted. Active participle in the scale of *fa'îl* from *khabara* [*khubr* /*khibrah*], to know, to experience, to be acquainted.
5. ***'Arraḍtum*** = you (all) gave indication, intimated, alluded, hinted, exposed (v. ii. m. pl. past from *'arraḍa*, form II of *'aruḍa* / *'araḍa* [*'arḍ*], to be broad, to be visible, to appear).
6. ***Khiṭbah*** = courtship, engagement, betrothal.
7. ***'Aknantum*** = you (all) kept secret, hid, concealed, harboured (v. ii. m. pl. past in form IV of *kanna* [*kann* /*kunûn*], to hide, to contain).
8. ***Tadhkurûna*** = you (all) mention, talk about, remember (v. ii. m. pl. impfct. from *dhakara* [*dhikr* / *tadhkâr*], to remember, to speak).
9. i.e., do not say to the woman: "Give your pledge or promise me that you shall not marry anyone else except me" (Ibn Kathîr, *Tafsîr*, I, 322) ***Lâ Tuwâ'idû*** = you (all) do not make (one) promise/swear/ take an oath; do not arrange/ appoint (v. ii. m. pl. imperative {prohibition} from *wâ'ada*, form III of *wa'ada* [*wa'd*], to promise. See *wâ'adnâ* at 2:51, p. 24, n. 8).
10. ***Sirran*** = in secret, secretly, surreptitiously.
11. ***Lâ ta'zimû*** = you (all) do not resolve, determine, decide, make up your mind (v. ii. m. pl. imperative {prohibition} from *'azama* [*'azm* / *'azimah*], to resolve, to decide. See *'azamû* at 2:227, p. 111, n. 6).
12. ***'Uqdah*** (pl. *'uqad*) = knot, tie, compact, covenant, contract.
13. i.e., the prescribed period of waiting. See 2:228 and 2:234.
14. ***Yablugha(u)*** = he or it reaches, matures, brings to completion, comes of age, attains puberty (v. iii. m. s. impfct. from *balagha* [*bulûgh*], to reach. The last letter has taken *fatḥah* because of the particle *hattâ* coming before the verb. See at 2:196, p. 94, n. 7; and *balaghna* at 2:232, p. 115, n. 8).

يَعْلَمُ knows
مَا فِىٓ أَنفُسِكُمْ what is within yourselves.
فَٱحْذَرُوهُ So beware[1] of Him;
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ and know that Allah is
غَفُورٌ Most Forgiving,
حَلِيمٌ ﴿٢٣٥﴾ Most Forbearing.[2]

Section (*Rukû'*) 31

لَّا جُنَاحَ عَلَيْكُمْ 236. No sin will be on you
إِن طَلَّقْتُمُ ٱلنِّسَآءَ if you divorce the wives
مَا لَمْ تَمَسُّوهُنَّ you have not yet touched[3]
أَوْ تَفْرِضُوا۟ لَهُنَّ nor have fixed[4] for them
فَرِيضَةً a due;[5]
وَمَتِّعُوهُنَّ but pay them as gratification–[6]
عَلَى ٱلْمُوسِعِ on the affluent[7]
قَدَرُهُۥ according to his means[8]
وَعَلَى ٱلْمُقْتِرِ and on the straitened[9]
قَدَرُهُۥ according to his means –
مَتَٰعًۢا بِٱلْمَعْرُوفِ a gratification[10] in equity,
حَقًّا عَلَى ٱلْمُحْسِنِينَ ﴿٢٣٦﴾ as of duty on the righteous.[11]

وَإِن طَلَّقْتُمُوهُنَّ 237. And if you divorce them
مِن قَبْلِ before
أَن تَمَسُّوهُنَّ that you have touched them

1. ***Iḥdharû*** = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *ḥadhira* [*ḥidhr/ḥadhar*], to be cautious. See *ḥadhar* at 2:19, p. 10, n.11).
2. ***Ḥalîm*** = Most Forbearing, Most Clement, Most Indulgent.
3. ***Tamassû****(na)* = you (all) touch/feel (v. ii. m. pl. impfct. from *massa* [*mass/masîs*], to touch. The terminal *nûn* is dropped on account of the particle *lam* coming before the verb. See *massat* at 2:214, p. 103, n. 4). The term "touching" here is a polite expression meaning cohabitation.
4. ***Tafriḍû****(na)* = you (all) impose, make incumbent, make obligatory, prescribe, fix, enjoin, decree, ordain (v. ii. m. pl. impfct. from *faraḍa* [*farḍ*], to decree. The terminal *nûn* is dropped on account of the particle *lam* coming before the previous verb which governs this verb too). See *faraḍa* at 2:197, p. 95, n. 8.
5. ***Farîḍah*** (pl. *farâ'iḍ*) = something obligatory, religious duty; here *mahr*, dower, bridal money.
6. ***Matti'û*** = you (all) make (some one) enjoy, give as compensation/gratification (v. ii. m. pl. imperative from *matta'a*, form II of *mata'a* [*mat' /mut'ah*], to carry away, to take away. See *'umatti'u* at 2:126, p. 60, n. 6).
7. ***Mûsi'*** = rich, wealthy, affluent, man of means, well-to-do person. Active participle from *'awsa'a* (to be rich), form IV of *wasi'a/wasu'a* [*wasâ'ah/sa'h*], to be wide, to be well-to-do. See *wus'* at 2:233, p. 116, n. 15.
8. ***Qadar*** (pl. *aqdâr*) = extent, scope, capacity, quantity, grade, divine decree.
9. ***Muqtir*** = person of straitened circumstances, straitened, poor, impecunious, ill-provided, indigent. Active participle from *'aqtara*, to live in straitened circumstances, to be poor, form IV of *qatara* [*qatr/qutûr*], to be stingy.
10. ***Matâ'*** (pl. *amti'ah*) = gratification, object of delight, pleasure, enjoyment, necessities of life. See *matti'u* at n. 6 above.
11. ***Muḥsinîn*** (accusative /genitive of *muḥsinûn*, sing. *muḥsin*) = those who do right things, righteous, beneficent, charitable (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be handsome, to be good. See at 2:58, p. 27, n. 11).

وَقَدْ فَرَضْتُمْ and you have already fixed[1]
لَهُنَّ فَرِيضَةً for them a due,[2]
فَنِصْفُ then [pay] a half[3]
مَا فَرَضْتُمْ of what you have fixed
إِلَّآ أَن يَعْفُونَ except that they waive [it][4]
أَوْ يَعْفُوَا or there waives[5] [it]
ٱلَّذِى بِيَدِهِۦ the one in whose hand is
عُقْدَةُ ٱلنِّكَاحِ the contract[6] of marriage;
وَأَن تَعْفُوٓا۟ and that you give up is
أَقْرَبُ لِلتَّقْوَىٰ nearer to godfearliness;[7]
وَلَا تَنسَوُا۟ and do not forget[8]
ٱلْفَضْلَ بَيْنَكُمْ the kindness[9] between you.
إِنَّ ٱللَّهَ Verily Allah is
بِمَا تَعْمَلُونَ of what you do
بَصِيرٌ ٢٣٧ All-Observant.[10]
حَٰفِظُوا۟ عَلَى 238. Keep up[11]
ٱلصَّلَوَٰتِ the prayers,
وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ and the middle[12] prayer,
وَقُومُوا۟ لِلَّهِ and stand[13] before Allah
قَٰنِتِينَ ٢٣٨ in humility and obedience.[14]

فَإِنْ خِفْتُمْ 239. And if you are in fear,[15]
فَرِجَالًا أَوْ رُكْبَانًا then afoot[16] or mounted;[17]
فَإِذَآ أَمِنتُمْ then when you be secure

1. ***Faraḍtum*** = you fixed, made incumbent, made obligatory (v. ii. m. pl. past from *faraḍa*. See *tafriḍû* at 2:136, p. 119, n. 4
2. ***Farîḍah*** (pl. *farâ'iḍ*) = something obligatory, a due, here *mahr*, dower, bridal money. See 2:136, p. 119, n. 5.
3. ***Niṣf*** (pl. *nuṣuf*)= half, middle.
4. ***Ya'fûna*** = they (fem.) waive, forgo, excuse, exempt, efface, obliterate (v. iii. f. pl. impfct. from *'afâ* [*'afw/afû'*], to be effaced. See *'afâ* at 2:187, p. 89, n. 9).
5. ***Ya'fû*** = he waives, forgoes, excuses, exempts, effaces, gives up (v. iii. m. s. impfct. from *'afâ*. See the previous note.
6. i.e., the husband forgoes his half and gives the full amount to the divorced wife. ***'Uqdah*** (pl. *'uqad*) = knot, tie, compact, covenant, contract. See at 2:235, p. 118, n. 12.
7. ***Taqwâ*** = godfearliness, devoutness, piety. See *ittaqâ* at 2:203, p.98, n. 8.
8. ***Lâ tansaw*** = you (all) do not forget (v. ii. m. pl. imperative [prohibition] from *nasiya* [*nasy/nisyân*], to forget).
9. ***Faḍl*** (pl. *fuḍûl*)= grace, favour, refinement, kindness, amiability; also surplus, excess. See at 2:90, p. 43, n. 3.
10. So nothing remains unknown to Him and you are accountable to Him for everything you do or fail to do.
11. ***Ḥâfiẓû*** = you (all) keep up, maintain, sustain, preserve, observe, uphold, be watchful (v. ii. m. pl. imperative from *ḥâfiẓa*, to keep up, maintain, form III of *ḥafiẓa* [*ḥifẓ*], to preserve).
12. ***Wusṭâ*** (fem. pl. *wasaṭ*; mas. *awsaṭ*, pl. *awâsiṭ*) = middle, central. The "middle" prayer is generally interpreted as the *'asr* or late afternoon prayer, which is exactly the middle prayer with two prayers both before and after it in a day. This is an instance of the mention of something special of a category which is mentioned first, i.e., *salât*.
13. ***Qûmû*** = you (all) stand, stand up (v. ii. m. pl. imperative form *qâma* [*qawmah/qiyâm*], to stand up, to get up. See *'aqâma* at 2:177, p. 83, n. 12).
14. ***Qânitîn*** (accusative/genitive of *qânitûn*, sing. *qânit*) = obedient, humble, submissive (active participle from *qanata* [*qunût*], to be obedient).
15. i.e., of being attacked by an enemy. ***Khiftum*** = you (all) feared, dreaded (v. ii. m. pl. past from *khâfa* [*khawf /makhâfah /khîfah*], to fear. See at 2:229, p. 47, n. 3).
16. ***Rijâl*** (sing. *râjil*) = on foot, walking.
17. ***Rukbân*** (sing. *rakib*) = mounted, riding.

فَاذْكُرُوا اللَّهَ	offer prayers to Allah
كَمَا عَلَّمَكُم	as He has taught[1] you,
مَّا لَمْ تَكُونُوا	which you had not been
تَعْلَمُونَ ﴿٢٣٩﴾	in the know of.[2]
وَالَّذِينَ	240. And those who
يُتَوَفَّوْنَ مِنكُمْ	die[3] of you
وَيَذَرُونَ أَزْوَاجًا	and leave behind[4] wives
وَصِيَّةً	shall make a will[5]
لِّأَزْوَاجِهِم	for their wives
مَّتَاعًا إِلَى الْحَوْلِ	for maitenance[6] up to a year[7]
غَيْرَ إِخْرَاجٍ	without ouster;[8]
فَإِنْ خَرَجْنَ	but if they leave [home],[9]
فَلَا جُنَاحَ عَلَيْكُمْ	no sin shall be on you
فِي مَا فَعَلْنَ	in respect of what they do[10]
فِي أَنفُسِهِنَّ	about themselves
مِن مَّعْرُوفٍ	of an approved thing.[11]
وَاللَّهُ عَزِيزٌ	And Allah is All-Mighty,
حَكِيمٌ ﴿٢٤٠﴾	All-Wise.
وَلِلْمُطَلَّقَاتِ	241.For the divorced women
مَتَاعٌ	maintenance shall be given
بِالْمَعْرُوفِ	according to equity,[12]

1. i.e., through His Messenger. ***'Allama*** = he taught, informed, instructed (v. iii. m. s. past, in form II of *'alima* [*'ilm*], to know. See at 2:31,. p. 17, n. 3).
2. ***Ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 2:216, p. 104, n. 12; and 2:184, p. 87, n. 11).

3. i.e., who are approaching death. ***Yutawaffawna*** = they die (v. iii. m. pl. impfct. passive from *tuwuffiya*, to die. See 2:234, p. 117, n. 12).

4. ***Yadharûna*** = they leave , leave behind, leave alone (v. iii. m. pl. impfct. from *wadhr*. Only the imperfect and imperative verbs are formed from this root. See at 2:234, p. 117, n. 13).
5. ***Waṣiyyah*** (pl. *waṣâyâ*) = will, bequest, testamentary disposition, directive.
6. ***Matâ'*** (pl. *amti'ah*) = gratification, object of delight, pleasure, enjoyment, necessities of life, maintenance. See at 2:236, p. 119, n. 10).
7. ***Ḥawl*** (pl. *aḥwâl*) = year, might, power. See *ḥawlayn* at 2:233, p. 116, n. 6.

8. i.e., maintenance and residence, without ousting from the home. ***'Ikhrâj*** = = expulsion, ousting, ouster, driving out, bringing out (form IV of *kharaja* [*khurûj*], to go out, to come out. See at 2:217, p. 105, n. 5; and 2:85, p. 40, n. 7). The directive in this *'âyah* has been superseded by the rules of succession laid down in *'âyah* 4:12.

9. ***Kharajna*** = they (fem.) went out, came out, left (v. iii. f. pl. past from *kharaja* [*khurûj*], to go out. See *kharajat* at 2:149, p. 71, n. 1).

10. i. e., if they marry, take other husbands or conduct themselves according *sharî'ah*. ***Fa'alna*** = they (fem.) did, they acted (v. iii. f. pl. past from *fa'ala* [*fi'l/fa'l*], to do, to act. See at 2:234, p. 118, n. 1).

11. ***Ma'rûf*** = known, well-known, generally recognized, universally accepted, conventional, appropriate, fairness, equity, approved by *sharî'ah* (passive participle from *'arafa/'arifa* [*ma'rifah* / *'irfân*], to know, to recognize. See at 2:234, p. 118, n. 2).

12. ***Bi al-ma'rûf*** = with fairness, in the appropriate manner, according to equity.

حَقًّا as of a duty

عَلَى الْمُتَّقِينَ upon the godfearing.[1]

۝

242. Thus كَذَٰلِكَ

يُبَيِّنُ اللَّهُ لَكُمْ Allah makes clear[2] for you

آيَاتِهِ His revelations[3]

لَعَلَّكُمْ تَعْقِلُونَ so that you may understand.[4]

۝

Section (Rukû') 32

۞ أَلَمْ تَرَ 243. Do you not know[5]

إِلَى الَّذِينَ خَرَجُوا of those who set out[6]

مِن دِيَارِهِمْ from their habitations[7] –

وَهُمْ أُلُوفٌ and they were in thousands –

حَذَرَ الْمَوْتِ for fear[8] of death

فَقَالَ لَهُمُ اللَّهُ and Allah said to them:

مُوتُوا "You all die",[9]

ثُمَّ أَحْيَاهُمْ then He gave them life?[10]

إِنَّ اللَّهَ لَذُو فَضْلٍ Verily Allah is Full of Grace

عَلَى النَّاسِ to mankind

وَلَٰكِنَّ أَكْثَرَ النَّاسِ but most men

لَا يَشْكُرُونَ do not express gratitude.[11]

۝

وَقَاتِلُوا 244. And fight

1. ***Muttaqîn*** (accusative /genitive of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqâ*, form VIII of *waqâ* [*waqy / wiqâyah*], to protect, to guard. See at 2:194, p. 93, n. 10).

2. ***Yubayyinu*** = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be plain, clear). See at 2:230, p. 114, n. 7; and 2:221, p. 109, n. 1).

3. ***'Âyât*** (sing. *'âyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:221, p. 109, n. 2; and 2:09, p. 107, n. 10).

4. ***Ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See *ya'qilûna* at 1:170, p. 80, n. 6).

5. ***Tarâ*** = you see, look at, think of, consider, know (v. ii. m. s. impfct. from *ra'â* [*ra'y/ru'yah*], to see. When preceded by the particle *lam*, the imperfect verb gives the sense of a past tense. The expression here means: Did you not/ do you not know? The address is to the Muslims through the Prophet. The *'âyah* calls attention to the incident of a devastating plague afflicting the Jews of old who attempted to flee from the pestilence but were caused to die and were subsequently restored to life by Allah in response to the prayer of their prophet. The allusion to this incident is made for encouraging the Muslims to fight in the way of Allah (*jihâd*), which is mentioned in the following *'âyah*, and to always remember that life and death is in the Hand of Allah Alone.

6. ***Kharajû*** = they (all) went out, left, emerged, set out (v. iii. m. pl. past from *kharaja* [*khurûj*], to go out. See *kharajna* at 2:240, p. 55, n. 9).

7. ***Diyâr*** (sing. *dâr*) = houses, homes, habitations, lands, regions, countries.

8. ***Hadhar*** = caution, watchfulness, fear. See at 2:19, p. 10, n. 11.

9. ***Mûtû*** = you (all) die, be lifeless (v. ii. m. pl. imperative from *mâta* [*mawt*], to die).

10. ***'Aḥyâ*** = he gave life, revivified (v. iii. m. s. past in form IV of *ḥayiya* [*ḥayah*], to live. See *yastaḥyî* at 2:26, p. 14, n. 1).

11. ***Yashkurûna*** = they express gratritude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank. See *tashkurûna* at 2:185, p. 88, n. 8).

فِي سَبِيلِ ٱللَّهِ in the way[1] of Allah

وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ and know[2] that Allah is

سَمِيعٌ عَلِيمٌ All-Hearing, All-Knowing.[3]

مَّن ذَا ٱلَّذِى 245. Who is it that

يُقْرِضُ ٱللَّهَ lends[4] to Allah

قَرْضًا حَسَنًا a handsome[5] loan;

فَيُضَٰعِفَهُۥ لَهُۥٓ so He redoubles[6] it for him

أَضْعَافًا كَثِيرَةً many a redoubling.[7]

وَٱللَّهُ يَقْبِضُ And Allah constricts[8]

وَيَبْصُۜطُ and stretches out;[9]

وَإِلَيْهِ and to Him

تُرْجَعُونَ you shall all be taken back.[10]

أَلَمْ تَرَ إِلَى 246. Do you not know[11]

ٱلْمَلَإِ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ of the host[12] of Banû Isrâ'îl

مِنۢ بَعْدِ مُوسَىٰٓ after Mûsâ,

إِذْ قَالُوا۟ when they said

لِنَبِىٍّ لَّهُمُ to a Prophet[13] unto them:

ٱبْعَثْ لَنَا مَلِكًا "Raise up[14] for us a king,

نُّقَٰتِلْ we shall fight

فِى سَبِيلِ ٱللَّهِ in the way of Allah."

قَالَ He said:

1. ***Sabîl*** (pl. *subul/asbilah*) = way, path, road, means. "In the way of Allah" means for the sake of His *dîn* (Islam) and all it stands for.

2. ***I'lamû*** = you (all) know, be aware of (v. ii. m. pl. imperative from *'alima* [*'ilm*], to know. See at 2:223, p. 110, n. 5; and 2:203, p. 98, n. 10).

3. i.e., all your sayings and doings, whether open or secret, are known to Allah.

4. ***Yuqridu*** = he lends, loans (v. iii. m. s. impfct. from *'aqrada*, to lend, form IV of *qarada* [*qard*], to cut, to sever). Lending to Allah means to spend in "His way", i.e., to promote His *dîn*, in support of the "fighting in the way of Allah" and for all approved charitable purposes.

5. ***Hasan*** = handsome, good, nice, beautiful. It is handsome or good because it is given out of the goodness of heart. Technically *qard hasan* means a loan given without expecting any worldly benefit from it and without stipulating any date of repayment.

6. i.e., Allah will redouble it many times in merits and rewards. ***Yudâ'ifu*** = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *dâ'afa*, form III from *da'afa* [*da'f/di'f*], to double, redouble).

7. ***'Ad'âf*** (sing. *di'f*) = double, multiple.

8. ***Yaqbidu*** = he holds, seizes, grasps, arrests, constricts (v. iii. m. s. impfct. from *qabada* [*qabd*], to seize).

9. i.e., Allah gives restricted or unrestricted wealth, means of livelihood and other graces to whomsoever He wills. ***Yabsutu*** = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basata* [*bast*], to spread).

10. i.e., on the Day of Judgement. ***Turja'ûna*** = you (all) are returned, taken back, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See *turja'u* at 2:210, p. 101, n. 4).

11. See at 2:243, p. 122, n. 5.

12. ***Mala'*** = crowd, gathering, host, grandees, council of elders.

13. Said to be either Samuel or Yûsha' (Joshua) or Sham'ûn.

14. ***Ib'ath*** = you send, dispatch, raise up, bring on (v. ii. m. s. imperative, from *ba'atha* [*ba'th*], to send, to revive, resurrect. See at 2:129, p. 61, n.6; also see *ba'athnâ* at 2:56, p. 26, n. 6).

هَلْ عَسَيْتُمْ "Might it be[1] on your part,
إِن كُتِبَ if decreed[2] on you is
عَلَيْكُمُ الْقِتَالُ the fighting,
أَلَّا تُقَاتِلُوا that you would not fight?"[3]
قَالُوا They said:
وَمَا لَنَا "What is the matter with us
أَلَّا نُقَاتِلَ that we shall not fight[4]
فِي سَبِيلِ اللَّهِ in the way of Allah
وَقَدْ أُخْرِجْنَا while we have been ousted[5]
مِن دِيَارِنَا from our homes[6]
وَأَبْنَائِنَا and our children?"
فَلَمَّا كُتِبَ But when decreed
عَلَيْهِمُ الْقِتَالُ on them was the fighting
تَوَلَّوْا they turned away[7]
إِلَّا قَلِيلًا مِّنْهُمْ except a few of them.
وَاللَّهُ عَلِيمٌ And Allah is All-Aware
بِالظَّالِمِينَ of the wrong-doers.[8] (٢٤٦)

وَقَالَ لَهُمْ 247. And there said to them
نَبِيُّهُمْ إِنَّ اللَّهَ their Prophet: "Allah
قَدْ بَعَثَ لَكُمْ has indeed sent[9] for you
طَالُوتَ مَلِكًا Tâlût (Saul) as king."
قَالُوا They said:

1. **'Asaytum** = it might be on your part (*'asâ*, followed by *'an* = it might be, it could be that, probably, perhaps).

2. **Kutiba** = it is written, decreed, enjoined, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past passive from *kataba* [*katb/kitâbah*], to write. See at 2:216, p. 38, n. 7).

3. **Tuqâtilû**(*na*) = you (all) fight, battle (v. ii. m. pl. impfct. from *qâtala*, form III of *qatala* [*qatl*], to kill. The terminal *nûn* is dropped on account of the particle *'an* (*'an+lâ*) coming before the verb. See *yuqâtilûna* at 2:217, p. 105, n. 9).

4. **Nuqâtila(u)** = we (all) fight (v. i. m. pl. impfct. from *qâtala*. See n. 3 above).

5. **'Ukhrijnâ** = we were ousted, driven out, expelled, dislodged (v. i. m. pl. impfct. passive from *'akhraja*, from IV of *kharaja* [*khurûj*], to go out. See *'ikhrâj* at 2:240, p. 121, n. 8).

6. **Diyâr** (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 2:243, p. 122, n. 7).

7. **Tawallaw** = they turned away, desisted, refrained from (v. iii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near, be next. See at 2:137, p. 65, n.3; and *tawallaytum* at 2:83, p. 39, n. 5).

8. i.e., those who disobey Allah's commandments and refrain from fighting in His way when ordered to do so. **Zâlimîn** (accusative / genitive of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers. Active participle of *zalama* [*zalm/zulm*], to transgress, do wrong. See at 2:193, p. 93, n. 3; and 2:35, p. 19, n.5).

9. **Ba'atha** = he sent, dispatched, raised, delegated (v. iii. m. s. past from *ba'th*, to send. See at 2:213, p. 102, n. 6).

أَنَّىٰ يَكُونُ لَهُ	"How could it be for him
ٱلْمُلْكُ عَلَيْنَا	the kingship[1] over us
وَنَحْنُ أَحَقُّ	while we are more entitled[2]
بِٱلْمُلْكِ مِنْهُ	to the kingship than he,
وَلَمْ يُؤْتَ	and he has not been given
سَعَةً مِّنَ ٱلْمَالِ	any amplitude[2] of wealth?"
قَالَ إِنَّ ٱللَّهَ	He said: "Verily Allah
ٱصْطَفَىٰهُ عَلَيْكُمْ	has chosen[3] him over you
وَزَادَهُۥ	and has increased[4] him
بَسْطَةً فِى ٱلْعِلْمِ	in the extent[5] of knowledge
وَٱلْجِسْمِ	and stature;[6]
وَٱللَّهُ يُؤْتِى مُلْكَهُۥ	and Allah gives the kingship
مَن يَشَآءُ	to whosover He will.
وَٱللَّهُ وَٰسِعٌ	Allah is All-Reaching,[7]
عَلِيمٌ ﴿٢٤٧﴾	All-Knowing.[8]
وَقَالَ لَهُمْ	248. And there said to them
نَبِيُّهُمْ	their Prophet:
إِنَّ ءَايَةَ مُلْكِهِۦٓ	"The sign[9] of his kingship is
أَن يَأْتِيَكُمُ	that there shall come to you
ٱلتَّابُوتُ	the chest,[10]
فِيهِ سَكِينَةٌ	wherein will be tranquillity[11]
مِّن رَّبِّكُمْ	from your Lord

1. i.e., how could he be king over us? ***Mulk*** = rule, dominion, sovereignty, kingship, royalty. see at 2:107, p. 51, n. 1.

2. They said so because they had among them those who were descendants of kings.

3. ***Sa'ah*** = wideness, spaciousness, profusion, abundance, plenitude, amplitude, affluence.

3. ***Iṣṭafâ*** = he chose, selected, picked out, singled out (v. iii. m. s. past in form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ'*], to be clear. See at 2:132, p. 62, n. 9; and *iṣṭafaynâ* at 2:130, p. 62, n. 4).

4. ***Zâda*** = he increased, grew, became more, augmented, added, enlarged, extended (v. iii. m. s. past from *zayd/ziyâdah*).

5. ***Basṭah*** = extent, expanse, breadth, vastness, abundance, magnitude. See *yabsuṭu* at 2:245, p. 123, n. 9.

6. ***Jism*** (pl. *ajsâm*) = body, physique, shape, form, stature, mass, matter.

7. i.e., in mercy and grace. ***Wâsi'*** = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity); active participle from *wasi'a/wasu'a* [*wasâ'ah*], to be wide. See at 2:115, p. 55, n. 4).

8. i.e., about the needs and welfare of His servants and about the propriety of the object of His grace.

9. ***'Âyah*** (pl. *'âyât*) = sign, evidence, mark, proof, revelation, unit of the Qur'ânic text, miracle. See at 2:211, p. 101, n. 8).

10. i.e., the chest in which Mûsa kept the *Tawrâh* and which was made to reappear along with other relics as a sign of Allah's having selected Tâlût as king over the Isrâ'ilites. ***Tâbût*** (pl. *tawâbît*) = chest, box, case, coffin, sarcophagus.

11. ***Sakînah*** (pl. *sakâ'in*) = peace of mind, tranquillity.

وَبَقِيَّةٌ مِّمَّا and the remainder[1] of what
تَرَكَ there left behind[2]
ءَالُ مُوسَىٰ the progeny of Mûsâ
وَءَالُ هَٰرُونَ and the progeny of Hârûn,
تَحْمِلُهُ ٱلْمَلَٰٓئِكَةُ there carrying[3] it the angels.
إِنَّ فِى ذَٰلِكَ Indeed therein is
لَءَايَةً لَّكُمْ a sure sign for you,
إِن كُنتُم مُّؤْمِنِينَ if you are believers.
﴿٢٤٨﴾

Section (*Rukû'*) 33

فَلَمَّا فَصَلَ طَالُوتُ 249.Then when Tâlût set out[4]
بِٱلْجُنُودِ قَالَ with the troops[5] he said:
إِنَّ ٱللَّهَ مُبْتَلِيكُم "Verily Allah will test[6] you
بِنَهَرٍ with a river.[7]
فَمَن شَرِبَ مِنْهُ So whoever drinks[8] of it
فَلَيْسَ مِنِّى shall not be of me;[9]
وَمَن لَّمْ يَطْعَمْهُ and who does not taste[10] it,
فَإِنَّهُۥ مِنِّىٓ he shall be of me,
إِلَّا مَنِ ٱغْتَرَفَ save the one who scoops[11]
غُرْفَةًۢ بِيَدِهِۦ a scoop[12] with his hand."
فَشَرِبُوا۟ مِنْهُ But they drank[13] of it
إِلَّا قَلِيلًا مِّنْهُمْ except a few of them.
فَلَمَّا جَاوَزَهُۥ So when he crossed[14] it –

1. ***Baqiyyah*** (pl. *baqâyâ*) = remainder, residue, remnant.

2. ***Taraka*** = he left, left behind, abandoned, gave up, renounced, passed over (v. iii. m. s. past from *tark*, to leave).

3. ***Taḥmilu*** = she carries, bears, holds (v. iii. f. s. impfct. from *ḥamala/ḥamila* [*ḥaml*], to carry).

4. ***Faṣala*** = he set out, moved away, started, separated, severed (v. iii. m. s. past from *faṣl*, to separate). Tâlût set out from Bayt al-Maqdis.

5. ***Junûd*** (sing. *jund*) = troops, soldiers, army.

6. ***Mubtalin*** = tester, one who is going to put to test, going to try (active participle from *ibtalâ*, form VIII of *balâ* [*balw/balâ'*], to test, to try). See *ibtalâ* at 2:124, p. 58, n. 12; and *nabluwanna* at 2:154, p. 73, n. 6.

7. A river between Palestine and Jordan.

8. ***Shariba*** = he drank, sipped, drenched (v. iii. m. s. past from *shurb/mashrab*. See *'ushribû* at 2:93, p. 44, n. 10).

9. i.e., of my followers and adherents.

10. ***Yat'amu*** = he tastes, eats, relishes (v. iii. m. s. impfct. from *ta'ima* [*ta'm*], to taste).

11. ***Ightarafa*** = he scoops, ladles, takes a handful (v. iii. m. s. past in form VIII of *gharafa* [*gharf*], to scoop, to spoon, to ladle).

12. ***Ghurfah*** (pl. *ghiraf*) = handful, the amount of water scooped with one hand.

13. ***Sharibû*** = they drank (v. iii. m. pl. past from *shariba*. See n. 8 above.

14. ***Jâwaza*** = he crossed, walked past, passed over, exceeded, surpassed (v. iii. m. s. past in form III of *jâza* [*jawâz/majâz*], to pass, to be allowed).

هُوَ وَٱلَّذِينَ he and those who
ءَامَنُواْ مَعَهُۥ believed[1] with him –
قَالُواْ they said:
لَا طَاقَةَ لَنَا ٱلْيَوْمَ "No power[2] have we today
بِجَالُوتَ وَجُنُودِهِۦ with Goliath and his hosts."
قَالَ ٱلَّذِينَ There said those who
يَظُنُّونَ believed with certitude[3]
أَنَّهُم مُّلَٰقُواْ ٱللَّهِ that they would meet[4] Allah:
كَم مِّن فِئَةٍ "How many a band[5]
قَلِيلَةٍ small in number
غَلَبَتْ فِئَةً كَثِيرَةً vanquished[6] a numerous host
بِإِذْنِ ٱللَّهِ by Allah's leave;
وَٱللَّهُ مَعَ and Allah is with
ٱلصَّٰبِرِينَ ﴿٢٤٩﴾ the persevering ones."[7]

وَلَمَّا بَرَزُواْ 250. And as they emerged[8]
لِجَالُوتَ وَجُنُودِهِۦ against Goliath and his army
قَالُواْ رَبَّنَآ they said: "Our Lord,
أَفْرِغْ عَلَيْنَا صَبْرًا pour out[9] on us patience
وَثَبِّتْ أَقْدَامَنَا and make firm[10] our feet,
وَٱنصُرْنَا and give us victory[11]
عَلَى ٱلْقَوْمِ over the infidel people."
ٱلْكَٰفِرِينَ ﴿٢٥٠﴾

1. i.e., those who believed and passed the test of the river. It is said that of the huge army who had originally accompanied the king only three hundred and some ten to twenty soldiers passed the test of the river. See Ibn Kathîr, *Tafsîr*, 1, 446-447; *Bukhârî*, nos. 3957 - 3959.

2. *Ṭâqah* = power, ability, capacity, strength.

3. i.e. the learned and wise ones of them who had had unflinching faith. ***Yaẓunnûna*** = they suppose, conjecture, think; also, they firmly believe, have conviction (v. iii. m. pl. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. It is one of many words in Arabic that bear almost opposite senses. See at 2:78, p. 37, n. 1; and 2:46, p. 22, n. 14).

4. ***Mulâqû***(*n*), (pl. of *mulâqin*) = the meeting ones, those who are going to meet (active participle from *lâqâ*, form III of *laqiya* [*liqâ'/luqyân/luqy/luqyah/luqan*], to meet, to encounter. The terminal *nûn* is dropped on account of the genitive construction with *rabbihim*. See at 2:233, p. 110, n. 6).

5. ***Fi'ah*** (pl. *fi'ât*) = party, group, band, class.

6. ***Ghalabat*** = she triumphed, overpowered, overcame, defeated, vanquished, gained victory, won (v. iii. f. s. past from *ghalaba* [*ghalb /ghalabah*], to defeat).

7. ***Ṣâbirîn*** (pl. of *ṣâbir* in the accusative/genitive) = the patient, the persevering, the steadfast, the forbearing. Active participle from *ṣabara* [*ṣabr*] to be patient. See at 2:177, p. 84, n. 1; and 2:153, p. 73, n.1). The *'âyah* emphasizes the fact that victory comes from Allah and not from the hugeness of number. The next *'âyah* spells out the three-fold prayer which a believer should make when confronting the forces of unbelief and evil; e.g., prayer to Allah for the bestowal of unlimited patience, for making one's stand against the enemy firm and unfaltering and for help and victory.

8. ***Barazû*** = they came out, appeared, came to the view, emerged (v. iii. m. pl. past from *baraza* [*burûz*], to come into view).

9. ***'Afrigh*** = pour out, empty, unload (v. ii. m. s. imperative from *'afragha*, form IV of *faragha/farigha* [*farâgh /furûgh*], to be empty).

10. ***Thabbit*** = (you) make firm, stabilize, strengthen (v. ii. m. s. imperative from *thabbata*, form II of *thabata* [*thabât/thubût*], to stand firm.

11. ***Unṣur*** = (you) give victory, help (v. ii. m. s. imperative from *naṣara* [*naṣr/nuṣûr*], to help, to give victory. See *yunṣarûna* at 2:123, p. 88, n.11).

فَهَزَمُوهُم 251. So they routed[1] them
بِإِذْنِ ٱللَّهِ by Allah's leave;
وَقَتَلَ دَاوُۥدُ and Dâud killed[2]
جَالُوتَ Goliath
وَءَاتَىٰهُ ٱللَّهُ and Allah gave[3] him
ٱلْمُلْكَ the kingdom
وَٱلْحِكْمَةَ and the wisdom,[4]
وَعَلَّمَهُۥ and imparted him knowledge[5]
مِمَّا يَشَآءُ of what He willed.
وَلَوْلَا And had there not been
دَفْعُ ٱللَّهِ ٱلنَّاسَ Allah's repulsing[6] the people,[7]
بَعْضَهُم بِبَعْضٍ some by means of the others,[8]
لَّفَسَدَتِ spoiled would have been[9]
ٱلْأَرْضُ the earth;
وَلَٰكِنَّ ٱللَّهَ but Allah is
ذُو فَضْلٍ Full of Grace
عَلَى ٱلْعَٰلَمِينَ upon all the beings.
﴿٢٥١﴾

تِلْكَ 252. These are
ءَايَٰتُ ٱللَّهِ the revelations[10] of Allah
نَتْلُوهَا عَلَيْكَ We recite[11] them unto you
بِٱلْحَقِّ in truth;
وَإِنَّكَ and you indeed are
لَمِنَ ٱلْمُرْسَلِينَ one of the Messengers.[12]
﴿٢٥٢﴾

1. ***Hazamû*** = the routed, put to flight, vanquished, defeated (v. iii. m. pl. past from *hazama* [*hazm*], to put to flight).

2. ***Qatala*** = he killed, slew (v. iii. m. s. past from *qatl*, to kill. Dâud was in the army of Tâlût.

3. ***'Âtâ*** = he gave, bestowed, granted (v. iii. m. s. past from *'âtâ*, form IV of *'atâ* [*ityân/aty/ ma'tâh*), to come. See *'âtaytum* at 2:253, p. 117, n. 9). Dâud was given the kingdom after the death of Tâlût (Saul) and Samuel.

4. ***Ḥikmah*** (pl. *ḥikam*) = wisdom, sagacity. Here it means *nubuwwah* or prophethood.

5. ***'Allama*** = he taught, instructed, imparted knowledge (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 2:239, p. 121, n. 1).

6. ***Daf'*** = to push away, driving off, dislodging, repelling, warding off, repulsing.

7. i.e., the wrong-doing and evil ones.

8. i.e., the believing and righteous who fight in the way of Allah.

9. ***Fasadat*** = she became bad/ rotten/ spoiled/ corrupt/unsound/perverted/ vitiated/depraved (v. iii. f. s. past from *fasada* [*fasâd/fusûd*], to be bad. See *mufsid* at 2:220, p. 107, n. 15).

10. ***'Âyât*** (sing. *'âyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:242, p. 122, n. 3; 2:221, p. 109, n. 2; and 2:09, p. 107, n. 10).

11. ***Natlû*** = we recite, read, read aloud (v. i. pl. impfct. from *talâ* [*tilâwah*], to recite. See *yatlû* at 2:151, p. 72, n. 3).

12. ***Mursalîn*** (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala* , form IV of *rasila* [*rasal*], to be long and flowing. In form IV this verb means to send out, to dispatch).

Part [*juz'*] III

تِلْكَ الرُّسُلُ ۞ 253. These Messengers,

فَضَّلْنَا We have given precedence[1]

بَعْضَهُمْ عَلَىٰ بَعْضٍ to some over the others.

مِّنْهُم مَّن Among them are those

كَلَّمَ اللَّهُ whom Allah spoke[2] to;

وَرَفَعَ بَعْضَهُمْ and He raised[3] some of them

دَرَجَاتٍ in ranks;[4]

وَآتَيْنَا and We gave

عِيسَى ابْنَ مَرْيَمَ 'Îsâ, son of Maryam,

الْبَيِّنَاتِ the clear evidences,[5]

وَأَيَّدْنَاهُ and aided[6] him

بِرُوحِ الْقُدُسِ with Rûḥ Al-Quds [Jibrîl].[7]

وَلَوْ شَاءَ اللَّهُ And were Allah to will,

مَا there would not have

اقْتَتَلَ fought with one another[8]

الَّذِينَ مِن بَعْدِهِم those who came after them,

مِّن بَعْدِ مَا جَاءَتْهُمُ after there had come to them

الْبَيِّنَاتُ the clear evidences.

وَلَٰكِنِ اخْتَلَفُوا But they differed;[9]

فَمِنْهُم so among them were

مَّنْ آمَنَ those that believed;

وَمِنْهُم and among them were

1. ***Faḍḍalnâ*** = we gave precedence, preferred (v. i. pl. past from *faḍḍala*, form II of *faḍala* [*faḍl /fuḍûl*], to excel, surpass, to be in excess. See *faḍḍaltu* at 2:122, p. 58, n. 3).

2. ***Kallama*** = he spoke, talked, addressed (v. iii. m. s. past in form II of *kalama* [*kalm*], to injure, to wound. In its form II the verb means to speak. See *yukallimu* at 2:118, p. 56, n. 1). The reference here is to such Prophets as 'Âdam, Mûsâ and Muḥammad, peace be on them (See *Al-Baḥr al-Muḥîṭ*, II, 600).

3. ***Rafa'a*** = he raised, elevated, lifted, made high (v. iii. m. s. past from *raf'*, to lift. See *rafa'nâ* at 2:93, p. 44, n. 6; and *yarfa'u* at 2:127, p. 60, n. 9).

4. ***Darajât*** (sing. *darajah)* = rank, position, grades, degrees, stairs, flight of steps. See *darajah* at 2:228, p. 112, n. 8. The reference is here to such Prophets as Idrîs, Ibrâhîm and Muḥammad, peace be on them, particularly the last mentioned, whom Allah favoured by sending down to him the Qur'ân, the lasting miracle, besides other miracles, and by making him the Final Prophet and the Leader of all the Prophets.

5. ***Bayyinât*** (sing. *bayyinah*) = clear signs, indisputable evidences. see at 2:213, p. 102, n. 10; and 2:209, p. 100, n. 13). The reference is to the miracles given by Allah to 'Îsâ, peace be on him, as well as to the Book sent down on him.

6. ***'Ayyadnâ*** = we aided, supported, backed, confirmed, corroborated (v. i. pl. past from *'ayyada*, form II from *'âda* [*'ayd*], to be strong. See at 2:87, p. 41, n. 7).

7. ***Rûḥ al-Quds*** (the spirit of holiness) is a special name of the angel Jibrîl, bearer of Allah's *waḥy* to His Prophets (see 2:97). He is also called simply *al-Rûḥ* (the spirit), as in 97:4; and *al-Rûḥ al-Amîn* (the faithful spirit), as in 26:193. The meaning of Allah's aiding 'Îsâ with Jibrîl means that he was given *waḥy* and a scripture, besides other help at different stages of his life; and the whole emphasis on him is to denounce the conduct of those who deny his Prophethood (see 2:87, p. 41, ns. 7 and 8).

8. ***Iqtatala*** = he fought with one another, combated each other (v. iii. m. s. past in from VIII of *qatala* [*qatl*], to kill. See *qatala* at 2:251, p. 128, n. 2).

9. ***Ikhtalafû*** = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See *yakhtalifûna* at 2:176, p. 83, n. 1).

مَن كَفَرَ	those that disbelieved.
وَلَوْ شَآءَ ٱللَّهُ	And were Allah to will
مَا	they would not have
ٱقْتَتَلُوا۟	fought amongst themselves;[1]
وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ	but Allah does
مَا يُرِيدُ ﴿٢٥٣﴾	what He intends.[2]

Section (Rukû') 34

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟	254. O you who believe,
أَنفِقُوا۟ مِمَّا	expend[3] out of what
رَزَقْنَٰكُم	We have bestowed[4] on you
مِّن قَبْلِ أَن يَأْتِىَ	before that there comes
يَوْمٌ	a day[5]
لَّا بَيْعٌ فِيهِ	no trading[6] shall be therein,
وَلَا خُلَّةٌ	nor any friendship[6]
وَلَا شَفَٰعَةٌ	nor any intercession.[7]
وَٱلْكَٰفِرُونَ	And the unbelievers,[8]
هُمُ ٱلظَّٰلِمُونَ ﴿٢٥٤﴾	they are the wrong-doers.
ٱللَّهُ	255. Allah,[9]
لَآ إِلَٰهَ	there is no deity[10]
إِلَّا هُوَ	except He,
ٱلْحَىُّ	the Ever-Living,

1. ***Iqtatalû*** = they fought amongst themselves (v. iii. m. pl. past from *iqtatala*, form VIII of *qatala* [*qatl*], to kill. See *iqtatala* at p. 129, n. 8).

2. ***Yurîdu*** = he intends, desires, has in mind (v. iii. m. s. impfct. form *'arâda*, for IV from *râda* [*rawd*], to walk about. See at 2:185, p. 88, n.3).

3. ***'Anfiqû*** = you (all) expend, spend, lay out (v. ii. m. pl. imperative from *'anfaqa* , form IV of *nafaqa* [*nafaq*], to be used us, to be spent. See at 2:195, p. 93, n. 11). The spending here means spending in the way of Allah and for approved charities, particularly the paying of the obligatory *zakâh* on surplus property.

4. ***Razaqnâ*** = we provided with the means of subsistence, bestowed, gave, endowed, blessed (v. i. pl. past from *razaqa* [*rizq*], to provide, bestow. See at 2:172, p. 81, n. 2).

5. i.e., the Day of Judgement.

6. ***Bay'*** (pl. *buyû'/buyû'ât*) = selling or buying, trading. The word *bay'* is especially appropriate here in that none shall be able to get any benefit (e.g., forgiveness) on that day in lieu of all the riches or wealth he might intend to dispose of.

7. i.e., worldly friendship with any particular individual or group of individuals will not be of any avail, for no friend will come to the aid of his friend on the Day of Judgement. ***Khullah*** (pl. *khulal*) = friendship.

7. i.e., none will be able to intercede for another without Allah's permission. ***Shafâ'ah*** = intercession, advocacy, mediation. The word is derived from *shaf'*, meaning either part of a pair and is so meant because of the joining of one to another to speak on behalf of the latter. See at 2:123, p. 58, n. 10; and 2:48, p. 23, n. 10.).

8. "Unbelievers" here has the special sense of those who do not believe in Allah's injunctions in that they do not abide by them, such as not paying the obligatory *zakâh*.

9. This *'âyah* is called *'âyat al-Kursiyy* or the ***'âyah* of the Chair**. It emphasizes monotheism, particularly in respect of worshipping (*tawhîd al-'ulûhiyyah*) and contains a sublime description of Allah. It is the greatest *'âyah* in the Qur'ân (see *Muslim*, no. 810, *Musnad*, II, 221; V, 58, 141, 142). As Ibn Kathîr points out, this *'âyah* consists of ten independent sentences (Ibn Kathîr, *Tafsîr*, I, 455-459), each of immense significance.

10. ***'Ilâh*** (pl. *'âlihah*) = deity, one worthy to be worshipped.

ٱلْقَيُّومُ	the Ever-Alert.
لَا تَأْخُذُهُۥ	There never grips[1] Him
سِنَةٌ	somnolence,[2]
وَلَا نَوْمٌ	nor sleep.
لَّهُۥ	To Him belongs
مَا فِى ٱلسَّمَٰوَٰتِ	whatever is in the heavens
وَمَا فِى ٱلْأَرْضِ	and whatever is in the earth.[3]
مَن ذَا ٱلَّذِى	Who can there be
يَشْفَعُ عِندَهُۥٓ	that can intercede[4] with Him
إِلَّا بِإِذْنِهِۦ	except by His leave?
يَعْلَمُ	He knows[5]
مَا بَيْنَ أَيْدِيهِمْ	what is in their front[6]
وَمَا خَلْفَهُمْ	and what is in their rear;[7]
وَلَا يُحِيطُونَ	and they cannot comprehend[8]
بِشَىْءٍ مِّنْ عِلْمِهِۦٓ	anything of His Knowledge
إِلَّا بِمَا شَآءَ	except of what He wills.
وَسِعَ كُرْسِيُّهُ	His foot-stool[9] encloses[10]
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ	the heavens and the earth;
وَلَا يَـُٔودُهُۥ	and it fatigues[11] Him not
حِفْظُهُمَا	the sustaining of the two;
وَهُوَ ٱلْعَلِىُّ	and He is the Exalted,
ٱلْعَظِيمُ ﴿٢٥٥﴾	the Sublime.

1. ***Ta'khudhu*** = she or it takes, seizes, grabs, takes hold of, grips (v. iii. f. s. impfct. from *'akhadha* [*'akhdh*], to take. See *ta'khudhû* at 2:229, p. 112, n. 13).

2. ***Sinah*** = somnolence, slumber, sleepiness, sluggishness, drowsiness, lethargy.

3. The sentence declares Allah's absolute and exclusive mastery and dominion over the entire universe and all that it contains, animate or inanimate. Note the phrase "whatever is in the earth". It conceives the earth as a container. Indeed our globe with its atmospheric belt and the gravitational zone around it constitute a container. If the atmospheric belt and the gravitational zone are removed, nothing can continue to stay on the surface of the earth or under its surface. The phrase "in the earth" is thus very appropriate and significant. It occurs many times in the Qur'ân. To translate it as "on the earth", as some does, is not quite correct.

4. ***Yashfa'u*** = he intercedes, advocates, pleads for (v. iii. m. s. impfct. from *shafa'a* [*shaf'*], to subjoin, add. See *shafâ'ah* at 2:254, p. 130, n. 7).

5. ***Ya'lamu*** = he knows, is aware of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. See *ya'lamûna* at 2:102, p. 49, n. 4).

6. ***Bayna 'aydîhim*** [lit. between their hands] is an idiomatic expression meaning "before or in front of them", i.e., what they can see and perceive, in their presence, in their possession.

7. ***Khalf*** = behind, rear. "What is in their rear" means what is unknown and unseen to them. This includes their future as well as that which they themselves conceal, one from another. See *khalf* at 2:66, p. 31, n. 10.

8. ***Yuḥîṭûna*** = they comprehend, grasp fully, encompass, enclose, encircle (v. iii. m. pl. impfct. form *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ* /*ḥîṭah* / *ḥiyâṭah*], to surround, to guard, to watch).

9. ***Kursiyy*** (pl. *karâsiy/karâsin*) = foot-stool, pedestal, chair. *Kursiyy* is distinct from *al-'Arsh* mentioned at some 20 places in the Qur'ân. See for instance 40:7, 40:15, 43:82, 81:20 and 85:15.

10. ***Wasi'a*** = he or it encloses, encompasses, holds., accommodates, contains, comprises (v. iii. m. s. past from *wasâ'h/sa'h*), to be wide).

11. ***Ya'ûdu*** = he or it fatigues, weighs down, tires, bends (v. iii. m. s. impfct. from *'âda* [*'awd*], to bend, to weigh down).

لَآ إِكۡرَاهَ	256. No compulsion[1] is there
فِي ٱلدِّينِۖ	in the matter of the religion.[2]
قَد تَّبَيَّنَ	Distinct has already become[3]
ٱلرُّشۡدُ مِنَ ٱلۡغَيِّۚ	guidance[4] from error.[5]
فَمَن يَكۡفُرۡ	So whoever disbelieves[6]
بِٱلطَّٰغُوتِ	in the false gods[7]
وَيُؤۡمِنۢ بِٱللَّهِ	and believes in Allah
فَقَدِ ٱسۡتَمۡسَكَ	does indeed hold fast[8]
بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ	to a grip[9] most secure.[10]
لَا ٱنفِصَامَ لَهَاۗ	It shall not crack.[11]
وَٱللَّهُ سَمِيعٌ	And Allah is All-Hearing,
عَلِيمٌ	All-Knowing.
ٱللَّهُ	257. Allah is
وَلِيُّ	the Guardian-Protector[12]
ٱلَّذِينَ ءَامَنُواْ	of those who believe.
يُخۡرِجُهُم	He brings them out[13]
مِّنَ ٱلظُّلُمَٰتِ	from the darkness[14]
إِلَى ٱلنُّورِۖ	to the light.[15]
وَٱلَّذِينَ كَفَرُوٓاْ	But those who disbelieve,
أَوۡلِيَآؤُهُمُ	their patron-friends
ٱلطَّٰغُوتُ	are the false gods.
يُخۡرِجُونَهُم	They bring them out

1. ***Ikrâh*** = compulsion, coercion, use of force (verbal noun in form IV of *kariha* [*kurh /karh /karâhah / karâhiyah*], to detest. See *kurh* and *takrahû* at 2:216, p. 104, ns. 8 and 9).

2. i.e., in making one embrace the religion.
3. i.e., the way of life enunciated by the Qur'ân is so distinctly ennobling and enlightening than the life of error and disbelief that anyone exercising good sense will be attracted to the former and there will be no need to use force to make him embrace it. ***Tabayyana*** = he or it became clear /open/ evident/ manifest (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 2:109, p. 52, n. 3).

4. ***Rushd*** = right and proper conduct, good sense, maturity of the mind, guidance. See *yarshudûna* at 2:186, p. 89, n. 3.
5. ***Ghayy*** = error, transgression, offence.
6. ***Yakfur(u)*** = he disbelieves, becomes ungrateful (v. iii. m. s. impfct. from *kafara* [*kufr /kufrân / kufûr*], to disbelieve. See *kafarû* at 2:212, p. 101, n. 11)
7. ***Tâghût*** = false god/gods, Satan (used for both singular and plural).
8. ***Istamsaka*** = he took or got hold of, held fast, caught, grasped, grabbed, clutched, seized, clung (v. iii. m. s. past in form X of *masaka* [*mask*], to grab. See *'amsikû* at 2:231, p. 114, n. 12)).
9. ***'Urwah*** (pl. *'uran*) = grip, hold, handle, tie, support, bond, loop.
10. ***Wuthqâ*** (fem. of *awthaq*, elative of *wathîq*) = more/most firm, strong, secure.
11. ***Infiṣâm*** = to have a crack, be cracked/ split/ cleft. (verbal noun in form VII of *faṣama* [*faṣm*], to cause to crack).
12. ***Waliyy*** (pl. *awliyâ'*) = guardian-protector, legal guardian, protector, patron, patron-friend, sponsor, near relative. See at 2:120, p. 57, n. 6).
13. ***Yukhriju*** = he takes or brings out, removes, dislodges, ousts, expels, dispossesses (v. iii. m. s. impfct. from *akharaja*, form IV of *kharaja* [*khurûj*], to go out. See *'ukhrijnâ* at 2:246, p. 124, n. 5).
14. i. e., the darkness of unbelief and sins. ***Ẓulumât*** (sing. *ẓulmah*) = darkness, gloom. See at 2:17, p. 9, n. 11.
15. i.e., the light of faith and of Islam, of right conduct and right guidance.

مِّنَ ٱلنُّورِ from the light
إِلَى ٱلظُّلُمَٰتِ to the darkness.
أُوْلَٰٓئِكَ Such ones are
أَصْحَٰبُ ٱلنَّارِ the inmates[1] of the fire.
هُمْ فِيهَا They in there
خَٰلِدُونَ ﴿٢٥٧﴾ will remain forever.[2]

Section (Rukû') 35

أَلَمْ تَرَ 258. Have you not thought
إِلَى ٱلَّذِى حَآجَّ of the one who controverted[3]
إِبْرَٰهِۦمَ فِى رَبِّهِۦٓ Ibrâhîm about his Lord
أَنْ ءَاتَىٰهُ ٱللَّهُ in that Allah had given him
ٱلْمُلْكَ the kingdom?
إِذْ قَالَ إِبْرَٰهِۦمُ When Ibrâhîm said:
رَبِّىَ ٱلَّذِى "My Lord is the One Who
يُحْىِۦ وَيُمِيتُ gives life[4] and causes death"[5]
قَالَ he said:
أَنَا۠ أُحْىِۦ وَأُمِيتُ "I give life[6] and cause death."[7]
قَالَ إِبْرَٰهِۦمُ Ibrâhîm said:
فَإِنَّ ٱللَّهَ "But verily Allah
يَأْتِى بِٱلشَّمْسِ brings[8] the sun
مِنَ ٱلْمَشْرِقِ from the east.
فَأْتِ بِهَا Bring it then

1. *'Aṣḥâb* (sing. *ṣâḥib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors . See at 2:217, p. 106, n. 2).

2. *Khâlidûn* (sing. *khâlid*) = living or remaining forever, everlasting (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 2:81, p. 38, n. 6; and 2:25, p. 13, n. 14).

3. *Ḥâjja* = he controverted, debated, disputed, argued (v. iii. m. s. past in form III of *ḥajja*, to overcome, to convince, to perform the *ḥajj*. See *tuḥâjjûna* at 2:139, p. 65, n. 9). The reference here is to Namrûdh, the despotic king of ancient Iraq (Babylon) who was puffed up with the power and kingdom given to him by Allah and disputed with and tortured Ibrâhîm on account of his propagation of monotheism and the worship of Allah Alone.

4. *Yuḥyî* = he gives life, brings to life, animates, reanimates, revivifies (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayâh*], to live. See *'aḥyâ* at 2:243, p. 122, n. 10).

5. *Yumîtu* = he causes death, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die.

6. *'Uḥî* = I give life, bring to life (v. i. s. impfct. from *'aḥyâ*, form IV of *ḥayiya*. See n. 4 above).

7. *'Umîtu* = I cause death, put to death (v. i. s. impfct. from *'amâta*, form IV of *mâta*. See n. 5 above).

8. *Ya'tî* = he comes, arrives (v. iii. m. s. impfct. from *'atâ* [*ityân/'aty/ma'tâh*], to come. This verb, followed by the particle *bi* means to bring, come up with, produce, bring forward, accomplish). Here it means Allah causes the sun to rise from the east.

مِنَ ٱلْمَغْرِبِ	from the west.
فَبُهِتَ	Hence dumb-founded[1] was
ٱلَّذِى كَفَرَ	the one who disbelieved.
وَٱللَّهُ لَا يَهْدِى	And Allah does not guide[2]
ٱلْقَوْمَ ٱلظَّٰلِمِينَ ۝٢٥٨	the transgressing people.[3]
أَوْ كَٱلَّذِى	259. Or like the one who
مَرَّ عَلَىٰ قَرْيَةٍ	passed[4] by a town,[5]
وَهِىَ خَاوِيَةٌ	and it was fallen[6]
عَلَىٰ عُرُوشِهَا	on its roofs.[7]
قَالَ أَنَّىٰ	He said: "How and when can
يُحْىِۦ هَٰذِهِ ٱللَّهُ	Allah give it life[8]
بَعْدَ مَوْتِهَا	after its death?"
فَأَمَاتَهُ ٱللَّهُ	So Allah made him die
مِائَةَ عَامٍ	a hundred years,
ثُمَّ بَعَثَهُۥ	then He raised[9] him up.
قَالَ	He [Allah] said:
كَمْ لَبِثْتَ	"How long did you stay?"[10]
قَالَ لَبِثْتُ يَوْمًا	He said: "I stayed[11] a day
أَوْ بَعْضَ يَوْمٍ	or part of a day."
قَالَ بَل لَّبِثْتَ	He said: "Nay, you remained
مِائَةَ عَامٍ	a hundred years.

1. ***Buhita*** = he was dumb-founded, astonished, bewildered, perplexed, startled, rendered speechless (v. iii. m. s. past passive from *bahata* [*baht*] to be astonished).

2. ***Yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/hudan/hidâyah*], to guide, to lead. See at 2:142, p. 67, n. 5).

3. ***Ẓâlimîn*** (accusative /genitive of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 2:246, p. 124, n. 8).

4. ***Marra*** = he passed by, walked past, elapsed, ran out (v. iii. m. s. past [*marr/murûr/mamarr*]). The incident related here refers to the city of Bayt al-Maqdis after its destruction by Bukhtnaṣr (Nebuchadnezzar). The person alluded to has been variously identified by the commentators; but it is not the indentity of the individual but the lesson imparted by the *'âyah* which is important.

5. i.e., Bayt al-Maqdis.

6. ***Khâwiyah*** (mas. *khâwin*, active participle from *khawâ* [*khawâ'/khawan*]) = fallen, empty, vacant, desolate.

7. ***'Urûsh*** (sing. *'arsh/'arîsh*) = roofs. As an idiomatic expression *khâwin 'alâ 'urûshihi* means completely devastated.

8. ***Yuḥyî*** = he gives life, brings to life, animates, reanimates, revivifies (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayâh*], to live. See 2:257, p. 133, n. 4; and 2:243, p. 122, n. 10).

9. ***Ba'atha*** = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See at 2:213, p. 102, n. 6)

10. ***Labithta*** = you stayed, remained, lingered, persisted (v. ii. m. s. past from *labitha* [*labth, lubth/lubâth*], to remain).

11. ***Labithtu*** = I stayed, remained, lingered, persisted (v. i. m. s. past from *labitha*. See note 10 above).

فَانظُرْ إِلَىٰ So look at

طَعَامِكَ وَشَرَابِكَ your food[1] and your drink,[2]

لَمْ يَتَسَنَّهْ they have not changed;[3]

وَانظُرْ إِلَىٰ حِمَارِكَ and look at your donkey –

وَلِنَجْعَلَكَ and that We may set you[4]

آيَةً لِّلنَّاسِ as a sign for mankind –

وَانظُرْ إِلَى الْعِظَامِ and look at the bones,[5]

كَيْفَ نُنشِزُهَا how We reanimate[6] them

ثُمَّ نَكْسُوهَا لَحْمًا and clothe[7] them with flesh."

فَلَمَّا تَبَيَّنَ لَهُ So when it was clear[8] to him

قَالَ أَعْلَمُ he said: " I [now] know[9]

أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ that Allah is over everything

قَدِيرٌ ﴿٢٥٩﴾ All-Powerful."

وَإِذْ قَالَ إِبْرَاهِيمُ 260. And when Ibrâhîm said:

رَبِّ أَرِنِي كَيْفَ "My Lord, show me how

تُحْيِي الْمَوْتَىٰ you give life[10] to the dead."

قَالَ He said:

أَوَلَمْ تُؤْمِن "Do you not then believe?"

قَالَ بَلَىٰ وَلَٰكِن He said: "O yes; but that

لِّيَطْمَئِنَّ قَلْبِي assured may be my heart."[11]

قَالَ فَخُذْ He [Allah] said: "So take[12]

أَرْبَعَةً مِّنَ الطَّيْرِ four of the birds,[13]

1. ***Ṭa'âm*** (pl. *aṭ'imah*) = food, diet, meal.

2. ***Sharâb*** (pl. *ashribah*) = drink, beverage. See *sharibû* at 2:249, p. 126, n. 13.

3. ***Yatasannah*** = he or it changes, stales, becomes impaired by the lapse of time (v. iii. m. s. impfct. in form V from *sanah*). Preceded by the particle *lam*, an imperfect verb gives the sense of a past tense.

4. ***Naj'ala(u)*** = we make, set, put, place, bring about (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make. See *ja'alnâ* at 2:125, p. 59, n. 6).

5. ***'Iẓâm*** (sing. *'aẓm*) = bones.

6. ***Nunshizu*** = we reanimate, revive, restore to life (v. i. pl. impfct. from *'anshaza*, form IV of *nashaja* [*nashz*], to rise, be elevated).

7. ***Naksû*** = we clothe, dress, garb, drape (v. i. pl. impfct. from *kasâ* [*kasw*], to clothe. See *kiswah* at 2:233, p. 116, n. 12).

8. ***Tabayyana*** = he or it became clear /open/ evident/ manifest (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 2:256, p. 132, n. 3).

9. ***'A'lamu*** = I know, am aware (v. i. s. impfct. from *'alima* [*'ilm*], to know. See *ya'lamu* at 2:255, p. 131, n. 5).

10. ***Tuḥyî*** = you give life, bring to life, revivify (v. ii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayâh*], to live. See *yuḥyî* at 2259, p. 134, n. 8).

11. ***Yatma'inna*** = he or it is assured, gets rest, is at ease, is composed, is tranquil, (v. iii. m. s. impfct. from *itma'anna*).

12. ***Khudh*** = (you) take, get (v. ii. m. s. imperative from *'akhadha* [*'akhdh*], to take. See *khudhû* at 2:63, p. 30, n. 7).

13. ***Ṭayr*** (pl. *ṭuyûr*) = bird, birds; also omen, augury.

فَصُرْهُنَّ	then make them inclined[1]
إِلَيْكَ ثُمَّ ٱجْعَلْ	to you; then place[2]
عَلَىٰ كُلِّ جَبَلٍ	on every hill
مِّنْهُنَّ جُزْءًا	a portion[3] of them;
ثُمَّ ٱدْعُهُنَّ	and then give them a call,[4]
يَأْتِينَكَ	they will come to you
سَعْيًا	in all haste.[5]
وَٱعْلَمْ أَنَّ ٱللَّهَ	And know that Allah is
عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾	All-Mighty, All-Wise.

Section (Rukû') 36

مَّثَلُ ٱلَّذِينَ	261. The likeness of those
يُنفِقُونَ أَمْوَٰلَهُمْ	who expend[6] their wealth[7]
فِى سَبِيلِ ٱللَّهِ	in the way of Allah[8]
كَمَثَلِ حَبَّةٍ	is as the likeness of a grain[9]
أَنۢبَتَتْ سَبْعَ سَنَابِلَ	that sprouts[10] seven ears,[11]
فِى كُلِّ سُنۢبُلَةٍ	in each ear are
مِّاْئَةُ حَبَّةٍ	hundred grains.
وَٱللَّهُ يُضَٰعِفُ	And Allah multiplies[12]
لِمَن يَشَآءُ	for whomsoever He wills.
وَٱللَّهُ وَٰسِعٌ	Allah is All-Reaching,[13]
عَلِيمٌ ﴿٢٦١﴾	All-Knowing.[14]

1. ***Ṣur*** = (you) make incline or cause to incline (v. ii. m. s. imperative from *ṣâra* [*ṣawr*], to cause to incline). It also means to cut to pieces.

2. i.e., after cutting them to pieces, which meaning is either contained in the previous imperative or to be implied . ***Ij'al*** = (you) place, put (v. ii. m. s. imperative from *ja'ala* [*ja'l*], to make, put, place. See at 2:126, p. 60, n. 1).

3. ***Juz'*** (pl. *ajzâ'*) = portion, part, piece, section, division.

4. ***Ud'u*** = (you) call, give a call, summon, invite (v. ii. m. s. imperative from *da'â* [*du'â'*], to call. See *yad'ûna* at 2:221, p. 108, n. 10; and *da'â* at 2:186, p. 89, n. 1).

5. ***Sa'y*** = to move speedily, to run, to proceed hurriedly, to strive/endeavour/attempt. See *sa'â* at 2:205, p. 99, n. 5).

6. ***Yunfiqûna*** = they spend, disburse, expend, lay out (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, to be used up. See at 2:219, p. 107, n. 7; and 2:215, p. 104, n. 2).

7. ***Amwâl*** (sing. *mâl*) = wealth, properties, possessions, assets, funds, chattels, goods, fortune, money.

8. i.e., in compliance with His directives in respect of charity, in the payment of *zakâh* and in support of the fighting for the *dîn*.

9. ***Ḥabbah*** (pl. *ḥubûb*) = grain, seed, corn, kernel, cereal, pill.

10. ***'Anbatat*** = she or it sprouted, grew, germinated, produced (v. iii. f. s. past from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout. See *tunbitu* at 2:61, p. 28, n. 14).

11. ***Sanâbil*** (sing. *sunbulah*) = spikes, ears (of grain).

12. i.e., as many times as He wills. ***Yuḍâ'ifu*** = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *ḍâ'afa*, form III from *ḍa'afa* [*ḍa'f / ḍi'f*], to double, redouble. See at 2:245, p. 123, n. 6).

13. i.e., in His grace and mercy.

14. i.e., All-knowing about the deeds and thoughts of His creatures, open or secret, and about who deserves His special grace.

ٱلَّذِينَ يُنفِقُونَ	262. Those who expend[1]
أَمْوَٰلَهُمْ	their wealth
فِي سَبِيلِ ٱللَّهِ	in the way of Allah,
ثُمَّ لَا يُتْبِعُونَ	then do not follow up[2]
مَآ أَنفَقُواْ	what they have spent[3]
مَنًّا	with a flaunt of favour[4]
وَلَآ أَذًى	or with insult,[5]
لَّهُمْ أَجْرُهُمْ	they shall have their reward[6]
عِندَ رَبِّهِمْ	with their Lord;
وَلَا خَوْفٌ عَلَيْهِمْ	and no fear[7] will be on them
وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾	nor will they grieve.[8]
۞ قَوْلٌ مَّعْرُوفٌ	263. Words of kindness[9]
وَمَغْفِرَةٌ خَيْرٌ	and excusing[10] are better[11]
مِّن صَدَقَةٍ	than benefaction[12]
يَتْبَعُهَآ أَذًى	followed[13] by insult.
وَٱللَّهُ غَنِيٌّ	And Allah is All-Sufficient,
حَلِيمٌ ﴿٢٦٣﴾	Most Forbearing.
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ	264. O you who believe,
لَا تُبْطِلُواْ صَدَقَٰتِكُم	do not nullify[14] your charities
بِٱلْمَنِّ	by a flaunt of favour
وَٱلْأَذَىٰ	and by offending,

1. ***Yunfiqûna*** = they spend, disburse, expend, lay out (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, to be used up. See at 2:61, p. 136, n. 6; and 2:219, p. 107, n. 7). In this and the following *'âyah* the rules of conduct in making charitable gifts are laid down.

2. ***Yutbi'ûna*** = they cause to follow/succeed, send in the wake of (v. iii. m. pl. impfct. from *'atba'a*, form IV of *tabi'a/taba'a* [*taba'/tabâ'ah*], to follow, to succeed.

3. ***'Anfaqû*** = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa*. See n. 1 above).

4. ***Mann*** = favour, benefaction, gracious bestowal.

5. ***'Adhan*** = insult, offence, harm, injury, hurt. See at 2:196, p. 94, n. 9.

6. ***'Ajr*** (pl. *'ujûr*) = reward, recompense, remuneration, emolument, fee. See at 2:113, p. 53, n. 9.

7. ***Khawf*** = fear, dread. See at 2:38, p. 20, n. 3; 2:112 , p. 53, n. 10 and 2:155, p. 73, n. 7).

8. ***Yaḥzanûna*** = they grieve, become sad (v. iii. m. pl.impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve, be sad. See at 2:113, p. 53, n. 11).

9. ***Ma'rûf*** = known, well-known, generally recognized, universally accepted, conventional, appropriate, fairness, equity, good, kindness, beneficence, approved by *sharî'ah* (passive participle from *'arafa/'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 2:263, p. 121, n. 12).

10. ***Maghfirah*** = pardon, forgiveness, excusing, remission.

11. ***Khayr*** = good, better, best. This word remains the same in its usual as well as elative forms.

12. ***Ṣadaqah*** (pl. *ṣadaqât*) = charitable gift, charity, alms, freewill offering, benefaction. See at 2:196, p. 94, n. 11.

13. ***Yatba'u*** = he or it follows, comes after, succeeds, trails, tracks, pursues, goes in the wake of. See *ittabi'û* at 2:170, p. 80, n. 4).

14. ***Lâ tubṭilû*** = you (all) do not nullify, render void, set aside, invalidate, frustrate, cancel, annul, make ineffective (v. ii. m. pl. imperative from *'abṭala*, form IV of *baṭala* [*buṭl/baṭlân*], to be null, void, invalid).

كَٱلَّذِى	like the one who
يُنفِقُ مَالَهُۥ	spends[1] his money
رِئَآءَ ٱلنَّاسِ	for showing off[2] to men
وَلَا يُؤْمِنُ بِٱللَّهِ	and does not believe in Allah
وَٱلْيَوْمِ ٱلْءَاخِرِ	and the Last Day.
فَمَثَلُهُۥ	So his instance is
كَمَثَلِ صَفْوَانٍ	like the instance of a rock[3]
عَلَيْهِ تُرَابٌ	on which is soil,[4]
فَأَصَابَهُۥ	then there hits[5] it
وَابِلٌ	a heavy rain[6]
فَتَرَكَهُۥ صَلْدًا	and leaves[7] it a rigid surface.[8]
لَّا يَقْدِرُونَ عَلَىٰ	They cannot do[9] anything
شَىْءٍ مِّمَّا كَسَبُوا۟	with what they have earned.[10]
وَٱللَّهُ لَا يَهْدِى	And Allah does not guide
ٱلْقَوْمَ ٱلْكَٰفِرِينَ	the infidel people.
﴿٢٦٤﴾	
وَمَثَلُ	265. And the likeness of
ٱلَّذِينَ يُنفِقُونَ	those who spend
أَمْوَٰلَهُمُ	their wealth
ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ	seeking[11] Allah's pleasure[12]
وَتَثْبِيتًا	and in confirmation[13]
مِّنْ أَنفُسِهِمْ	on behalf of themselves
كَمَثَلِ جَنَّةٍ	is like a garden

1. ***Yunfiqu*** = he spends, expends, disburses, lays out (v. iii. m. s. impfct. from *'anfaqa,* form IV of *nafaqa* [*nafaq*], to be used up. See ***Yunfiqûna*** at 2:262, p. 137, n. 1).

2. ***Ri'â'*** = showing off, parading, eyeservice.

3. ***Ṣafwân*** = stone, stones, rock, rocks.

4. ***Turâb*** (pl. *atribah/tirbân*) = soil, dust, dirt, earth.

5. ***'Aṣâba*** = he or it hit, reached, affected, befell, afflicted(v.iii. m. s. past in form IV of *ṣâba* [*ṣawb* /*ṣaybûbah*], to hit, to be right. See *'aṣâbat* at 2:156, p. 73, n. 13).

6. ***Wâbil*** = heavy rain, heavy downpour.

7. ***Taraka*** = he or it left, abandoned, relinquished, gave up (v. iii. m. s. past from *tark,* to leave. See at 2:248, p. 126, n. 2)).

8. ***Ṣald*** (pl. *aṣlâd*) = rigid, arid, barren, dry, solid, lifeless, inert.

9. i. e., they cannot get any benefit or merit out of what they have performed. ***Yaqdir'ûna*** = they are able to do, are capable of doing, have power to do, in a position to do (v. iii. m. pl. impfct. from *qadara* [*qudrah/madurah/qadar*], to have power to do).

10. ***Kasabû*** = they earned, acquired, gained, gathered (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 2:202, p. 98, n. 3). This *'âyah* emphasizes that those who give in charity to show off do not really believe in Allah and the Last Day, and they will not get any merit out of what they do in charity. Showing off or making a parade of generosity, flaunting of favour or patronizing and hurting the recipient of benefaction are three hallmarks of unbelief.

11. ***Ibtighâ'*** = to seek, desire, long for, hanker after, aspire after, strive for. (verbal noun in form VIII of *baghâ* [*bughâ'*], to seek. See at 2:207, p. 100, n. 2)

12. ***Marḍât*** = pleasure, satisfaction, gratification. See at 2:207, p. 100, n. 3.

13. i.e., in confirmation of their firm faith in Allah and of their certitude in meeting Him on the Day of Judgement. ***Tathbît*** = confirmation, fastening, corroboration, consolidation, stabilization, strengthening. Verbal noun form II of *thabata* [*thabât* / *thubût*], to stand firm, be fixed. See *thabbit* at 2:250, p. 127, n. 10.

بِرَبْوَةٍ on a high ground,[1]
أَصَابَهَا وَابِلٌ befalling[2] it a heavy rain,
فَآتَتْ أُكُلَهَا so it yields its fruits[3]
ضِعْفَيْنِ twice the double;[4]
فَإِن لَّمْ يُصِبْهَا but if there does not reach[5] it
وَابِلٌ a heavy rain,
فَطَلٌّ then a drizzle[6] [suffices].
وَاللَّهُ بِمَا تَعْمَلُونَ And Allah is of what you do
بَصِيرٌ All-Seeing.[7]

أَيَوَدُّ أَحَدُكُمْ 266. Does any of you wish[8]
أَن تَكُونَ لَهُ that there is for him
جَنَّةٌ مِّن نَّخِيلٍ a garden of palms[9]
وَأَعْنَابٍ تَجْرِي and vines,[10] flowing[11]
مِن تَحْتِهَا الْأَنْهَارُ below it the rivers,
لَهُ فِيهَا he having therein
مِن كُلِّ الثَّمَرَاتِ of every kind of fruits,[12]
وَأَصَابَهُ الْكِبَرُ and old age[13] reaches him
وَلَهُ ذُرِّيَّةٌ while he has children[14]
ضُعَفَاءُ all weaklings,[15]
فَأَصَابَهَا إِعْصَارٌ then there hits it a tornado[16]
فِيهِ نَارٌ wherein is fire
فَاحْتَرَقَتْ and it is burnt up?[17]

1. ***Rabwah*** = high ground, elevated land.
2. ***'Aṣâba*** = he or it hit, reached, affected, befell, afflicted(v.iii. m. s. past in form IV of *ṣâba* [*ṣawb* /*ṣaybûbah*], to hit, to be right. See at 2:264, p. 138, n. 9).
3. ***'Ukul*** = fruit, food.
4. ***Ḍi'fayn*** (dual of *ḍi'f*, double {*ḍi'fân*} in the accusative/genitive) = twice the double, i.e., many times as much. See *'aḍ'âf* at 2:245, p. 123, n. 7).
5. ***Yuṣib(u)*** = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'aṣâba*. See n. 2 above. The terminal letter is made vowelless on account of the coming of the particle *lam* before the verb; and for the same reason the imperfect verb bears the sense of the past tense).
6. ***Ṭall*** (pl. *ṭilâl*) = drizzle, fine rain, dew.
7. ***Baṣîr*** = All-Seeing, All-Observing. Here this fact is emphasized to serve as a warning against the sin of showing off in the matter of making charitable gifts, and of patronizing and hurting the recipient of the gift.
8. ***Yawaddu*** = he loves, likes, wishes (v. iii. m. s. impfct. from *wadda* [*wudd/wadd/widd*], to love, to like. See at 2:105, p. 50, n. 1).
9. ***Nakhîl*** = palm, date palm.
10. ***'A'nâb*** (sing. *'inab*) = grapes, vines.
11. ***Tajrî*** = she or it flows, runs, blows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow.
12. ***Thamarât*** (sing. *thamarah*) = fruits, yields, results, benefits. See at 2:155, p. 73, n. 11).
13. ***Kibar*** = old age, greatness, eminence, bigness, grandeur, magnitude.
14. ***Dhurriyyah*** (pl. *dharâriy*) = children, offspring, progeny, descendants. See at 2:128, p. 61, n. 2).
15. ***Ḍu'afâ'*** (sing. *ḍa'îf*) = weaklings, weak, feeble, frail, delicate.
16. ***'I'ṣâr*** (p. *'a'âṣir*) = tornado, whirlwind, cyclone, hurricane.
17. ***Iḥtaraqat*** = she or it got burned, was burnt up, caught fire, was consumed by fire (v. iii. f. s. past from *iḥtaraqa*, form VIII of *ḥaraqa* [*ḥarq*], to burn). Here the helplessness of a on old man with dependent minor children who finds his good and productive garden which is his sole means of livelihood and which is suddenly destroyed and burnt up by a tornado is compared with the position and helplessness of a person on the day Judgement when he will see all his apparent charitable deeds of no avail because they have been destroyed and consumed by the fire of the sin of showing off and the tornado of patronizing and hurting the recipients of benefactions.

كَذَٰلِكَ Thus
يُبَيِّنُ ٱللَّهُ لَكُمُ Allah makes clear[1] for you
ٱلْءَايَٰتِ the revelations[2]
لَعَلَّكُمْ تَتَفَكَّرُونَ so that you may reflect.[3] ﴿٢٦٦﴾

Section (Rukû') 37

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ 267. O you who believe,
أَنفِقُوا۟ مِن طَيِّبَٰتِ expend[4] of the good things[5]
مَا كَسَبْتُمْ وَمِمَّآ of what you earn[6] and of what
أَخْرَجْنَا لَكُم We produce[7] for you
مِّنَ ٱلْأَرْضِ from the earth.
وَلَا تَيَمَّمُوا۟ And do not aim at[8]
ٱلْخَبِيثَ مِنْهُ the bad kind[9] of it
تُنفِقُونَ that you spend[10]
وَلَسْتُم بِـَٔاخِذِيهِ while you would not take[11] it
إِلَّآ أَن تُغْمِضُوا۟ فِيهِ except overlooking[12] it.
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ And know that Allah is
غَنِىٌّ Above Want,
حَمِيدٌ All-Pariseworthy. ﴿٢٦٧﴾

ٱلشَّيْطَٰنُ يَعِدُكُمُ 268. Satan frightens[13] you
ٱلْفَقْرَ of poverty
وَيَأْمُرُكُم and bids[14] you
بِٱلْفَحْشَآءِ to vile acts;[15]

1. ***Yubayyinu*** = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be plain, clear). See at 2:242, p. 122, n. 2.
2. ***'Âyât*** (sing. *'âyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:252, p. 128, n. 10; 2:242, p. 122, n. 3).
3. ***Tatafakkarûna*** = you (all) reflect, contemplate, think over, consider, meditate (v. ii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect).
4. ***'Anfiqû*** = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up, be spent. See at 2:195, p. 93, n. 11).
5. ***Tayyibât*** (sing. *tayyibah*) = good things, nice things, agreeable things, pleasant things.
6. ***Kasabtum*** = you (all) earned, acquired, gained, obtained (v. ii. m. pl. past from *kasaba* [*kasb*], to gain. See at 2:134, p. 63, n. 8).
7. ***'Akhrajnâ*** = we produced, brought out (v. i. pl. past from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See *yakhruju* at 2:256, p. 132, n. 13).
8. ***Lâ tayammamû*** (originally *tatayammamû*) = you (all) do not aim at, intend, set your mind on (v. ii. m. pl. imperative in form V of *tayammama* [*tayammum*], to intend, to aim at).
9. ***Khabîth*** (pl. *khubuth*) = bad, evil, vicious, noxious, malignant.
10. ***Tunfiqûna*** = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa/nafiqa*, [*nafaq*], to be used up. See *'anfiqû* at n. 4 above).
11. ***'Âkhidhî(na)*** , pl. of *'âkhidh* (*'âkhidhûn*) in the genitive, the terminal *nûn* being omitted on account of the genitive construction = recipients, those who take, takers. Active participle from *'akhadha* [*'akhdh*], to take.
12. ***Tughmidû(na)*** = you (all) overlook, shut (your) eyes to, pretend not to see, connive at (v. ii. m. pl. impfct. from *'aghmada*, form IV of *ghamada* (*ghumûd*), to be hidden, to be obscure). The terminal *nûn* is omitted on account of the coming of the particle *'an* before the verb.
13. ***Ya'idu*** = he promises, assures, threatens, frightens (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise).
14. i.e., entices/allures/deceives you into the fear of poverty on account of giving in charity.
15. ***Fahshâ'*** = vile deeds, sins, atrocious crimes, adultery, fornication (see at 2:169, p. 79, n. 14). Here it especially means prohibiting or refraining from the payment of *sadaqah* and *zakâh*.

وَٱللَّهُ يَعِدُكُم	but Allah assures you of
مَّغْفِرَةً مِّنْهُ	forgiveness[1] from Him
وَفَضْلًا	and grace;[2]
وَٱللَّهُ وَٰسِعٌ	and Allah is All-Reaching,[3]
عَلِيمٌ ﴿٢٦٨﴾	All-Knowing.[4]
يُؤْتِى ٱلْحِكْمَةَ	269. He gives wisdom[5]
مَن يَشَآءُ	to whomsoever He wills;
وَمَن يُؤْتَ	and any to whom is given
ٱلْحِكْمَةَ	wisdom
فَقَدْ أُوتِىَ	has indeed been given
خَيْرًا كَثِيرًا	goodness[6] in abundance;[7]
وَمَا يَذَّكَّرُ	but none bears in mind[8]
إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٦٩﴾	save the men of perception.[9]
وَمَآ أَنفَقْتُم	270. Whatever you disburse[10]
مِّن نَّفَقَةٍ	of an expenditure[11]
أَوْ نَذَرْتُم	or whatever vow you make[12]
مِّن نَّذْرٍ	of a prayerful offering,[13]
فَإِنَّ ٱللَّهَ	Allah indeed
يَعْلَمُهُۥ	knows[14] it.
وَمَا لِلظَّٰلِمِينَ	And the unjust[15] will not get
مِنْ أَنصَارٍ ﴿٢٧٠﴾	any helper.[16]

1. ***Maghfirah*** = pardon, forgiveness, excusing, remission. See at 2:263, p. 71, n. 10.
2. i.e., an increase of His grace in this world and in the hereafter.
3. i.e., in His grace and bounty.
4. i.e., All-Knowing of the acts and intentions of His creatures, open or secret.
5. ***Ḥikmah*** (pl. *ḥikam*) = wisdom, sagacity. Here it means the understanding of the Qur'ân and the intelligence of acting according to its injunctions and prohibitions. See at 2:251, p. 128, n. 4.
6. i.e., goodness in this world and in the hereafter. ***Khayr*** (pl. *khiyâr/akhyâr*) = good, goodness, blessing, wealth, benefit. See at 2:263, p.137, n. 11.
7. ***Kathîr*** (pl. *kithâr*) = many, much, plentiful, abundant, in abundance.
8. ***Yadhdhakkaru*** (originally *yatadhakkaru*) = he bears in mind, remembers, receives admonition (v. iii. m. s. impfct. in form V of *dhakara* [*dhikr /tadhkâr*], to remember, to mention. See *yatadhakkarûna* at 2:221, p. 109, n. 3).
9. ***Albâb*** (sing *lubb*) = sense, reason, intellect, intelligence, understanding, perception, heart, core, gist, essence. See at 2:197, p. 96, n. 6.
10. ***'Anfaqtum*** = you (all) spent, expended, laid out, disbursed (v. ii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, be used up. See at 2:215, p. 104, n. 3).
11. ***Nafaqah*** (pl. *nafaqât/nifâq*) = expense, expenditure, disbursement, outlay. Here it means *ṣadaqât* (charitable gifts) and *zakâh*.
12. ***Nadhartum*** = you (all) made a vow, pledged, swore (v. ii. m. pl. past from *nadhara* [*nadhr /nudhûr*], to make a vow, vow, dedicate).
13. ***Nadhr*** (p. *nudhûr*) = solemn pledge, prayerful offering; i.e., charitable gifts for Allah's pleasure.
14. ***Ya'lamu*** = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. See at 2:255, p. 131, n. 5.
15. ***Ẓâlimîn*** (pl. of *ẓâlim* (*ẓâlimûn*) in the accusative / genitive) = unjust, transgressors, wrong-doers. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 2:258, p. 134, n. 3). In view of the context, the unjust (*ẓâlimûn*) here includes those who do charitable deeds for showing off, or flaunt their favour, or insult and hurt the beneficiaries, or those who do not fulfil their solemn vows (*nudhûr*) or spend their wealth in sinful ways.
16. ***Anṣâr*** (sing. *nâṣir*, active participle from *naṣara* [*naṣr/nuṣûr*], to help) = helpers; i.e., helpers against Allah's judgement and retribution.

إِن تُبْدُوا 271. If you make known[1]
الصَّدَقَٰتِ the charitable gifts,
فَنِعِمَّا هِيَ well and good they are;
وَإِن تُخْفُوهَا but if you keep them secret[2]
وَتُؤْتُوهَا الْفُقَرَاءَ and bestow them on the poor,
فَهُوَ خَيْرٌ لَّكُمْ that will be the better for you;[3]
وَيُكَفِّرُ عَنكُم and He will forgive[4] you
مِّن سَيِّئَاتِكُمْ some of your sins.
وَاللَّهُ And Allah is
بِمَا تَعْمَلُونَ خَبِيرٌ ۝٢٧١ of what you do All-Aware.

۞ لَّيْسَ عَلَيْكَ 272. Not upon you
هُدَاهُمْ is their guidance;[5]
وَلَٰكِنَّ اللَّهَ يَهْدِي but Allah guides[6]
مَن يَشَاءُ whomsoever He wills.
وَمَا تُنفِقُوا And whatever you spend[7]
مِنْ خَيْرٍ of wealth[8]
فَلِأَنفُسِكُمْ that is for yourselves –[9]
وَمَا تُنفِقُونَ and you do not spend
إِلَّا ابْتِغَاءَ except in desire of[10]
وَجْهِ اللَّهِ Allah's Countenance–[11]
وَمَا تُنفِقُوا and whatever you spend
مِنْ خَيْرٍ of wealth
يُوَفَّ إِلَيْكُمْ shall be fully repaid[12] to you

1. ***Tubdû***(*na*) = you (all) make known, disclose, reveal, express, bring to light (v. ii. m. pl. impfct. from *badâ* (*badw*) , to appear, to become clear. See at 2:33, p. 18, n. 1. The terminal *nûn* is dropped here on account of the coming of the particle *'in* before the verb).

2. ***Tukhfû***(*na*) = you (all) keep unknown, secrete, hide, conceal, disguise (v. ii. m. pl. impfct. from *khafiya* [*khafy*], to be hidden. The terminal *nûn* is dropped because of the coming of the particle *'in* before the first verb which governs this verb also.

3. That is because it avoids the possibility of showing off and is more conducive to sincerity (*'ikhlâṣ*).

4. ***Yukaffiru*** = he forgives, he pardons, grants remission, covers, hides (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufr*], to cover, to hide. See *kufr* at 2:217, p. 105, n. 4; and *yakfuru* at 2:256, p. 132, n. 6.

5. i.e., your duty is only to preach and bring them the message.

6. ***Yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/hudan/hidâyah*], to guide, to lead. See at 2:258, p. 134, n. 2).

7. ***Tunfiqû***(*na*) = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa/nafiqa*, [*nafaq*],to be used up. See at 2:267, p. 140, n. 10).The terminal *nûn* is dropped here on account of the conditional particle *mâ* coming before the verb.

8. ***Khayr*** (pl. *khiyâr/akhyâr*) = good, good thing, property, wealth. See at 2:269, p. 141, n. 6).

9. i.e., the merits thereof will be credited to their account and they will be amply rewarded by Allah.

10. ***Ibtighâ'*** = to seek, desire, long for, hanker after, aspire after, strive for. (verbal noun in form VIII of *baghâ* [*bughâ'*], to seek. See at 2:265, p. 138, n. 11 and 2:207, p. 100, n. 2).

11. i.e., for Allah's pleasure and mercy.

12. i.e., in merits and rewards on the Day of Judgement. ***Yuwaffa*** = he or it is given in full, repaid fully (v. iii. m. s. impfct. passive form *waffâ*, form II of *wafâ* [*wafâ'*] to redeem, fulfil, live up to).

وَأَنتُمْ and you

لَا تُظْلَمُونَ ﴿٢٧٢﴾ shall not be wronged.[1]

لِلْفُقَرَاءِ 273.[Charity is] For the poor

الَّذِينَ أُحْصِرُوا who are detained[2]

فِي سَبِيلِ اللَّهِ in the way of Allah,

لَا يَسْتَطِيعُونَ being unable to[3]

ضَرْبًا فِي الْأَرْضِ go about[4] in the land.

يَحْسَبُهُمُ الْجَاهِلُ The ignorant reckons[5] them

أَغْنِيَاءَ as rich men

مِنَ التَّعَفُّفِ due to [their] shyness;[6]

تَعْرِفُهُم you know them[7]

بِسِيمَاهُمْ by their mien;[8]

لَا يَسْأَلُونَ النَّاسَ they do not beg of men

إِلْحَافًا importunately.[9]

وَمَا تُنفِقُوا And whatever you spend

مِنْ خَيْرٍ of wealth,

فَإِنَّ اللَّهَ بِهِ certainly Allah is about it

عَلِيمٌ ﴿٢٧٣﴾ All-Aware.

Section (*Rukû'*) 38

الَّذِينَ يُنفِقُونَ 274. Those who spend[10]

أَمْوَالَهُم their riches[11]

بِاللَّيْلِ وَالنَّهَارِ by night and day,

سِرًّا وَعَلَانِيَةً secretly[12] and openly,[13]

فَلَهُمْ أَجْرُهُمْ they will have their rewards

1. ***Tuẓlamûna*** = you (all) are wronged, done injustice (v. ii. m. pl. impfct. passive from *ẓalama* [*ẓulm*], to do wrong. See *ẓalamtum* at 2:53, p. 25, n. 4).

2. ***'Uḥṣirû*** = they were detained, besieged, restrained, retained, encircled, blockaded, beleaguered, (v. iii. m. pl. past passive from *'aḥṣara*, form IV of *ḥaṣara* [*ḥaṣr*], to surround, to besiege. See *'uḥṣirtum* at 2:196, p. 94, n. 3). The reference is to such poor persons who engage themselves fully in *jihâd* and such other work in the way of Allah and cannot work for earning their livelihood.

3. ***Yastaṭî'ûna*** = they are able to, are capable of, are in a position to do (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *istaṭâ'û* at 2:217, p. 105, n. 11).

4. ***Ḍarb*** = to strike, to hit. *Ḍarb fî al-'arḍ* is an idiomatic expression meaning to travel, to go about in the land, especially for trade or in search of livelihood.

5. ***Yaḥsabu*** = he reckons, counts, calculates, assumes, supposes, considers, regards (v. iii. m. s. impfct. from *ḥasaba* [*ḥasb/ḥisâb/ḥisbân/ḥusbân*], to reckon, to count. See *ḥasibtum* at 2: 214, p. 103, n. 2).

6. ***Ta'affuf*** = shyness, modesty, restraint, continence, chastity. Verbal noun in form V of *'affa* [*'iffah/'afâf*], to refrain, to abstain.

7. ***Ta'rifu*** = you know, recognize (v. ii. m. s. impfct. from *'arifa* [*ma'rifah/'irfân*], to know. See *'arafû* at 2:89, p. 42, n. 5).

8. ***Sîmâ*** (pl. *siyam*) = mien, expression, mark, sign.

9. ***'Ilḥâf*** = importunity, insistence (of a petitioner, beggar). Verbal noun in form IV of *laḥafa* [*laḥf*], to wrap, to cover. Hence *'alḥafa* means to request or demand urgently, importunately or insistently .

10. ***Yunfiqûna*** = they spend, expend, disburse, lay out (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 2:262, p. 137, n. 1).

11. ***'Amwâl*** (sing. *mâl*) = riches, wealth, property, possessions, goods, money, funds, assets, resources. See at 2:261, p. 136, n. 7.

12. ***Sirran*** = secretly, privately, confidentially, hiddenly. See at 2:235, p. 118, n. 10.

13. ***'Alâniyatan*** = openly, overtly, publicly, patently.

عِندَ رَبِّهِمْ	with their Lord;
وَلَا خَوْفٌ عَلَيْهِمْ	and no fear[1] will be on them,
وَلَا هُمْ يَحْزَنُونَ ۝٢٧٤	nor will they grieve.[2]
ٱلَّذِينَ يَأْكُلُونَ	275. Those who consume[3]
ٱلرِّبَوٰا۟	usury
لَا يَقُومُونَ	shall not stand up[4]
إِلَّا كَمَا يَقُومُ ٱلَّذِى	save as stands the one whom
يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ	Satan has driven to frenzy[5]
مِنَ ٱلْمَسِّ	by the touch.[6]
ذَٰلِكَ بِأَنَّهُمْ قَالُوٓا۟	That is so because they say:
إِنَّمَا ٱلْبَيْعُ	"Trading[7] is but
مِثْلُ ٱلرِّبَوٰا۟	like usury";
وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ	but Allah permits[8] trading
وَحَرَّمَ ٱلرِّبَوٰا۟	and prohibits[9] usury.
فَمَن جَآءَهُۥ	So he to whom has come
مَوْعِظَةٌ مِّن رَّبِّهِۦ	exhortation[10] from his Lord
فَٱنتَهَىٰ	and hence gives [it] up,[11]
فَلَهُۥ مَا سَلَفَ	he shall have what is past[12]
وَأَمْرُهُۥٓ إِلَى ٱللَّهِ	and his case will go to Allah;
وَمَنْ عَادَ	but those that revert[13] [to it],
فَأُو۟لَٰٓئِكَ	such ones will be
أَصْحَٰبُ ٱلنَّارِ	the companions of the fire;

1. ***Khawf*** = fear, dread. See at 2:262, p. 137, n. 7).
2. ***Yaḥzanûna*** = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve, be sad. See at 2:62, p. 137, n. 8).
3. ***Ya'kulûna*** = they eat, consume, devour (v. iii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 2:174, p. 82, n. 3). Consuming or eating here means taking, using and dealing with. While the previous few *'âyahs* describe the merits and rules of conduct concerning charitable gifts, mentioning in particular that these should be paid out of the good things of what is earned (*ṭayyibât*), the present and the succeeding *'âyahs* up to *'âyah* 280 describe the worst type of earning, namely *ribâ* or interest on money or goods lent, make it unlawful and declare it as the most detestable thing in the sight of Allah so much so that one who indulges in it is considered to be at war with Allah and His Messenger (see *'âyah* 279 below).
4. i.e., they shall not stand up on the Day of Judgement. ***Yaqûmûna*** = they stand up, get up, stand erect, rise (v. iii. m. pl. impfct. from *qâma* [*qawmah/qiyâm*], to stand up).
5. ***Yatakhabbaṭu*** = he drives to frenzy, makes insane, makes wild, deranges the mind, makes one lost (v. iii. m. s. impfct. from *takhabbaṭa*, form V of *khabaṭa* [*khabṭ*], to strike).
6. ***Mass*** = touching, bodily contact, attacking, possession, insanity, madness, hysteria, epileptic fit. See *massat* at 2:214, p. 103, n. 4).
7. ***Bay'*** (pl. *buyû'/buyû'ât*) = selling or buying, trading. See at 2:254, p. 130, n. 6.
8. ***'Aḥalla*** = he permitted, made lawful, allowed, released, discharged, took or occupied the place (v. iii. m. s. in form IV of *ḥalla* [*ḥall*], to unbind, unfasten. See *'uḥilla* at 2:187, p. 89, n. 5).
9. ***Ḥarrama*** = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred (v. iii. m. s. past in form II of *ḥaruma/ḥarima* , to be prohibited. See at 2:173, p. 81, n. 5; and *ḥarâm* at 2:217, p. 105, n. 1).
10. i.e., this prohibition. ***Maw'iẓah*** (pl. *mawâ'iẓ*) = exhortation, counsel. See at 2:66, p. 31, n. 11.
11. ***Intahâ*** = he gave up, renounced, desisted, refrained, came to an end, finished (v. iii. m. s. past in form VIII of *nahâ* [*nahw/nahy*], to forbid). See *intahû* at 2:193, p. 93, n. 1.
12. i.e., it shall not be taken back from him. ***Salafa*** = he or it was over, past, bygone (v. iii. m. s. past from *salaf*, to be over).
13. ***'Âda*** = he reverted, returned, relapsed (v. iii. m. s. past from *'awd/'awdah*, to return).

هُمْ فِيهَا	they in there
خَٰلِدُونَ ﴿٢٧٥﴾	will remain for ever.[1]
يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰا۟	276. Allah effaces[2] usury
وَيُرْبِى ٱلصَّدَقَٰتِ	and augments[3] charities;
وَٱللَّهُ لَا يُحِبُّ	and Allah does not like
كُلَّ كَفَّارٍ	any arch-unbeliever,[4]
أَثِيمٍ ﴿٢٧٦﴾	engrossed in sin.[5]
إِنَّ ٱلَّذِينَ ءَامَنُوا۟	277. Those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds,[6]
وَأَقَامُوا۟ ٱلصَّلَوٰةَ	and duly perform the prayers
وَءَاتَوُا۟ ٱلزَّكَوٰةَ	and pay the *zakâh*,
لَهُمْ أَجْرُهُمْ	they shall have their rewards[7]
عِندَ رَبِّهِمْ	with their Lord;
وَلَا خَوْفٌ عَلَيْهِمْ	and no fear[8] will be on them
وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾	nor will they grieve.[9]
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	278. O you who believe,
ٱتَّقُوا۟ ٱللَّهَ	beware[10] of Allah
وَذَرُوا۟	and give up[11]
مَا بَقِىَ مِنَ ٱلرِّبَوٰٓا۟	what is in arrears[12] of usury
إِن كُنتُم مُّؤْمِنِينَ ﴿٢٧٨﴾	if you are believers.

1. ***Khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 2:257, p. 133, n. 2; 2:81, p. 38, n. 6; and 2:25, p. 13, n. 14).

2. i.e., Allah effaces the goodness and blessings of the apparent increase of wealth made through usury. ***Yamhaqu*** = he effaces, erases, eradicates, eliminates (v. iii. m. s. impfct. from *mahaqa* [*mahq*], to efface).

3. i.e., Allah develops and prospers the wealth on which *zakâh* and other charitable gifts are made. ***Yurbî*** = he augments, develops, increases, gives more (v. iii. m. s. impfct. form *'arbâ*, form IV of *rabâ* [*rabâ'/rubû'*], to increase, to grow).

4. ***Kaffâr*** = arch-unbeliever, extremely ungrateful. Active participle in the intensive from of *fa''âl* from *kafara* [*kufr*], to disbelieve, to be ungrateful.

5. ***'Athîm*** (pl. *'uthamâ'*)= sinful, engrossed in sin. Active participle in the intensive from of *fa'îl* from *'athima* [*'ithm/'atham/ma'tham*], to sin. The last clause of the *'âyah* emphasizes that the dealing with *ribâ* (interest) is characteristic only of an arch-unbeliever and sinful person.

6. ***Sâlihât*** (sing. *sâlihah*) = good deeds/things, sound and proper deeds (deeds approved by the Qur'ân and the *sunnah*).

7. ***'Ajr*** (pl. *'ujûr*) = reward, recompense, remuneration, emolument, fee. See at 2:262, p. 137, n. 6 and 2:113, p. 53, n. 9.

8. ***Khawf*** = fear, dread. See at 2:274, p. 144, n. 1; 2:262, p. 137, n. 7; 2:155, p. 73, n. 7; 2:113, p. 53, n. 10.).

9. ***Yahzanûna*** = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [*huzn/hazan*], to grieve, be sad. See at 2:274, p. 144, n. 2; 2:262, p. 137, n. 8).

10. ***Ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 2:231, p. 115, n. 6; 2:223, p. 110, n. 4).

11. ***Dharû*** = you (all) give up, abandon, renounce, forsake, leave alone, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See *yadharûna* at 2:240, p. 121, n. 4 and 2:234, p. 117, n. 13).

12. ***Baqiya*** = he or it remained, was left over, fell in arrears (v. ii. m. s. past from *baqâ'*, to remain, to stay).

فَإِن لَّمْ تَفْعَلُوا 279. If you do not do [that],

فَأْذَنُوا then take notice[1]

بِحَرْبٍ مِّنَ اللَّهِ of a war[2] from Allah

وَرَسُولِهِ and His Messenger;

وَإِن تُبْتُمْ but if you repent,[3]

فَلَكُمْ you will get

رُءُوسُ أَمْوَالِكُمْ your capital sums,[4]

لَا تَظْلِمُونَ and you will not wrong[5]

وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ nor be wronged.[6]

وَإِن كَانَ 280. And if he is[7]

ذُو عُسْرَةٍ a person in difficulty[8]

فَنَظِرَةٌ then give respite[9]

إِلَىٰ مَيْسَرَةٍ till a time of ease;[10]

وَأَن تَصَدَّقُوا and that you make a gift[11]

خَيْرٌ لَّكُمْ is the better[12] for you

إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ if you are aware of.[13]

وَاتَّقُوا يَوْمًا 281. And beware[14] of a day[15]

تُرْجَعُونَ فِيهِ you shall be returned[16] on it

إِلَى اللَّهِ to Allah,

ثُمَّ تُوَفَّىٰ then fully paid will be[17]

كُلُّ نَفْسٍ every individual

1. ***'I'dhanû*** = take notice of, be appraised of, be informed of (v. ii. m. pl. imperative from *'adhina* [*'idhn*], to allow, to learn. See *'idhn* at 2:221, p. 108, n. 12).

2. ***Harb*** (pl. *ḥurûb*) = war, fight, battle, combat.

3. ***Tubtum*** = you (all) repented, became penitent (v. ii. m. pl. past from *tâba* [*tawb/tawbah/matâb*], to repent).

4. ***Ru'ûs 'amwâl*** (sing. *ra's mâl*) = capital sums, capitals.

5. ***Taẓlimûna*** = you (all) do wrong, commit injustice, ill-treat, oppress, outrage (v. ii. m. pl. impfct. from *ẓalama* [*ẓulm*], to wrong. See the next note).

6. ***Tuẓlamûna*** = you (all are wronged, ill-treated, oppressed, outraged (v. ii. m. pl. impfct. passive from *ẓalama* [*ẓulm/ẓalm*], to do wrong. See at 2:272, p. 143, n. 1).

7. i.e., if the debtor is.

8. ***'Usrah*** = difficulty, hardship, distress, straitened circumstances, poverty. See *'usr* at 2:185, p. 88, n. 5.

9. ***Naẓirah*** = postponement, deferment, delay, respite.

10. ***Maysarah*** = ease, comfort, affluence, prosperity.

11. ***Taṣaddaqû***[*na*] = you (all) donated, gave charitably, made a gift, (v. ii. m. pl. past from *taṣaddaqa* , form V of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth, to be true. The terminal *nûn* is dropped because of the particle *'an* coming before it).

12. ***Khayr*** = good, better, best (also wealth, property). This word remains the same in its usual as well as elative forms. See at 2:263, p. 137, n. 11 and 2:272, p. 142, n. 8).

13. ***Ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 2:239, p. 121, n. 2).

14. ***Ittaqû*** = beware, be on your guard, fear, be afraid of, protect yourselves. See at 2:276, p. 145, n. 11.

15. The day here means the Day of Judgement as well as the day one dies. See *Al-Tafsîr al-Kabîr*, pt. VII, p. 114.

16. ***Turja'ûna*** = you (all) are returned, taken back, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 2:245, p. 123, n. 10).

17. ***Tuwaffâ*** = she or it is given in full, (v. iii. f. s. impfct. passive form *waffâ*, form II of *wafâ* [*wafâ'*], to fulfil, to redeem, to live up to. See *yuwaffa* at 2:272, p. 142, n. 12).

مَا كَسَبَتْ what it earned;[1]

وَهُمْ and they

لَا يُظْلَمُونَ ﴿٢٨١﴾ will not be wronged.[2]

Section (*Rukû'*) 39

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ 282. O you who believe,

إِذَا تَدَايَنتُم when you mutually contract[3]

بِدَيْنٍ a loan

إِلَىٰٓ أَجَلٍ مُّسَمًّى till a time[4] specified,[5]

فَٱكْتُبُوهُ put it in writing;[6]

وَلْيَكْتُب and let there write

بَّيْنَكُمْ كَاتِبٌ between you a writer

بِٱلْعَدْلِ with impartiality;[7]

وَلَا يَأْبَ كَاتِبٌ and no writer shall decline[8]

أَن يَكْتُبَ to write

كَمَا عَلَّمَهُ ٱللَّهُ as Allah has taught him[9];

فَلْيَكْتُبْ so he shall write;

وَلْيُمْلِلِ and there shall dictate[10]

ٱلَّذِى عَلَيْهِ the one on whom is

ٱلْحَقُّ the liability[11]

وَلْيَتَّقِ ٱللَّهَ and he shall fear Allah,

رَبَّهُۥ His Lord,

وَلَا يَبْخَسْ and shall not diminish[12]

مِنْهُ شَيْـًٔا from it anything.

1. ***Kasabat*** = she or it acquired, earned, got, obtained, gained, attained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 2:225, p. 111, n. 1).

2. ***Yuzlamûna*** = they are wronged, done injustice, oppressed, outraged (v. iii. m. pl. impfct. passive from *zalama* [*zulm/zalm*], to do wrong. See *tuzlamûna* at 2:279, p. 146, n. 6). This *'âyah* was the last to be revealed to the Prophet shortly before his death.

3. ***Tadâyantum*** = you (all) mutually borrow, contract for a loan (v. ii. m. pl. impfct from *tadâyana*, form VI of *dâna* (*dayn*) to borrow, to take a loan). This *'âyah* lays down the rules of giving and taking loans. It is the longest *'âyah* of the Qur'ân.

4. ***'Ajal*** (pl. *'âjâl*) = appointed time, date, deadline.

5. ***Musamman*** (pl. *musammayât*)= specified, stipulated, named, designated, defined . Passive participle (m. s.) from *sammâ* (to name), form II of *samâ* [*sumuww/samâ'*], to be high).

6. ***Uktubû*** = you (all) write down, put to writing (v. ii. m. pl. imperative from *kataba* [*katb* /*kitâbah* /*kitabah*], to write. See *katabat* at 2:79, p. 37, n. 6).

7. ***'Adl*** = impartiality, equity, justice, fairness, uprightness, equivalence. See at 2:123, p. 58, n. 8).

8. ***Ya'ba*** (originally *ya'bâ*, the terminal letter is rendered vowelless and hence dropped on account of the prohibitory particle *lâ* coming before the verb)) = he declines, refuses, rejects (v. iii. m. s. impfct. from *'abâ* [*'ibâ'/'ibâ'ah*], to refuse).

9. ***'Allama*** = he taught, gave knowledge, instructed, informed (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 2:251, p. 128, n. 5).

10. ***Yumlil*** (originally *yumillu*), the terminal letter is rendered vowelless on account of the imperative *lâm* (*li*) coming before the verb) = he dictates, formulates, composes, verbalizes (v. iii. m. s. impfct. from *'amalla*, form IV of *malla*).

11. ***Haqq*** = right, truth, duty, liability, legal claim.

12. i.e., he shall not omit to mention anything of his liability, neither in respect of time and manner of repayment nor in respect of the amount or goods borrowed. ***Yabkhas***(*u*)= he diminishes, reduces, makes less, decreases, lessens (v. iii. m. s. impfct. from *bakhasa* [*bakhs*], to decrease). The last letter of the verb is vowelless on account of the prohibitory particle *lâ* coming before it.

فَإِن كَانَ ٱلَّذِى	If the one
عَلَيْهِ ٱلْحَقُّ	upon whom lies the liability
سَفِيهًا أَوْ ضَعِيفًا	is incompetent[1] or weak,[2]
أَوْ لَا يَسْتَطِيعُ	or is not able[3]
أَن يُمِلَّ هُوَ	to dictate he himself,
فَلْيُمْلِلْ	then there shall dictate
وَلِيُّهُۥ	his legal guardian[4]
بِٱلْعَدْلِ	with impartiality;
وَٱسْتَشْهِدُوا۟	and you shall call to attest[5]
شَهِيدَيْنِ	two witnesses
مِن رِّجَالِكُمْ	from your menfolk;
فَإِن لَّمْ يَكُونَا	but if there be not
رَجُلَيْنِ	two men,
فَرَجُلٌ وَٱمْرَأَتَانِ	then a man and two women
مِمَّن تَرْضَوْنَ	of whom you approve[6]
مِنَ ٱلشُّهَدَآءِ	as witnesses,
أَن تَضِلَّ إِحْدَىٰهُمَا	so that if one of the two errs[7]
فَتُذَكِّرَ	there may remind[8]
إِحْدَىٰهُمَا ٱلْأُخْرَىٰ	one of them the other;
وَلَا يَأْبَ	and there shall not refuse
ٱلشُّهَدَآءُ	the witnesses [to attend],
إِذَا مَا دُعُوا۟	as and when summoned;[9]
وَلَا تَسْـَٔمُوٓا۟	and you shall not loathe[10]

1. ***Safîh*** (pl. *sufahâ'*) = incompetent, foolish, stupid, silly, insolent. See *sufahâ'* at 2:242, p. 67, n. 1).

2. ***Ḍa'îf*** (pl. *ḍu'afâ'/ḍi'âf/ḍa'fah*) = weak, frail, feeble, debilitated, deficient (passive participle in form *fa'îl* of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See *ḍu'afâ'* at 2:266, p. 139, n. 15.

3. ***Lâ yastaṭî'u*** = he is not able to, is not capable of, is not in a position to, has not the capacity to (v. iii. m. s. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to be obedient. See *yastiṭî'ûna* at 2:273, p. 143, n. 3).

4. ***Waliyy*** (pl. *awliyâ'*) = legal guardian, patron friend, sponsor, protector, relative. See at 2:256, p. 132, n. 12. The duty to dictate, i.e., to formulate the deed of agreement is laid on the debtor or his legal guardian because in that case he will be fully conversant with the nature of obligation on him in respect of the amount, the period, the mode of repayment and such other things connected with the loan. And for that reason he is asked to be strictly fair and impartial and not to diminish in any form the nature and extent of his liability. See *Al-Tafsîr al-Kabîr*, pt. VII, p. 122.

5. ***Istash-hidû*** = you (all) call to witness, to testify, to attest (v. ii. m. pl. imperative from *istashhada*, form X of *shahida* [*shuhûd*], to witness. See *shahida* at 2:185, p. 88, n. 1).

6. ***Tarḍawna*** = you (all) like, are pleased with, are satisfied, agree, approve (v. ii. m. pl. impfct. from *raḍiya* [*riḍan/riḍwân/marḍâh*], to be satisfied).

7. ***Taḍilla*** (*u*) = she errs, goes wrong (v. iii. f. s. impfct. from *ḍalla* [*ḍalâl/ḍalâlah*], to err).

8. ***Tudhakkira*** (*u*)= she reminds, calls attention to (v. iii. f. s. impfct. from *dhakkara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See *yadhdhakkaru* at 2:269, p. 141, n. 8).

9. ***Du'û*** = they were summoned, called on, invited (v. iii. m. pl. past passive form *da'â* [*du'â'*], to call. See *du'â'* at 2:171, p.80, n. 11).

10. ***Lâ tas'amû*** = you (all) do not detest, loathe, dislike, be weary of, be fed up, be bored (v. ii. m. pl. imperative (prohibition) form *sa'ima* [*sa'm /sa'âmah*], to be weary, to dislike).

أَن تَكْتُبُوهُ	to write it down,
صَغِيرًا أَوْ كَبِيرًا	be it small or big,
إِلَىٰٓ أَجَلِهِۦ	to its specified period.
ذَٰلِكُمْ أَقْسَطُ	This is the more equitable[1]
عِندَ ٱللَّهِ	in the sight of Allah
وَأَقْوَمُ	and the more sound[2]
لِلشَّهَٰدَةِ	as testimony,
وَأَدْنَىٰٓ	and the more appropriate[3]
أَلَّا تَرْتَابُوٓا۟	that you be not in doubts;[4]
إِلَّآ أَن تَكُونَ	except that it is
تِجَٰرَةً حَاضِرَةً	a trading on the spot[5]
تُدِيرُونَهَا بَيْنَكُمْ	you conduct[6] amongst you;
فَلَيْسَ عَلَيْكُمْ	so there will not be on you
جُنَاحٌ	any impropriety[7]
أَلَّا تَكْتُبُوهَا	that you do not write it.
وَأَشْهِدُوٓا۟	And obtain witnesses[8]
إِذَا تَبَايَعْتُمْ	when you agree on a sale.[9]
وَلَا يُضَآرَّ	And no harm shall be done[10]
كَاتِبٌ وَلَا شَهِيدٌ	to a writer nor to a witness.
وَإِن تَفْعَلُوا۟	If you do [so]
فَإِنَّهُۥ	that will surely be
فُسُوقٌۢ بِكُمْ	an outrage[11] on your part.
وَٱتَّقُوا۟ ٱللَّهَ	And be afraid[12] of Allah –

1. ***'Aqsaț*** = more just, fairer, more correct, more equitable. Elative of *qisț*.

2. ***'Aqwam*** = more sound, more authentic, more proper, more upright. Elative form of *qawîm*.

3. ***'Adnâ*** = more appropriate, better suited, nearer, closer, lower. Elative form of *dânin*.

4. ***Tartâbû(na)*** = you (all) are in doubt, suspect, doubt, question, have misgivings (v. ii. m. pl. impfct. from *irtâba* (*irtiyâb*), form IV of *râba* (*rayb*), to doubt, to suspect). The terminal *nûn* is dropped on account of the coming of the particle *'an* before the verb).

5. ***Hâḍirah*** (m. *hâḍir*) = on the spot, instant, present. Active participle from *ḥaḍara* [*ḥuḍûr*], to be present. See *ḥaḍara* at 2:180, p. 85, n. 6).

6. ***Tudîrûna*** = you (all) direct, conduct, manage, operate, transact (v. ii. m. pl. impfct. from *'adâra*, form IV of *dâra* [*dawr/dawrân*], to turn, to rotate).

7. ***Junâḥ*** = sin, misdemeanour, impropriety. See at 2:233, p. 117, n. 5.

8. ***'Ash-hidû*** = you (all) obtain witness, call someone as a witness (v. ii. m. pl. imperative from *'ash-hada* (*'ish-hâd*), form IV of *shahida* [*shuhûd*], to witness. See *istash-hidû* above at n. 5, p. 148).

9. ***Tabâya'tum*** = you (all) mutually agree on a sale, conclude a bargain, contract a deal (v. ii. m. pl. past from *tabâya'a*, form VI of *bâ'a* [*bay'*], to sell. See *bay'* at 2:275, p. 144, n. 7).

10. ***Yuḍârru*** = he is harmed, injured, damaged, coerced, prejudiced (v. iii. m. s. impfct. passive from *ḍârra*, form III of *ḍarra* [*ḍarr*], to harm, to prejudice. See *tuḍârru* at 2:233, p. 116, n.16).

11. ***Fusûq*** = outrage, iniquity, foulplay. See at 2:197, p. 95, n. 10.

12. ***Ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 2:280, p. 146, n. 14 and 2:276, p. 145, n. 11).

وَيُعَلِّمُكُمُ ٱللَّهُ and Allah is instructing[1] you–
وَٱللَّهُ بِكُلِّ شَيْءٍ and Allah is of everything
عَلِيمٌ ﴿٢٨٢﴾ All-Knowing.

۞ وَإِن كُنتُمْ 283. And if you are
عَلَىٰ سَفَرٍ on a travel
وَلَمْ تَجِدُوا كَاتِبًا and do not get[2] a writer,
فَرِهَٰنٌ then there be pledges[3]
مَّقْبُوضَةٌ given possession of.[4]
فَإِنْ أَمِنَ And if there trusts[5]
بَعْضُكُم بَعْضًا one of you the other,
فَلْيُؤَدِّ then there shall discharge[6]
ٱلَّذِى ٱؤْتُمِنَ the one trusted[7]
أَمَٰنَتَهُۥ his trust;[8]
وَلْيَتَّقِ ٱللَّهَ and he shall fear Allah,
رَبَّهُۥ his Lord.
وَلَا تَكْتُمُوا And do not conceal[9]
ٱلشَّهَٰدَةَ the evidence;
وَمَن يَكْتُمْهَا for whoever conceals it,
فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥ sinful[10] indeed is his heart.
وَٱللَّهُ بِمَا تَعْمَلُونَ And Allah is of what you do
عَلِيمٌ ﴿٢٨٣﴾ All-Knowing.[11]

1. ***Yu'allimu*** = he instructs, teaches, imparts knowledge (v. iii. m. s. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See 2:151, p. 72, n. 6). The implication is that Allah is giving the instruction so that it must not be violated and that its violation will be intentional and with knowledge, hence inexcusable and deserving of proper punishment. An additional warning is contained in the last clause which emphasizes that Allah is All-Knowing of everything, including whether an witness or a writer is coerced or prejudiced in any way.

2. ***Tajidû****(na)* = you (all) get, find, obtain, come across, meet with (v. ii. m. pl. impfct. from *wajada* [*wujûd*], to find. The terminal *nûn* is dropped on account of the particle *lam* coming before the verb. See *yajid* at 2:196, p. 95, n. 1).

3. ***Rihân*** (sing. *rahn*) = pledges, securities, pawns, mortgages.

4. ***Maqbûḍah*** (m. *maqdûḍ*) = grasped, seized, grabbed, taken or given possession of. Passive participle from *qabaḍa* (*qabḍ*), to seize, to grab). See *yaqbiḍu* at 2:245, p. 123, n. 8.

5. i.e., if the creditor trusts the debtor and gives him the loan without taking any security. ***'Amina*** = he trusted, became safe (v. iii. m. s. past from *'amn/'amân/'amânah*). See *'amintum* at 2:196, p. 94, n. 13.

6. ***Yu'addi*** = he discharges, carries out, fulfils, delivers, performs, executes (v. iii. m. s. impfct. from *'addâ* [*ta'diyah*], form II from *'adâ* [*'uduww/'ady*], to go, to proceed).

7. ***U'tumina*** = he is given trust, entrusted with, trusted (v. iii. m. s. impfct. passive from *i'tamana*, form VIII of *'amina*. See n. 5 above).

8. ***'Amânah*** = trust, trustworthiness, reliability, confidence, faithfulness, integrity.

9. ***Lâ taktumû*** = you (all) do not conceal, hide, secrete, suppress, withhold (v. ii. m. pl. imperative [prohibition] from *katama* [*katm/kitmân*], to hide. See at 2:42, p. 21, n. 9; and *taktumûna* at 2:33, p. 18, n. 2).

10. ***'Âthim*** (pl. *'uthamâ'*) = sinful, sinner, criminal, wicked, evil. Active participle from *'athima* [*'ithm/ma'tham*], to sin. See *'ithm* at 2:219, p. 107, n. 4).

11. While the meaning of 'All-Knowing' is general and applies to all situations, here it contains a warning that Allah knows whether one discharges one's trust or not and whether one conceals an evidence or not.

Section (*Rukû'*) 40

لِّلَّهِ	284. To Allah belongs
مَا فِي ٱلسَّمَٰوَٰتِ	whatever is in the heavens
وَمَا فِي ٱلْأَرْضِ	and whatever is in the earth.[1]
وَإِن تُبْدُوا۟	And whether you disclose[2]
مَا فِيٓ أَنفُسِكُمْ	what is within yourselves
أَوْ تُخْفُوهُ	or keep it concealed,[3]
يُحَاسِبْكُم	Allah will call you
بِهِ ٱللَّهُ	to account[4] for it.
فَيَغْفِرُ	Then He may forgive[5]
لِمَن يَشَآءُ	whomsoever He pleases
وَيُعَذِّبُ	and may punish[6]
مَن يَشَآءُ	whomsoever He wills.
وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ	And Allah is over everything
قَدِيرٌ ﴿٢٨٤﴾	All-Powerful.
ءَامَنَ ٱلرَّسُولُ	285. The Messenger believes
بِمَآ أُنزِلَ	in what has been sent down[7]
إِلَيْهِ مِن رَّبِّهِۦ	to him from his Lord,
وَٱلْمُؤْمِنُونَ	and so do the believers.
كُلٌّ ءَامَنَ	Everyone believes
بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ	in Allah and His angels,[8]
وَكُتُبِهِۦ	and His Books[9]

1. See 2:255, p. 131, n. 3.

2. *Tubdû(na)* = you (all) make known, disclose, reveal, express, bring to light (v. ii. m. pl. impfct. from *badâ* (*budûww/badâ'*), to appear, to become clear. The terminal *nûn* is dropped on account of the coming of the particle *'in* before the verb. See at 2:271, p. 142, n.1).

3. *Tukhfû(na)* = you (all) keep unknown, secrete, hide, conceal, disguise (v. ii. m. pl. impfct. from *khafiya* [*khafy*], to be hidden. The terminal *nûn* is dropped because of the coming of the particle *'in* before the first verb which governs this verb also. See *tubdûna* at 2:271, p. 142, n. 2).

4. *Yuḥâsibu* = he calls to account, holds responsible, makes answerable (v. iii. m. s. impfct. from *ḥâsaba*, form III of *ḥasaba* [*ḥasb/ ḥisâb/ḥisbân/ḥusbân*], to count, to calculate. See *yaḥsabu* at 2:273, p. 143, n. 5).

5. *Yaghfiru* = he forgives, pardons, remits (v. iii. m. s. impfct. from *ghafara* [*ghafr / maghfirah / ghufrân*], to forgive. See *maghfirah* at 2:268, p.141, n. 1; and *istaghfirû* at 2:199, p. 97, n. 2).

6. *Yu'adhdhibu* = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct).

7. *'Unzila* = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 2:185, p. 87, n. 12).

8. *Malâ'ikah* (sing. *malak*) = angels.

9. i.e., the Books sent down to the previous Prophets. The *'âyah* emphasizes the fact that Allah has sent down the same message and religion to mankind through all the previous Prophets and that the Qur'ân is the culmination and finalization of that message. The belief in the previous Books indicated here means the belief in the fact of their having been sent down by Allah, not as they exist in their present forms; for these have been tampered with and corrupted, as the Qur'ân mentions elsewhere, and hence have been superseded by the Qur'ân.

وَرُسُلِهِۦ	and His Messengers
	[saying]:
لَا نُفَرِّقُ	"We do not differentiate[1]
بَيْنَ أَحَدٍ	between any
مِّن رُّسُلِهِۦ	of His Messengers."
وَقَالُوا۟	And they say:
سَمِعْنَا وَأَطَعْنَا	"We listen[2] and we obey;[3]
غُفْرَانَكَ	[we ask] Your forgiveness,[4]
رَبَّنَا	our Lord,
وَإِلَيْكَ	and to You
ٱلْمَصِيرُ ۝٢٨٥	is the destination."[5]
لَا يُكَلِّفُ ٱللَّهُ	286. Allah does not burden[6]
نَفْسًا	any individual
إِلَّا وُسْعَهَا	except to its capacity.[7]
لَهَا	He shall have
مَا كَسَبَتْ	what he earns;[7]
وَعَلَيْهَا	and on him shall lie
مَا ٱكْتَسَبَتْ	what he takes on himself.[8]
رَبَّنَا	"Our Lord,
لَا تُؤَاخِذْنَآ	take us not to task[9]
إِن نَّسِينَآ	if we forget[10]
أَوْ أَخْطَأْنَا	or make a mistake.[11]

1. i.e., we believe that all of them were commissioned by Allah as Prophets and Messengers and do not believe in some and disbelieve in the others. Otherwise they themselves had different ranks and positions as is stated in 2:253. ***Nufarriqu*** = we differentiate, make distinction, divide, separate (v. i. pl. impfct. from *farraqa*, form II [*tafrîq*] of *faraqa* [*farq/furqân*], to separate. See *yufarriqûna* at 2:102, p. 48, n. 9).

2. ***Sami'nâ*** = we listened, heard, paid attention (v. i. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 2:93, p. 44, n. 8).

3. ***'Aṭa'nâ*** = we obeyed, followed, submitted, yielded, complied with, acceded to (v. i. pl. past in form IV of *ṭâ'a* [*ṭaw'*] to obey. See *lâ yastaṭî'u* at 2:282, p. 148, n. 3). This part of the *'âyah* implies that faith (*'îmân*) must be accompanied by deeds, i.e., compliance with the requisites of the faith.

4. ***Ghufrân*** = forgiveness, pardon, remission. See *yaghfiru* at 2:284, p. 151, n. 1).

5. ***Maṣîr*** (pl. *maṣâyir*) = destination, place at which one arrives, destiny, outcome, end. See at 2:126, p. 60, n. 8). Here is also an emphasis that all of us shall have to return to Allah and to none or nowhere else.

6. ***Yukallifu*** = he burdens, charges, entrusts, commissions, assigns, bothers, imposes (v. iii. m. s. impfct. from *kallafa*, form II (*taklîf*) of *kalifa* [*kalaf*], to be fond of, to be bent, be freckled. See *tukallafu* at 2:233, p. 116, n. 14).

7. ***Wus'*** = capacity, ability, capability, power. See at 2:233, p. 116, n. 15.

8. ***Kasabat*** = she or it earned, acquired, gained, obtained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 2:281, p. 147, n. 1).

9. ***Lâ tu'âkhidh*** = you do not take to task, punish, censure, blame (v. ii. m. s. imperative (negative) from *'âkhadha*, form III of *'akhadha* [*'akhdh*], to take. See *yu'âkhidhu* at 2:225, p. 110, n. 14)

10. ***Nasînâ*** = we forgot (v. i. pl. past from *nasiya*[*nasy/nisyân*], to forget. See *lâ tansaw* at 2:237, p. 120, n. 8)).

11. ***'Akhṭa'nâ*** = we were mistaken, made an error, were at fault (v. i. pl. past from *'akhṭa'a*, form IV of *khaṭi'a* [*khaṭa'*], to be mistaken).

رَبَّنَا	Our Lord,
وَلَا تَحْمِلْ عَلَيْنَآ	and do not load[1] on us
إِصْرًا	a burden[2]
كَمَا حَمَلْتَهُۥ	as You loaded[3] it
عَلَى ٱلَّذِينَ	on those
مِن قَبْلِنَا	before us.
رَبَّنَا	Our Lord,
وَلَا تُحَمِّلْنَا	and do not impose on[4] us
مَا لَا طَاقَةَ لَنَا بِهِۦ	what we have no power[5] for.
وَٱعْفُ عَنَّا	And efface[6] from us,
وَٱغْفِرْ لَنَا	and forgive[7] us,
وَٱرْحَمْنَآ	and have mercy on[8] us;
أَنتَ مَوْلَىٰنَا	You are our Lord-Protector;[9]
فَٱنصُرْنَا	So give us help[10]
عَلَى	against
ٱلْقَوْمِ ٱلْكَٰفِرِينَ	the infidel people."

1. ***Lâ taḥmil*** = you do not load, bring to bear on, make carry (v. ii. m. s. imperative (negative) from *ḥamala* [*ḥaml*], to carry. See *taḥmilu* at 2:248, p. 126, n. 3. When followed by the particle *'alâ* the verb gives a causative sense of making someone carry, to bring to bear).

2. ***'Iṣr*** (pl. *'âṣâr*)= burden, load, encumbrance, burdensome covenant.

3. ***Hamalta*** (*'alâ*) = you loaded, brought to bear on (v. ii. m. s. past from *ḥamala*. See *taḥmilu* at 2:248, p. 126, n. 3).

4. ***Lâ tuḥammil*** = you do not load, place a burden, make carry, impose (v. ii. m. s. imperative [negative] from *ḥammala*, form II of *ḥamala*. See n. 1 above).

5. ***Ṭâqah*** (pl. *ṭâqât*) = power, ability, capability, capacity, strength. See at 2:249, p. 127, n. 2.

6. ***U'fû*** = you efface, forgive, excuse, condone (v. ii. m. pl. imperative from *'afâ* [*'afw/'afâ'*], to efface, to excuse, to forgive. See *I'fû* at 2:109, p. 52, n. 5; and *ya'fû* at 2:271, p. 142, n. 4).

7. ***Ighfir*** = you forgive, pardon (v. ii. m. s. imperative from *ghafara* [*ghafr /ghufrân / maghfirah*], to forgive. See *ghufrân* at 2:285, p. 152, n. 4; and *yaghfiru* at 2:284, p. 151, n. 5).

8. ***Irḥam*** = you have mercy, bestow mercy, have compassion (v. ii. m. s. imperative from *raḥima* [*raḥmah/marḥamah*], to have mercy.

9. ***Mwlâ*** = Lord-Protector, Sovereign.

10. ***Unṣur*** = (you) give victory, help (v. ii. m. s. imperative from *naṣara* [*naṣr/nuṣûr*], to help, to give victory. See at 2:250, p. 127, n. 11; and *yunṣarûna* at 2:123, p. 88, n.11).

3: *SÛRAT 'ÂL 'IMRÂN* (THE FAMILY OF 'IMRÂN)

[Madinan, 200 *'âyahs*]

This *sûrah* is a follow-on to the previous *sûrat al-Baqarah* and deals with (a) the articles of faith, namely, the evidences and arguments regarding monotheism (*tawhîd*), the prophethood of Muhammad (peace and blessings of Allah be on him) and the truth of the Qur'ân; (b) the assumptions of the People of the Book, especially of the Christians, regarding 'Îsâ (p.b.h) which occupies almost a half of the *sûrah*; and as such it is named *'Âl 'Imrân* or The Family of 'Imrân; (c) the battles of Badr and 'Uhud and the lessons learnt from them, particularly from the latter and (d) the instructions and rules regarding *jihâd* (fighting in the way of Allah), *hajj*, *zakâh* and the illegality of *ribâ* (taking of interest). The concluding *'âyahs* of the *sûrah* call for reflection in the creation of the heavens and the earth and contain, like the end of *sûrat al-Baqarah*, a very appropriate prayer to be made by man to Allah. The very last *'ayah* mentions the requisites of success in the struggle for the truth, particularly the need for patience and perseverance.

1. These letters are mysterious and their meaning is known only to Allah.

2. إله *'ilâh* (pl. *'âlihah*) = deity, god, particularly one deserving of worship (see at 2:255, p. 130, n. 10). This *'âyah* and most of what follows till *'âyah* 84 of the *sûrah* were revealed in the context of a deputation of some sixty Christians of Najran who were joined by the leaders of the Madinan Jews. The *'âyah* is in reply to the Christians' deification of Jesus (peace be on him), who was no more than a Prophet.

3. القيوم *al-Qayyûm* = the Ever-Alert, the One ever taking care of and sustaining His creation. See at 2:255, p. 131.

4. نزل *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzûl*), to come down, to descend. See at 2:176, p. 82, n. 8). This and the following *'âyah* stress two things: (a) It is Allah Who sent down the Qur'ân just as He had sent down the *Torah* and the *Injîl* on the previous Prophets (B) Allah has given the same message and guidance to mankind through all the Prophets; and the Qur'ân is the final and complete form of that guidance and message.

5. مصدق *muṣaddiq* = that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 2:97, p. 46, n. 7).

6. أنزل *anzala* = he sent down (v. iii. m. s. past in form IV of *nazala*. See n. 4 above).

وَأَنزَلَ And He sent down
ٱلْفُرْقَانَ the Furqân.[1]
إِنَّ ٱلَّذِينَ كَفَرُوا۟ Verily those who disbelieve[2]
بِـَٔايَـٰتِ ٱللَّهِ in the revelations[3] of Allah,
لَهُمْ they shall have
عَذَابٌ شَدِيدٌ a punishment very severe[4];
وَٱللَّهُ and Allah is
عَزِيزٌ All-Mighty,
ذُو ٱنتِقَامٍ ﴿٤﴾ Master of Retribution.[5]

إِنَّ ٱللَّهَ 5. Verily Allah,
لَا يَخْفَىٰ عَلَيْهِ there cannot hide[6] from Him
شَىْءٌ فِى ٱلْأَرْضِ anything in the earth,
وَلَا فِى ٱلسَّمَآءِ ﴿٥﴾ nor in the heavens.

هُوَ ٱلَّذِى 6. He it is Who
يُصَوِّرُكُمْ gives you shape[7]
فِى ٱلْأَرْحَامِ in the wombs[8]
كَيْفَ يَشَآءُ as He wills.
لَآ إِلَـٰهَ إِلَّا هُوَ There is no deity Except He,[9]
ٱلْعَزِيزُ the All-Mighty,
ٱلْحَكِيمُ ﴿٦﴾ the All-Wise.

1. فرقان *furqân* = the distinguishment, that which distinguishes between the right and the wrong . It is another name for the Qur'ân, and the repetition is intended for emphasizing that it was sent down by Allah for making clear, among other things, the faults in the claims made by the Christians in respect of Jesus (peace be on him). See Al-Ṭabarî, *Tafsîr*, pt. III., p.167.

2. كفروا *kafarû* = they disbelieved, became ungrateful, turned infidel (v. iii. m. pl. past from *kafara* [*kufr*], not to believe. See at 2:212, p. 101, n. 11).

3. ءايات *'âyât* (sing. ءاية *'âyah*) = signs, miracles, revelations, evidences. See at 2:266, p. 140, n. 2).

4. شديد *shadîd* (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = severe, stern, rigorous, hard, harsh, strong. See at 2:211, p. 101, n. 10).

5. انتقام *intiqâm* = revenge, retribution, vengeance. Verbal noun in form VIII of *naqama/naqima* [*naqm/naqam*], to take revenge.

6. i.e., nothing remains unknown to Allah of the deeds, movements and designs of His creation, open or secret. Openness and secrecy are relevant only to the created beings, not to Allah. يخفى *yakhfâ* = he or it hides, remains unseen or concealed (v. iii. m. s. impfct. from *khafiya* [*khafâ' /khifyah /khufyah*], to be hidden. See *tukhfû* at 2:284, p. 151, n. 3).

7. يصور *yuṣawwiru* = he gives shape, he formulates, fashions, creates (v. iii. m. s. impfct. from *ṣawwara*, form II from the root *ṣûrah*, shape).

8. أرحام *'arḥâm* (sing. رحم *raḥim/riḥm*) = womb, uterus. The *âyah* refers to the instrumentality as well as the physical features of the creation in the womb. Thus, (a) Allah has the power to create a being in the mother's womb without the instrumentality of a father, as was done in the case of 'Îsâ (p.b.h.). This is a reply to those who cite his miraculous birth as an argument for his supposed divinity. Similarly, (b) Allah determines the physical featuers of the foetus, including its sex, colour, shape, its being born in singles or in multiples, making two bodies with one head or two heads with one body and such other peculiarities, of which instances are not rare.

9. This is a further emphasis on the fact that 'Îsâ (p.b.h.) or any other being, however mysterious or miraculous his birth might be, is not god.

هُوَ الَّذِىٓ	7. He it is Who
أَنزَلَ عَلَيْكَ	sent down[1] on you
الْكِتَـٰبَ	the Book.
مِنْهُ ءَايَـٰتٌ	Therein are revelations[2]
مُّحْكَمَـٰتٌ	clear and firm;[3]
هُنَّ	they are
أُمُّ الْكِتَـٰبِ	the basis[4] of the Book;
وَأُخَرُ	and the others,
مُتَشَـٰبِهَـٰتٌ	difficult to comprehend.[5]
فَأَمَّا الَّذِينَ	But as to those
فِى قُلُوبِهِمْ	in whose hearts
زَيْغٌ	there is deviation[6]
فَيَتَّبِعُونَ	they follow
مَا تَشَـٰبَهَ مِنْهُ	what seems ambiguous[7] of it,
ابْتِغَآءَ الْفِتْنَةِ	seeking[8] dissension[9]
وَابْتِغَآءَ	and aiming at
تَأْوِيلِهِۦ	its interpretation;[10]
وَمَا يَعْلَمُ	but none knows
تَأْوِيلَهُۥٓ	its real sense
إِلَّا اللَّهُ	except Allah.
وَالرَّٰسِخُونَ	And those deep-rooted[11]
فِى الْعِلْمِ	in knowledge
يَقُولُونَ ءَامَنَّا بِهِۦ	say: "We believe in it;

1. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV of *nazala* [*nuzûl*], to come down. See at 3:3, p. 154, n. 6).

2. آيات ***'âyât***, see 3:4, p. 155, n. 3.

3. محكمات ***muhkamât*** (fem. pl.; sing. محكمة *muḥkamah*; mas. *muḥkam*) = clear, exact, precise, firm, made perfect (passive participle from *'aḥkama* (to make firm, to do properly), form IV of *ḥakama* [*ḥukm*], to pass judgement.

4. أم ***'umm*** (pl. أمهات *'ummahât*) = mother, source, basis, essence.

5. متشابهات ***mutashâbihât*** (fem. pl.; sing. *mutashâbihah*; mas. *mutashâbih*) = similar to one another, equal to one another, identical, of various meanings, obscure, not clearly intelligible, difficult to comprehend. Active participle from *tashâbaha* (to resemble one another), form VI from *shibh*, resemblance. See *mutashâbih* at 2:25, p. 13, n. 11. See also n. 7 below).

6. زيغ ***zaygh*** = deviation, deflection, swerving, turning aside.

7. تشابه ***tashâbaha*** = he or it became similar to another, appears ambiguous, equivocal, obscure (v. iii. m. s. past in form VI from the root *shibh*).

8. ابتغاء ***ibtighâ'*** = to seek, wish, desire, for the purpose of, with a view to, aiming at (verbal noun in form VIII of *baghâ* [*bughâ'*], to seek, desire. See at 2:272, p. 142, n. 10).

9. فتنة ***fitnah*** (pl. فتن *fitan*) = dissension, discord, trial, temptation. See at 2:217, p. 105, n.7).

10. تأويل ***ta'wîl*** (pl. تأويلات *ta'wîlât*) = interpretation, explanation (verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert). The allusion is to those who seek to give a twist to difficult passages and expressions in the Qur'ân to support their particular views , such as the Christian apologists' twisting the expressions "a word from Allah" and "a spirit from Him" for attributing divinity to 'Îsâ (p.b.h.). The right course always is to understand a difficult passage in the light of the clear and specific statements, such as "There is no God except Allah" and that "He creates in any way He wills).

11. راسخون ***râsikhûn*** (sing. راسخ *râsikh*) = deep-rooted, firmly fixed, grounded, thoroughly versed (active participle from *rasakha* [*rusûkh*], to be deeply rooted).

كُلٌّ مِّنْ عِندِ رَبِّنَا all is from our Lord;"

وَمَا يَذَّكَّرُ and none bears in mind[1]

إِلَّآ أُوْلُواْ ٱلْأَلْبَٰبِ ﴿٧﴾ save the men of perception.[2]

رَبَّنَا 8. "Our Lord,[3]

لَا تُزِغْ قُلُوبَنَا do not let our hearts deviate[4]

بَعْدَ إِذْ هَدَيْتَنَا after you have guided us;

وَهَبْ لَنَا and grant us[5]

مِن لَّدُنكَ رَحْمَةً mercy out of Your Grace.

إِنَّكَ أَنتَ Verily You are

ٱلْوَهَّابُ ﴿٨﴾ the Very Generous Giver."[6]

رَبَّنَآ إِنَّكَ 9. "Our Lord, verily You

جَامِعُ ٱلنَّاسِ will muster[7] mankind

لِيَوْمٍ for a day[8]

لَّا رَيْبَ فِيهِ there is no doubt in it.

إِنَّ ٱللَّهَ لَا يُخْلِفُ Verily Allah does not break[9]

ٱلْمِيعَادَ ﴿٩﴾ the promise."[10]

Section (*Rukû'*) 2

إِنَّ ٱلَّذِينَ 10. Verily those who

كَفَرُواْ disbelieve;

لَن تُغْنِيَ عَنْهُمْ there shall never avail[10] them

1. يذكر *yadhdhakkaru* (originally يتذكر *yatadhakkaru*) = he bears in mind, learns a lesson (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See at 2:269, p. 141, n. 8).

2. ألباب *'albâb* (sing. لب *lubb*) = heart, mind, acumen, understanding, perception. See at 2:269, p. 141, n. 9).

3. i.e., such men always pray to their Lord saying: "Our Lord, etc."

4. لا تزغ *lâ tuzigh* = you do not let deviate, make go astray (v. ii. m. s. imperative [prohibition] from *'azâgha*, form IV of *zâgha* [*zaygh*], to deviate, to deflect, to turn away . See *zaygh* at 3:7, p. 156, n. 6).

5. هب *hab* = you bestow, give, grant (v. ii. m. s. imperative from *wahaba* [*wahb*], to give, to donate).

6. وهاب *wahhâb* = Very Generous Giver, he who gives profusely (active participle in the intensive form of *fa''âl* from *wahaba*. See note 5 above).

7. جامع *jâmi'* (pl. جوامع *jawâmi'*) = one who gathers, collects, musters, herds together.

8. i.e., the Day of Resurrection and Judgement.

9. لا يخلف *lâ yukhlifu* = he does not break, fail to keep, go back on (v. iii. m. s. impfct. from *'akhlafa*, form IV of *khalafa* [*khalf*] to come after, to lag behind. See *yukhlifu* at 2:80, p. 37, n. 11).

9. ميعاد *mî'âd* (pl. مواعيد *mawâ'îd*) = promise, appointment, time agreed on, date). The *âyah* is a reminder that all will be resurrected and mustered before Allah for judgement on their performances in this life.

10. تغني *tughniya* (originally *tughnî*) = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan/ghanâ'*], to be free from want, to be rich. The last letter takes *fatḥah* because of the particle *lan* coming before the verb.).

أَمْوَٰلُهُمْ	their wealth
وَلَآ أَوْلَٰدُهُم	nor their children
مِّنَ ٱللَّهِ شَيْـًٔا	as against Allah whatsoever;
وَأُو۟لَٰٓئِكَ	and such ones,
هُمْ وَقُودُ ٱلنَّارِ ﴿١٠﴾	they will be fuel[1] of the fire.
كَدَأْبِ	11. As was the wont[2] of
ءَالِ فِرْعَوْنَ	the people of the Pharaoh
وَٱلَّذِينَ مِن قَبْلِهِمْ	and those before them.
كَذَّبُوا۟	They disbelieved[3]
بِـَٔايَٰتِنَا	in Our revelations.
فَأَخَذَهُمُ ٱللَّهُ	So Allah got hold of them[4]
بِذُنُوبِهِمْ	on account of their sins;
وَٱللَّهُ	and Allah is
شَدِيدُ ٱلْعِقَابِ ﴿١١﴾	severe in punishing.[5]
قُل لِّلَّذِينَ	12. Say to those who
كَفَرُوا۟	disbelieve:
سَتُغْلَبُونَ	"You will be defeated[6]
وَتُحْشَرُونَ	and herded[7]
إِلَىٰ جَهَنَّمَ	to hell;
وَبِئْسَ ٱلْمِهَادُ ﴿١٢﴾	and bad is the place of rest".[8]
قَدْ كَانَ لَكُمْ	13. "You[9] have already had

1. وقود *waqûd* = fuel. See *istawqada* at 2:17, p. 9, n. 9.

2. دأب *da'b* = habit, wont, persistence, eagerness.

3. كذبوا *kadhdhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 2:39, p. 20, n. 5).

4. أخذ *'akhadha* = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*. See *'akhadhnâ* at 2:63, p. 30, n. 7).

5. عقاب *'iqâb* = infliction of punishment, penalty. See at 2:211, p. 101, n. 11.

6. تغلبون *tughlabûna* = you (all) are defeated, overcome, overpowered, subdued, conquered, vanquished (v. ii. m. pl. impfct. passive from *ghalaba* [*ghalb/ghalbah*], to conquer, to defeat. See *ghalabat* at 2:249, p. 127, n. 6). The *'âyah* is primarily addressed to the unbelievers of Makka and Madina, including the Jews of the latter place, and contains a remarkable prophecy about their ultimate defeat and discomfiture. The message and meaning are, however, universal.

7. تحشرون *tuhsharûna* = you are gathered, collected, assembled, mustered, herded (v. ii. m. pl. impfct. passive from *hashara* [*hashr*], to gather. See at 2:203, p. 98, n. 11).

8. مهاد *mihâd* = bed, place of rest, fold that holds something. See at 2:206, p. 99, n. 16.

9 The address to the unbelievers and the Jews contained in the previous *'âyah* is continued in the present *'âyah*. It refers specifically to the battle of Badr which took place in mid-Ramadân, 2 H. in which a small band of some three hundred ill-equipped Muslims routed the far superior Quraysh army of more than a thousand, well equipped with arms, camels and horses.

ءَايَةٌ	a sign[1]
فِى فِئَتَيْنِ ٱلْتَقَتَا	in the two bands[2] that met[3] –
فِئَةٌ تُقَٰتِلُ	one band fighting[4]
فِى سَبِيلِ ٱللَّهِ	in the way of Allah
وَأُخْرَىٰ كَافِرَةٌ	and the other unbelivers;
يَرَوْنَهُم	they seeing[5] them
مِّثْلَيْهِمْ	twice their like
رَأْىَ ٱلْعَيْنِ	in ocular sight.
وَٱللَّهُ يُؤَيِّدُ بِنَصْرِهِۦ	But Allah aids[6] with His help
مَن يَشَآءُ	whom He wills.
إِنَّ فِى ذَٰلِكَ	Verily therein is
لَعِبْرَةً	a sure lesson[7]
لِّأُو۟لِى ٱلْأَبْصَٰرِ ﴿١٣﴾	for the owners of visions.[8]
زُيِّنَ لِلنَّاسِ	14. Embellished[9] for man
حُبُّ ٱلشَّهَوَٰتِ	is the love of passions,[10]
مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ	of women and offspring,[11]
وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ	and accumulated riches[12]
مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ	of gold[13] and silver,[14]
وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ	and horses[15] of good brand,[16]
وَٱلْأَنْعَٰمِ وَٱلْحَرْثِ	and cattle and tillage.[17]
ذَٰلِكَ مَتَٰعُ	That is the enjoyment[18] of
ٱلْحَيَوٰةِ ٱلدُّنْيَا	the worldly life;

1. آية **'âyah** (pl. آيات *'âyât*) = sign, revelation, evidence, miracle. See 2:247, p. 125, n. 9.

2. فئتين ***fi'atayn*** (dual of *fi'ah* in the acc. /gen.; pl. *fi'ât*)= two bands, hosts, parties.

3. التقتا ***iltaqatâ*** = they (two) met, confronted each other (v. iii. f. dual past from *iltaqâ*, form VIII of *laqiya* [*liqâ'* /*luqyân* /*luqy* /*luqyah* /*luqan*], to meet. See *mulâqû* at 2:249, p. 127, n. 4).

4. تقاتل ***tuqâtilu*** = she or it fights, combats (v. iii. f. s. impfct. from *qâtala*, form III of *qatala* [*qatl*], to kill. See *yuqâtilûna* at 2:217, p. 105, n. 9).

5. i.e., the Muslims seeing the unbelievers.

6. يؤيد ***yu'ayyidu*** = he aids, supports, backs (v. iii. m. s. impfct. from *ayyada*, form II of *'âda* [*'ayd*], to be strong. See *'ayyadnâ* at 2:253, p. 129, n. 6).

7. عبرة ***'ibrah*** (pl. عبر *'ibar*) = lesson, example, warning, advice, rule, admonition.

8. أبصار ***'abṣâr*** (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 2:7, p. 6, n. 7).

9. زين ***zuyyina*** = he or it is embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to adorn. See at 2:212, p. 101, n. 12).

10. شهوات ***shahawât*** (sing. شهوة *shahwah*) = passions, desires, cravings, greed.

11. بنين ***banîn*** (accusative/genitive of *banûn*, pl. of *ibn*) = sons, descendants, offspring.

12. القناطير المقنطرة ***al-qanâṭîr al-muqanṭarah*** = accumulated riches, hoarded wealth [*qanâṭîr*, sing. *qinṭâr* = a varying weight of measure; *muqanṭar*, passive participle from *qanṭara*, to accumulate wealth).

13. ذهب ***dhahab*** = gold.

14. فضة ***fiḍḍah*** = silver.

15. خيل ***khayl*** = the horse.

16. مسومة ***musawwamah*** = beautiful, marked for goodness (passive participle from *sawwama*, form II of *sâma* [*sawm*], to mark, to brand).

17. حرث ***ḥarth*** = tillage, cultivation, tilth. See at 2:222, p. 109, n. 13.

18. متاع ***matâ'*** (pl. أمتعة *'amti'ah*)= enjoyment, delight, object of delight. see at 2:240,p.121, n. 6.

وَٱللَّهُ عِندَهُۥ	but Allah has with Him
حُسْنُ ٱلْمَـَٔابِ ﴿١٤﴾	the best of returns.[1]
قُلْ أَؤُنَبِّئُكُم	15. Say: "Shall I inform[2] you
بِخَيْرٍ	of something better[3]
مِّن ذَٰلِكُمْ	than all that?
لِلَّذِينَ ٱتَّقَوْا۟	Those who fear[4] shall have
عِندَ رَبِّهِمْ جَنَّـٰتٌ	with their Lord gardens
تَجْرِى مِن تَحْتِهَا	flowing[5] below them
ٱلْأَنْهَـٰرُ	the rivers–
خَـٰلِدِينَ فِيهَا	abiding for ever[6] therein –
وَأَزْوَٰجٌ مُّطَهَّرَةٌ	and spouses rendered pure,[7]
وَرِضْوَٰنٌ	and pleasures[8]
مِّنَ ٱللَّهِ	of Allah.
وَٱللَّهُ بَصِيرٌۢ	And Allah is All-Seeing
بِٱلْعِبَادِ ﴿١٥﴾	of the servants.
ٱلَّذِينَ يَقُولُونَ	16. Those who say: "Our
رَبَّنَآ إِنَّنَآ ءَامَنَّا	Lord, we surely believe;
فَٱغْفِرْ لَنَا ذُنُوبَنَا	so forgive us our sins
وَقِنَا	and save[9] us from
عَذَابَ ٱلنَّارِ ﴿١٦﴾	the punishment of the fire" –
ٱلصَّـٰبِرِينَ	17. [Who are] patient,[10]

1. مثاب **ma'âb** = place of return, return, recompense.

2. أنبئ **'unabbi'u** = I inform, notify, advise, tell (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be high, prominent).

3. خير **khayr** = good, better, best. This word retains the same form in all degrees of comparison. See at 2:280, p. 146, n. 8.

4. اتقوا **ittaqaw** = they feared, were on their guard (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 2:212, p. 102, n. 1).

5. تجرى **tajrî** = she or it runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 2:265, p. 139, n. 11).

6. خالدين **khâlidîn** (accusative/genitive of *khâlidûn*, pl. of *khâlid*) = living for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 2:161, p. 76, n. 1)

7. مطهرة **muṭahharah** (f., mas. مطهر **muṭahhar**) = rendered pure, pure, immaculate, unblemished (passive participle from *ṭahhara*, form II of *ṭahara /ṭahura* [*ṭuhr/ṭahârah*], to be pure, clean. See at 2:25, p. 13, n. 13).

8. رضوان **riḍwân** = pleasure, good will, favour, approval.

9. ق **qi** = (you) save, protect, guard (v. ii. m. s. imperative form *waqâ* [*waqy/wiqâyah*], to protect. See at 2:201, p. 97, n. 1).

10. صابرين **ṣâbirîn** (accusative/genitive of *ṣâbirûn*, pl. of *ṣâbir*) = the patient, persevering, steadfast (active participle from *ṣabara* [*ṣabr*], patience, forbearance. See at 2:249, p. 127, n. 7).

وَٱلصَّـٰدِقِينَ and truthful,[1]
وَٱلْقَـٰنِتِينَ and devoutly dutiful,[2]
وَٱلْمُنفِقِينَ and expenders,[3]
وَٱلْمُسْتَغْفِرِينَ and seekers of forgiveness[4]
بِٱلْأَسْحَارِ ﴿١٧﴾ at pre-dawn hours of night.[5]

شَهِدَ ٱللَّهُ 18. Allah bears witness[6]
أَنَّهُۥ لَآ إِلَـٰهَ that there is no deity
إِلَّا هُوَ except He;
وَٱلْمَلَـٰٓئِكَةُ – and (so do) the angels
وَأُو۟لُوا۟ ٱلْعِلْمِ and the men of learning –
قَآئِمًۢا بِٱلْقِسْطِ upholding justice.[7]
لَآ إِلَـٰهَ There is no deity
إِلَّا هُوَ ٱلْعَزِيزُ Except He,[8] the All-Mighty,
ٱلْحَكِيمُ ﴿١٨﴾ the All-Wise.

إِنَّ ٱلدِّينَ 19. Verily the religion
عِندَ ٱللَّهِ in the sight of Allah
ٱلْإِسْلَـٰمُ is Islam;[9]
وَمَا ٱخْتَلَفَ and there did not differ[10]
ٱلَّذِينَ those who
أُوتُوا۟ ٱلْكِتَـٰبَ were given the Book
إِلَّا مِنۢ بَعْدِ مَا جَآءَ except after there had come

1. صادقين *ṣâdiqîn* (accusative/genitive of *ṣâdiqûn*, pl. of *ṣâdiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 2:111, p. 53, n. 4).

2. قانتين *qânitîn* (accusative/genitive of *qânitûn*, pl. of *qânit*) = devoutly dutiful, obedient, submissive (active participle from *qanata* [*qunût*], to be obedient, to be devout). See at 2:238, p. 120, n. 14).

3. i. e., in the way of Allah. منفقين *munfiqîn* (accusative/genitive of *miunfiqûn*, pl. of *munfiq*) = expenders, spenders (active participle from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be spent, used up. See *yunfiqûna* at 2:273, p. 143, n. 10).

4. مستغفرين *mustaghfirîn* (accusative/genitive of *mustaghfirûn*, pl. of *mustaghfir*) = seekers of forgiveness (active participle from *istaghfara*, form X of *ghafara* [*ghafr/maghfirah/ghufrân*], to forgive. See *istaghfirû* at 2:199, p. 97, n. 2).

5. أسحار *'as-ḥâr* (sing. سحر *saḥar*) = time before daybreak, pre-dawn hours.

6. شهد *shahida* = he bore witness, testified, witnessed (v. iii. m. s. past from *shuhûd*, to witness. See at 2: 185, p. 88, n. 1). The bearing of witness by Allah means He emphatically informs and notifies that there is none worthy to be regarded as god and worshipped as such except He. And the angels and the men of learning, i.e., those who are deep-rooted in knowledge, bear witness to this fact.

7. قسط *qisṭ* = justice, equity, fairness. See *'aqsaṭu* at 2:282, p. 149, n. 1).

8. This repetition that "there is no deity except He" is for emphasis and constitutes a further repudiation of the concept of 'Îsâ (p.b.h.) or anyone else being an incarnation of god.

9. i.e., the only religion acceptable to Allah is Islam, for it is the completion and finalization of the messages communicated through the previous Prophets and the Qur'ân replaces and supersedes the previously revealed scriptures.

10. i.e., they differed about the Prophethood of Muḥammad, peace and blessings of Allah be on him, and the truth of the Qur'ân. اختلف *ikhtalafa* = he differed, disagreed, disputed, quarrelled (v. iii. m. s. past in form VIII of *khalafa* [*khalf*], to follow, to come after. See *ikhtalafû* at 2:253, p. 129, n. 9).

هُمُ ٱلْعِلْمُ to them the knowledge,[1]
بَغْيًۢا بَيْنَهُمْ out of envy[2] among them.
وَمَن يَكْفُرْ And whoever disbelieves
بِـَٔايَٰتِ ٱللَّهِ in the revelations[3] of Allah,
فَإِنَّ ٱللَّهَ then Allah is
سَرِيعُ ٱلْحِسَابِ ﴿١٩﴾ Prompt[4] in taking account.

فَإِنْ حَآجُّوكَ 20. So if they controvert[5] you
فَقُلْ then say:
أَسْلَمْتُ وَجْهِىَ لِلَّهِ "I submit[6] myself[7] to Allah,
وَمَنِ and (so do) those who
ٱتَّبَعَنِ follow me";[8]
وَقُل لِّلَّذِينَ and say to those
أُوتُوا۟ ٱلْكِتَٰبَ who were given the Book
وَٱلْأُمِّيِّـۧنَ and the unscriptured folk:[9]
ءَأَسْلَمْتُمْ "Do you submit?"
فَإِنْ أَسْلَمُوا۟ So if they submit,
فَقَدِ ٱهْتَدَوا۟ they indeed get guidance;[10]
وَّإِن تَوَلَّوْا۟ but if they turn away,[11]
فَإِنَّمَا عَلَيْكَ then it is but upon you
ٱلْبَلَٰغُ the communication.[12]
وَٱللَّهُ بَصِيرٌۢ And Allah is All-Seeing
بِٱلْعِبَادِ ﴿٢٠﴾ of the servants.

1. The Jews and the Christians disagreed and refused to accept the Prophethood of Muḥammad (peace and blessings of Allah be on him) after they had known about his coming, (a) through the prophecies about him in their scriptures; (b) after the Prophet had actually appeared to them and (c) after some of their learned men had believed and embraced Islam. Hence their disbelief was with knowledge and intent and out of envy as mentioned in the *'âyah*.

2. بغي ***baghy*** = envy, hostility, transgression, outrage. See at 2:213, p. 102, n. 12.

3. ءايات ***'âyat*** (sing. ءاية *'âyah*) = signs, miracles, revelations, evidences. See at 3:4, p. 155, n. 3).

4. سريع ***sarî'*** = prompt, expeditious, quick, speedy, rapid, swift. See at 2:202, p. 98, n. 4.

5. حاجوا ***ḥâjjû*** = they controverted, debated, argued, (v. iii. m. pl. past from *ḥâjja*, form III of *ḥajja*, to defeat with argument, to convince, to perform pilgrimage. See *ḥâjja* at 2:257, p. 133, n. 3).

6. أسلمت ***'aslamtu*** = I submitted, surrendered, delivered up (v. i. s. past from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe. See *'aslama* at 2:112, p. 53, n. 6). Islâm means to surrender completely to Allah.

7. وجهي ***waj-hiya*** = my face, my countenance. It is a figurative expression to mean one's self . See *wajh* at 2:215, p. 55, n. 3).

8. اتبع ***ittaba'a*** (+*ni*; originally *nî*) = he followed, obeyed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'û* at 2:166, p. 78, n. 7).

9. i.e., the Arabs who had not yet received any revealed scripture. أميين ***'ummiyyîn*** (acc./gen. of *'ummiyyûn*, pl. of *'ummy*) = unscriptured people, illiterate. See *'ummiyyûn* at 2:78, p. 36, n. 10).

10. اهتدوا ***ihtadaw*** = they received guidance, got guidance (v. iii. m. pl. past from *ihtadâ*, form VIII of *hadâ* [*hady/hidâyah*], to guide. See at 2:137, p. 65, n. 2).

11. تولوا ***tawallaw*** = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 2:246, p. 124, n. 7).

12. بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification.

Section (Rukû') [3]

إِنَّ ٱلَّذِينَ 21. Verily those who

يَكْفُرُونَ disbelieve[1]

بِـَٔايَـٰتِ ٱللَّهِ in Allah's revelations

وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ and kill[2] the Prophets

بِغَيْرِ حَقٍّ without any right,

وَيَقْتُلُونَ ٱلَّذِينَ and kill those who

يَأْمُرُونَ بِٱلْقِسْطِ enjoin[3] justice,[4]

مِنَ ٱلنَّاسِ from among men,

فَبَشِّرْهُم give them the good tidings[5]

بِعَذَابٍ أَلِيمٍ of a punishment very painful.[6] ٢١

أُولَـٰٓئِكَ ٱلَّذِينَ 22. Those are they whose

حَبِطَتْ أَعْمَـٰلُهُمْ deeds will fall through[7]

فِى ٱلدُّنْيَا in this world

وَٱلْـَٔاخِرَةِ and the hereafter;

وَمَا لَهُم and they shall not have

مِّن نَّـٰصِرِينَ anyone to help.[8] ٢٢

أَلَمْ تَرَ إِلَى ٱلَّذِينَ 23. Have you not seen those

أُوتُوا۟ نَصِيبًا who were given a portion[9]

مِّنَ ٱلْكِتَـٰبِ of the Scripture

يُدْعَوْنَ إِلَىٰ كِتَـٰبِ ٱللَّهِ being called[10] to Allah's Book

1. يكفرون ***yakfurûna*** = they disbelieve, turn ungrateful, deny (v. iii. m. pl. impfct. from *kafara* [*kufr*], to disbelieve, to cover. See at 2:61, p. 29, n. 10).

2. يقتلون ***yaqtulûna*** = they kill, slay, murder, assassinate (v. iii. m. pl. impfct. from *qatala* [*qatl*], to kill. See at 2:61, p. 29, n. 11).

3. يأمرون ***ya'mrûna*** = they enjoin, command, give orders, instruct (v. iii. m. pl. impfct. from *'amara* [*'amr*], to order. See *ya'muru* at 2:169, p. 79, n. 12).

4. قسط ***qisṭ*** = justice, equity, fairness. See 3:18, p. 161, n. 7.

5. بشر ***bashshir*** = give the good tidings, announce the good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr /bushr*] to be delighted, to be happy. See at 2:223, p. 110, n. 7). The word is used here sarcastically.

6. أليم ***'alîm*** = agonizing, anguishing, very painful. See at 2:178, p. 85, n. 3.

7. حبطت ***ḥabiṭat*** = fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabiṭa* [*ḥubûṭ*], to come to nothing. See at 2:217, p. 106, n. 1). In the absence of belief in Allah, His Prophets and His revelations no good deed will carry any merit in the sight of Allah.

8. ناصرين ***nâṣirîn*** (acc./gen. of *nâṣirûn*, pl. of *nâṣir*) = helpers (active participle from *naṣara* [*naṣr /nuṣûr*], to help. See *'anṣâr* at 2:270, p. 141, n. 6).

9. نصيب ***naṣîb*** (pl. *nuṣub/anṣibâ'/anṣibah*) = share, portion, lot. See at 2:202, p. 98, n. 2). The reference is to those rabbis of the Jews who had only a partial or superficial knowledge of their own scripture. It is reported that the Jews of Madina brought to the Prophet a case of a man and a woman who had committed adultery for adjudication. He awarded the punishment prescribed in the *Tawrah*, that of stoning the culprit to death. The Jewish rabbis insisted on a nominal punishment, refused to abide by their own scripture and attempted to conceal the relevant statement in it (*Bukhârî*, no. 4556).

10. يدعون ***yud'awna*** = they are called, summoned, invited (v. iii. m. pl. impfct. passive from *da'â* [*du'â'*], to call. See *du'û* at 2:282, p. 148, n. 9).

يَحْكُمَ so that it might adjudicate[1]
بَيْنَهُمْ between them,
ثُمَّ يَتَوَلَّىٰ then there turn away[2]
فَرِيقٌ مِّنْهُمْ a group of them,
وَهُم مُّعْرِضُونَ ﴿٢٣﴾ they being backsliders?[3]

ذَٰلِكَ بِأَنَّهُمْ قَالُوا 24. That is because they say:
لَن تَمَسَّنَا النَّارُ "The fire shall not touch[4] us
إِلَّا أَيَّامًا مَّعْدُودَاتٍ save for a number of days";
وَغَرَّهُمْ and there deceives[5] them
فِي دِينِهِم in the matter of their religion
مَّا كَانُوا يَفْتَرُونَ ﴿٢٤﴾ what they use to fabricate.[6]

فَكَيْفَ إِذَا 25. Then how about it when
جَمَعْنَاهُمْ We shall get them together[7]
لِيَوْمٍ on a day
لَّا رَيْبَ فِيهِ whereof there is no doubt,
وَوُفِّيَتْ and fully paid[8] will be
كُلُّ نَفْسٍ every individual
مَّا كَسَبَتْ what it earns,[9]
وَهُمْ and they
لَا يُظْلَمُونَ ﴿٢٥﴾ will not be wronged?[10]

1. يحكم *yaḥkuma(u)* = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. The last letter is given *fatḥah* because of a hidden *'an* in the *lâm* of motivation (*li* in the sense of *kay*) coming before the impfct. verb. See at 2:113, p. 54, n. 4).

2. يتولى *yatawallâ* = he turns away, desists, refrains (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya*, to come near. See *tawallaw* at 3:20, p. 162, n. 11).

3. معرضون *mu'riḍûn* (sing. *mu'riḍ*) = backsliders, those that turn away (active paticiple from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*] to be wide).

4. تمس *tamassa(u)* = she or it touches, hits, afflicts (v. iii. f. s. impfct. from *massa* [*mass* /*masîs*], to touch, to feel. The last letter takes *fatḥah* because of the particle *lan* coming before the impfct. verb. See at 2:80, p. 37, n. 8.).

5. غر *gharra* = he or it deceived, deluded, misled, beguiled (v. iii. m. s. past [*ghurûr*]).

6. يفترون *yaftarûna* = they fabricate, make up, invent lyingly, trump up, slander, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lenthwise, to fabricate). Some rabbis fabricated that the Jews would not suffer punishment in hell except for forty days, the number of days the Jews of old had worshipped the calf. They also fabricated that the Jews, as the supposedly favoured children of God, would get preferential treatment from Him. The ordinary Jews were deceived by such fabrications.

7. جمعنا *jama'nâ* = we gathered, collected, got together, assembled, mustered (v. i. pl. past from *jama'a* [*jam'*], to gather. See *jâmi'* at 3:9, p. 157, n. 7).

8. وفيت *wuffiyat* = she was paid fully, given in full (v. iii. f. s. past passive from *waffâ*, form II of *wafâ* [*wafâ'*/*wafy*], to fulfil, to be perfect. See *yuwaffa* at 2:272, p. 142, n. 12).

9. كسبت *kasabat* =she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 2:286, p. 152, n. 8).

10. يظلمون *yuẓlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *ẓalama* [*ẓalm*/*ẓulm*], to do wrong. See at 2:281, p. 147, n. 2).

قُلِ ٱللَّهُمَّ 26. Say: "O Allah,
مَٰلِكَ ٱلْمُلْكِ Sovereign of the Dominion,
تُؤْتِى ٱلْمُلْكَ you give[1] possession[2]
مَن تَشَآءُ to whom You will;
وَتَنزِعُ ٱلْمُلْكَ and you wrest[3] possession
مِمَّن تَشَآءُ from whom You will;
وَتُعِزُّ and You bring honour [4]
مَن تَشَآءُ to whom You will
وَتُذِلُّ and You bring dishonour[5]
مَن تَشَآءُ to whom You will.
بِيَدِكَ ٱلْخَيْرُ In Your Hand lies all good.
إِنَّكَ عَلَىٰ Verily You are over
كُلِّ شَىْءٍ قَدِيرٌ ٢٦ everything All-Powerful.

تُولِجُ ٱلَّيْلَ 27. You make the night enter[6]
فِى ٱلنَّهَارِ into the day
وَتُولِجُ ٱلنَّهَارَ and You make the day enter
فِى ٱلَّيْلِ into the night;
وَتُخْرِجُ ٱلْحَىَّ and You produce[7] the living
مِنَ ٱلْمَيِّتِ out of the lifeless
وَتُخْرِجُ ٱلْمَيِّتَ and You produce the lifeless
مِنَ ٱلْحَىِّ out of the living;
وَتَرْزُقُ and You give sustenance[8]

1. تؤتى *tu'tî* = you give, bestow, grant (v. ii. m. s. impfct. from *'atâ* [*ityân/'aty/ma'tâh*], to give, to come. See *ya'tî* at 2:258, p. 133, n. 8).

2. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 2:247, p. 125, n. 1. It is Allah Who bestows ownership, i.e., property and wealth in all their sizes and forms, be it sovereignty over a vast dominion or possession of a little wealth. Similarly, it is Allah Who takes away wealth and ownership. And in the like manner honour, life and death and everything is in His Hand. This and the next *'âyah* are as much a remarkable statement of monotheism as they constitute an ideal form of prayer.

3. تنزع *tanzi'u* = you wrest, snatch, take away, remove, divest, deprive (v. ii. m. s. impfct. from *naza'a* [*naz'*], to take away).

4. تعز *tu'izzu* = you bring honour, make respectful, dignify, strengthen (v. ii. m. s. impfct. from *'a'azza*, form IV of *'azza* [*'izz/'izzah/'azâzah*], to be strong, respected).

5. تذل *tudhillu* = you bring dishonour, degrade, debase, humiliate, lower (v. ii. m. s. impfct. from *'adhalla*, form IV of *dhalla* [*dhall /dhull /dhillah/ dhalâlah /madhallah*], to be low).

6. تولج *tûliju* = you insert, make enter, thrust, interpolate (v. ii. m. s. impfct. from *'awlaja*, form IV of *walaja* [*lijah/wulûj*], to enter, penetrate). This part of the *'âyah*, which points out to a significant scientific truth and is properly intelligible only in the light of modern knowledge. The night and the day are a continuous process, one receding into or gradually taking the place of the other – a fact which is possible and understandable only in the case of the earth's being a sphere and in constant rotation.

7. تخرج *tukhriju* = you bring out, produce (v. ii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See *tukhrijûna* at 2:84, p. 39, n. 8). Allah brings out the living from the lifeless such as seeds and eggs, and brings out the dead from the living, making it die and become lifeless.

8. ترزق *tarzuqu* = you give sustenance, provide means of livelihood, bestow (v. ii. m. s. impfct. from *razaqa* [*rizq*], to provide means of livelihood. See *razaqnâ* at 2: 172, p. 81, n. 2). This part of the *'âyah* is an emphasis upon what is stated at the beginning of the previous *'âyah*.

مَن تَشَآءُ to whom You will

بِغَيْرِ حِسَابٍ ﴿٢٧﴾ without calculation.[1]

لَّا يَتَّخِذِ ٱلْمُؤْمِنُونَ 28. Let not the believers take[2]

ٱلْكَٰفِرِينَ أَوْلِيَآءَ the unbelievers as helpers[3]

مِن دُونِ ٱلْمُؤْمِنِينَ in lieu of the believers;

وَمَن يَفْعَلْ ذَٰلِكَ and whoever does that

فَلَيْسَ مِنَ ٱللَّهِ shall not be from Allah

فِى شَىْءٍ in anything;[4]

إِلَّآ أَن تَتَّقُوا۟ except that you apprehend[5]

مِنْهُمْ تُقَىٰةً from them a threat.[6]

وَيُحَذِّرُكُمُ ٱللَّهُ And Allah cautions[7] you

نَفْسَهُۥ against Himself;

وَإِلَى ٱللَّهِ and to Allah is

ٱلْمَصِيرُ ﴿٢٨﴾ the destination.[8]

قُلْ إِن تُخْفُوا۟ 29. Say: "If you hide[9]

مَا فِى صُدُورِكُمْ what is in your breasts[10]

أَوْ تُبْدُوهُ or disclose[11] it

يَعْلَمْهُ ٱللَّهُ Allah knows it;

وَيَعْلَمُ and He knows

مَا فِى ٱلسَّمَٰوَٰتِ whatever is in the heavens

وَمَا فِى ٱلْأَرْضِ and whatever is in the earth;

1. حساب *ḥisâb* (pl. *ḥisâbât*)= calculation, reckoning, accounting, computation. See at 2:212, p. 102, n. 4. "Without calculation" means without limit, countless/countlessly, incalculably.

2. يتخذ *yattakhidh(u)* = he takes, takes up, takes on, assumes, adopts (v. iii. m. s. impfct. in form VIII of *'akhadha* [*'akhdh*], to take. The last letter is vowelless because of the prohibitive *lâ* coming before the verb. See at 2:165, p. 77, n. 10).

3. أولياء *'awliyâ'* (pl.; sing. ولي *waliyy*) = helpers, friends, patrons, protectors, legal guardians. See *waliyy* at 2:120, p. 57, n. 6.

4. i.e, anyone taking unbelievers as friend-helpers will not be in the *dîn* of Allah and will forfeit Allah's help. (Al-Ṭabarî, *Tafsîr*, pt. III, p. 228).

5. تتقوا *tattaqû(na)* = you all fear, be afraid of (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. The terminal *nûn* is dropped for the particle *'an* coming before the verb. See *tattaqûna* at 2:179, p. 85, n. 5).

6. i.e., if the non-Muslims are inimical and pose a threat to the Muslims then a show of friendship may be made to them without taking them into confidence (Al-Ṭabarî, *Tafsîr*, pt. IIII, p. 228). تقاة *tuqâh* = fear, anything to be feared, threat.

7. يحذر *yuhadhdhiru* = he cautions, warns, puts you on your guard (v. iii. m. s. impfct. from *ḥadhdhara*, form II of *ḥadhira* [*ḥidhr/ḥadhar*], to be cautious. See *iḥdharû* at 2:235, p. 119, n.1). Allah cautions you against Himself means He warns you against His wrath and punishment.

8. i.e., everyone shall have to return to Him and give an account of his deeds. مصير *maṣîr* = destination, destiny, end. See at 2:225, p.152, n. 5).

9. تخفوا *tukhfû(na)* = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ'/khîfah/khufyah*], to be hidden. The terminal *nûn* is dropped because the verb is part of a conditional clause (preceded by *'in*). See at 2:284, p. 151, n. 3).

10. صدور *ṣudûr* (sing. صدر *ṣadr*) = breasts, bosoms, chests., hearts.

11. تبدوا *tubdû(na)* = you (all) disclose, express, declare, reveal, make known (v. ii. m. pl. impfct. from *'abdâ*, form IV of *badâ* [*budûww/badâ'*] to appear, to come to light.The terminal *nûn* is dropped for the reason stated at n. 9 above. See at 2:284, p. 151, n. 2.

وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾ and Allah is over everything All-Powerful.

يَوْمَ 30. On the Day
تَجِدُ كُلُّ نَفْسٍ every individual shall find[1]
مَّا عَمِلَتْ مِنْ خَيْرٍ what he did[2] of good
مُّحْضَرًا brought face to face;[3]
وَمَا عَمِلَتْ مِن سُوٓءٍ and also what he did of evil.[4]
تَوَدُّ لَوْ أَنَّ He will wish[5] if there were
بَيْنَهَا وَبَيْنَهُۥٓ between it and him
أَمَدًۢا بَعِيدًا a time-span[6] far-off.[7]
وَيُحَذِّرُكُمُ ٱللَّهُ And Allah cautions[8] you
نَفْسَهُۥ against Himself;
وَٱللَّهُ رَءُوفٌۢ and Allah is Most Kind[9]
بِٱلْعِبَادِ ﴿٣٠﴾ to the servants.

Section (*Rukû'*) 4

قُلْ إِن كُنتُمْ 31. Say: "If you are wont to
تُحِبُّونَ ٱللَّهَ love[10] Allah
فَٱتَّبِعُونِى then follow[11] me,
يُحْبِبْكُمُ ٱللَّهُ Allah will love[12] you
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ and forgive you your sins;
وَٱللَّهُ غَفُورٌ and Allah is Most Forgiving,
رَّحِيمٌ ﴿٣١﴾ Most Merciful.

1. تجد ***tajidu*** = she finds, gets, obtains (v. iii. f. s. impfct. from *wajada* [*wujûd*], to find. See *tajidû* at 2:283, p. 150, n. 2).

2. عملت ***'amilat*** = she or it did, performed, acted, (v. iii. f. s. past from *'amila* [*'amal*], to do).

3. محضر ***muḥḍar*** = brought face to face, brought along, fetched, presented (passive participle from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See *ḥâḍirah* at 2:282, p. 149, n. 5).

4. سوء ***sû'*** (pl. أسواء *'aswâ'*) = evil, ill, offence, bad deed. See at 2:169, p. 79, n. 13. This part of the *'âyah* stresses individual responsibility and indicates that anyone else's atonement will be of no avail against Allah's judgement.

5. تود ***tawaddu*** = she wishes, likes, loves, desires, hopes for, wants (v. iii. f. s. impfct. from *wadda* (*wadd /wudd /widd /wadâd /wudâd/ mawaddah*), to love. See *yuwaddu* at 2:266, p. 139, n. 8).

6. أمد ***'amad*** (pl. *'âmâd*) = span or stretch of time, terminus.

7. بعيد ***ba'îd*** (s.; pl. *bu'adâ'/ bu'ûd/ bu'dân/ bi'âd*) = far, far-off, far-away, far-reaching, distant, unlikely. See at 2:176, p. 83, n. 3).

8. i.e., cautions you against His wrath and punishment. يحذر ***yuḥadhdhiru*** = he cautions, warns, puts you on your guard (v. iii. m. s. impfct. from *ḥadhdhara*, form II of *ḥadhira* [*ḥidhr/ḥadhar*], to be cautious. See at 3:28, p. 166, n.7).

9. رءوف ***ra'ûf*** = most kind, most compassionate, most gracious (active participle in the scale of *fa'ûl* from *ra'afa/ra'ufa* [*ra'fah/ra'âfah*], to show mercy. See at 2:207, p. 100, n. 4).

10. تحبون ***tuḥibbûna*** = you (all) love, like, wish, (v. ii. m. pl. impfct. in form IV of *ḥabba* [*ḥubb*], to love. See *tuḥibbû* at 2:216, p. 104, n. 10).

11. اتبعوا ***ittabi'û*** = you (all) follow, imitate, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 2:170, p. 80, n. 2). This *'âyah* implies that whatever he did or advised was by Allah's directive.

12. يحبب ***yuḥbib*** (originally *yuḥibbu*, i.e. *yuḥbibu*) = he loves, likes, wishes (v. iii. m. s. impfct. from *'aḥabba*, form IV of *ḥabba*. The final letter is vowelless because the verb is conclusion of a conditional clause.

قُلْ أَطِيعُوا۟ ٱللَّهَ 32. Say: "Obey[1] Allah

وَٱلرَّسُولَ and the Messenger."

فَإِن تَوَلَّوْا۟ But if they turn away,[2]

فَإِنَّ ٱللَّهَ لَا يُحِبُّ then Allah does not like[3]

ٱلْكَٰفِرِينَ ﴿٣٢﴾ the unbelievers.

إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ 33. Verily Allah chose[4]

ءَادَمَ وَنُوحًا 'Âdam and Nûh

وَءَالَ إِبْرَٰهِيمَ and the family of Ibrâhîm

وَءَالَ عِمْرَٰنَ and the family of 'Imrân[5]

عَلَى ٱلْعَٰلَمِينَ ﴿٣٣﴾ above all the beings;[6]

ذُرِّيَّةً 34. As offspring,[7]

بَعْضُهَا مِنۢ بَعْضٍ one from the other;

وَٱللَّهُ سَمِيعٌ and Allah is All-Hearing,

عَلِيمٌ ﴿٣٤﴾ All-Knowing.

إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ 35.When 'Imrân's wife[8] said:

رَبِّ "My Lord,

إِنِّى نَذَرْتُ لَكَ I have dedicated[9] to You

مَا فِى بَطْنِى what is in my womb

مُحَرَّرًا as an offering.[10]

فَتَقَبَّلْ مِنِّىٓ So accept[11] [it] from me;

إِنَّكَ أَنتَ verily You are

1. أطيعوا *'aṭî'û* = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See *'aṭa'nâ* at 2:285, p. 152, n. 3). This is a repeated command to obey and follow the Prophet.

2. تولوا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya* to be near. See at 3:20, , p. 162, n. 11).

3. يحب *yuḥibbu* = he loves, likes, wishes (v. iii. m. s. impfct. from *ḥabba* [*ḥubb*], to love. See at 2:222, p. 109, n. 10; and *yuḥbib* at 3:31, p. 167, n. 12).

4. i. e., Allah chose for Prophethood and bestowal of scriptures. اصطفى *iṣṭafâ* he chose, selected (v. iii. m. s. past in form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ'*], to be clear, pure. See at 2:247, p. 125, n.3).

5. These are mentioned by name because all the Prophets and Messengers were raised from among their progeny.

6. i.e., all the different nations of the time.

7. ذرية *dhurriyah* (pl. ذريات *dhurriyât*/ذرارى *dharâriy*) = offspring, progeny, children, descendant. See at 2:266, p. 139, n. 14).

8. امرأة *'imra'ah* = wife, woman. Her name was Hannah. This 'Imrân, husband of Hannah, is not to be confused with 'Imrân, father of Mûsâ (Moses). There was a time-gap of about one thousand and eight hundred years between the two persons. Hannah's husband 'Imrân died before she gave birth to her child.

9. نذرت *nadhartu* = I dedicated, made a vow, consecrated, pledged (v. i. past from *nadhara* [*nadhr/nudhûr*], to dedicate. See *nadhartum* at 2:270, p. 141, n. 12).

10. محرر *muḥarrar* = freed from all ties, i.e., dedicated, consecrated to Allah, liberated, emancipated (passive participle from *ḥarrara*, form II of *ḥarra* [*ḥarr/ḥarârah*], to be hot). Hannah dedicated the child to be born to her for the service of Allah. It appears from the next *'âyah* that she was hoping for a male child.

11. تقبل *taqabbal* = accept, receive, grant (v. ii. m. s. imperative from *taqabbala*, form V of *qabila* [*qabûl/qubûl*], to accept. See at 2:127, p. 60, n. 11).

ٱلسَّمِيعُ the All-Hearing,[1]
ٱلْعَلِيمُ ﴿٣٥﴾ the All-Knowing.[2]

فَلَمَّا 36. Then when
وَضَعَتْهَا she gave birth[3] to her [Mary]
قَالَتْ رَبِّ إِنِّي she said: "My lord, I have
وَضَعْتُهَآ أُنثَىٰ delivered her, a female" —
وَٱللَّهُ أَعْلَمُ and Allah knew better[4]
بِمَا وَضَعَتْ what she gave birth to,
وَلَيْسَ ٱلذَّكَرُ and the male is not
كَٱلْأُنثَىٰ like the female —
وَإِنِّي سَمَّيْتُهَا مَرْيَمَ "and I have named[5] her Mary
وَإِنِّيٓ أُعِيذُهَا and I seek refuge[6] for her
بِكَ with You
وَذُرِّيَّتَهَا and for her progeny
مِنَ ٱلشَّيْطَٰنِ from Satan,
ٱلرَّجِيمِ ﴿٣٦﴾ the accursed."[7]

فَتَقَبَّلَهَا رَبُّهَا 37. So her Lord accepted[8]
بِقَبُولٍ حَسَنٍ her in favourable response
وَأَنۢبَتَهَا and reared[9] her up
نَبَاتًا حَسَنًا in a good rearing;
وَكَفَّلَهَا and put her under the care[10]

1. i.e., All-Hearing and Most Responsive to prayers .

2. i.e., All-Knowing, among other things, of the intentions of His servants.

3. وضعت *waḍa'at* = she laid, laid down, delivered, gave birth to (v. iii. f. s. past from *waḍa'a* [*waḍ'*], to lay, to put down).

4. أعلم *'a'lamu* = better-knowing, better aware (elative of *'âlim*, active participle from *'alima* [*'ilm*], to know. The statement "and Allah knows better .... like the female" is a parenthetical clause.

5. سميت *sammaytu* = I named, called, designated, nominated (v. i. s. past from *sammâ*, form II of *samâ* [*sumuww/samâ'*], to be high. See *musamman* at 2:282, p. 147, n. 5).

6. أعيذ *'u'îdhu* = I seek refuge for, I place under the protection (v. i. s. impfct. from *'a'âdha*, form IV of *'âdha* [*'awdh/'iyâdh/ma'âdh*], to seek protection, to take refuge).

7. رجيم *rajîm* = accursed, damned, stoned (passive participle on the scale of *fa'îl* from *rajama* [*rajm*], to stone, to curse).

8. تقبل *taqabbala* = he accepted, received, granted (v. iii. m. s. past in form V of *qabila* [*qabûl/qubûl*], to accept. See *taqabbal* at 3:35, p. 168, n. 11).

9. i.e. Allah arranged for her being brought up. أنبت *'anbata* = he reared, brought up, caused to sprout, made grow (v. iii. m. s. past in form IV of *nabata* [*nabt*], to grow. See *'anbatat* at 2:261, p. 136, n. 10).

10. كفل *kaffala* = he put under the care, provided security, placed in charge (v. iii. m. s. past in form II of *kafala/kafila/kafula* [*kafl/kufûl/kafâlah*], to be responsible). Allah arranged for Maryam to be under the care of Zakariyyâ, husband of her maternal aunt. When Maryam's mother raised the question of her care and guardianship the rabbis of Bayt al-Maqdis quarrelled among themselves for her guardianship. The matter was ultimately settled by drawing lots which fell in favour of Zakariyyâ (See *supra*, 3:44, at p. 173). As Maryam came of age Zakariyyâ made for her a special chamber, *miḥrâb*, in Bayt al-Maqdis where she stayed and devoted herself to worship and prayer.

زَكَرِيَّا	to Zakariyyâ.
كُلَّمَا دَخَلَ عَلَيْهَا	Whenever Zakariyyâ called
زَكَرِيَّا الْمِحْرَابَ	on[1] her in the chamber[2]
وَجَدَ عِندَهَا رِزْقًا	he found[3] with her provision.[4]
قَالَ يَٰمَرْيَمُ	He said: "O Mary,
أَنَّىٰ لَكِ هَٰذَا	whence[5] is this for you?"
قَالَتْ	She said:
هُوَ مِنْ عِندِ اللَّهِ	"It is from Allah.
إِنَّ اللَّهَ يَرْزُقُ	Verily Allah gives provision[6]
مَن يَشَاءُ	to whomsoever He will
بِغَيْرِ حِسَابٍ ٣٧	without calculation."[7]
هُنَالِكَ دَعَا	38. Thereat Zakariyyâ prayed
زَكَرِيَّا رَبَّهُۥ قَالَ	His Lord. He said:
رَبِّ هَبْ لِي	"My Lord, bestow[8] on me
مِن لَّدُنكَ	out of Your grace[9]
ذُرِّيَّةً طَيِّبَةً	a noble[10] offspring.
إِنَّكَ	Verily You are
سَمِيعُ الدُّعَاءِ ٣٨	All-Responsive[11] to prayer."
فَنَادَتْهُ الْمَلَٰٓئِكَةُ	39. So the angels called out[12]
وَهُوَ	to him – and he was still
قَآئِمٌ يُصَلِّي	standing erect[13] praying[14]

1. دخل ***dakhala*** = he entered, went in [followed by the particle *'alâ* it means to enter someone's room, to call on] (v. iii. m. s. past [from ***dukhûl***], to enter. See ***'udkhlû*** at 2:208, p. 100, n. 5).

2. محراب ***miḥrâb*** (pl. محاريب ***maḥârîb***) = prayer niche, private chamber.

3. وجد ***wajada*** = he found, got, came across (v. iii. m. s. past [from ***wujûd***], to find. See ***tajidu*** at 3:29, p. 167, n. 1).

4. رزق ***rizq*** (pl. أرزاق ***arzâq***) = provision, means of livelihood, food, sustenance. See at 2:233, p. 116, n. 11).

5. أنى ***'annâ*** = whence, wherefrom, how, when.

6. يرزق ***yarzuqu*** = he gives provision, bestows, provides (v. iii. m. s. impfct. from *razaqa* [*rizq*], to give the means of subsistence. See *tarjuqu* at 3:27, p. 165, n. 8).

7. حساب ***ḥisâb*** (pl. حسابات ***ḥisâbât***)= calculation, reckoning, accounting, computation. "Without calculation" means without limit, countless/countlessly, incalculably. See at 3:27, p. 166, n. 1).

8. هب ***hab*** = you bestow, give, grant, donate (v. ii. m. s. imperative from *wahaba* [*wahb*], to grant. See at 3:8, p. 157, n. 5).

9. من لدنك ***min ladunka*** = from your side, i.e., out of your grace, not in lieu of any merit on the part of the seeker.

10. طيبة ***ṭayyibah*** (pl. طيبات ***ṭayyibât;*** mas. ***ṭayyib***) = good, noble, virtuous. See *ṭayyibât* at 2:267, p. 140, n. 5).

11. سميع ***samî'*** = All-Responsive, All-Hearing, Intensely Listening. Active participle in the intensive scale of *fa'îl* from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *sami'nâ* at 2:285, p. 152, n. 2).

12. نادت ***nâdat*** = she called out, shouted, (v. iii. f. s. past from *nâda*, form III of *nadâ* [*nadw*], to call). See *nidâ'* at 2:171, p. 80, n. 12).

13. قائم ***qâ'im*** = standing, upright, erect (active participle from *qâma* [*qawmah/qiyâm*], to stand up). See *yaqûmûna* at 2:175, p. 144, n. 4).

14. يصلي ***yuṣallî*** = he prays, worships, performs prayer (v. iii. m. s. impfct. from *ṣallâ* [*ṣalâh*], to pray, worship).

فِى ٱلْمِحْرَابِ in the chamber – [saying] :
أَنَّ ٱللَّهَ يُبَشِّرُكَ "Allah gives you the glad
بِيَحْيَىٰ tidings[1] of Yahyâ,
مُصَدِّقًا attesting the truth[2]
بِكَلِمَةٍ مِّنَ ٱللَّهِ of a word from Allah,[3]
وَسَيِّدًا وَحَصُورًا of a leader[4] and a celibate,[5]
وَنَبِيًّا and a Prophet,
مِّنَ ٱلصَّٰلِحِينَ ﴿٣٩﴾ being one of the righteous."[6]

قَالَ رَبِّ أَنَّىٰ 40. He said: "My Lord, how[7]
يَكُونُ لِى غُلَٰمٌ can there be a son[8] for me
وَقَدْ بَلَغَنِىَ ٱلْكِبَرُ and old age[9] has reached[10] me
وَٱمْرَأَتِى عَاقِرٌ and my wife is barren?"[11]
قَالَ كَذَٰلِكَ ٱللَّهُ He [Allah] said: "Thus Allah
يَفْعَلُ مَا يَشَآءُ ﴿٤٠﴾ does what He wills."

قَالَ رَبِّ 41. He said: "My Lord,
ٱجْعَل لِّىٓ ءَايَةً set[12] for me a sign."[13]
قَالَ ءَايَتُكَ He [Allah] said: "Your sign
أَلَّا تُكَلِّمَ is that you shall not speak[14]
ٱلنَّاسَ ثَلَٰثَةَ أَيَّامٍ to men for three days
إِلَّا رَمْزًا except by signals;[15]
وَٱذْكُر رَّبَّكَ and remember[16] your Lord

1. يبشر ***yubashshiru*** = he gives good tidings (v. iii. m. s. impfct. from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, to be happy. See *bashshir* at 2:223, p. 110, n. 7).

2. مصدق ***muṣaddiq*** = that which confirms, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 3:3, p. 154, n. 5).

3. i.e., 'Îsâ, peace be on him is called "a word from Allah" because he came into existence in his mother's womb by Allah's command *kun* (be).

4. سيد ***sayyid*** (pl. *asyâd/sâdah/sâdât*), leader, chief, noble.

5. حصور ***ḥaṣûr*** = celibate, one who remains unmarried and refrains from sexual intercourse. Active participle in the scale of *fa'ûl* from *ḥaṣara* [*ḥaṣr*], to hold back, to detain, to contain).

6. صالحين ***ṣâliḥîn*** (acc/genitive of *ṣâliḥûn*, pl. of *ṣâliḥ*)= righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right, proper. See at 2:130, p. 62, n. 5).

7. أنى ***'annâ*** = whence, wherefrom, how, when. See at 3:37, p. 170, n. 5).

8. غلام ***ghulâm*** (pl. *ghilmân/ghilmah*) = boy, lad, son, youth, slave.

9. كبر ***kibar*** = old age, bigness, eminence.

10. بلغ ***balagha*** = he or it reached, came to, attained (v. iii. m. s. past from *bulûgh*, to reach. See *balaghna* at 2:232, p. 115, n.8).

11. عاقر ***'âqir*** = barren, sterile (f.)

12. اجعل ***ij'al*** = (you) place, put, set, make (v. ii. m. s. imperative from *ja'ala* [*ja'l*], to make, put, place. See at 2:260, p. 136, n. 2

13. اية ***'âyah*** (pl. ايات *'âyât*) = sign, revelation, evidence, miracle. See at 3:13, p. 159, n. 1.

14. تكلم ***tukallima(mu)*** = you speak, talk, address (v. ii. m. s. impfct. from *kallama*, form II of *kalama* (*kalm*), to wound. See *kallama* at 2:253, p. 129, n. 2. Prophet Zakariyyâ was granted the sign that he would be unable to speak to men for three days when his wife became pregnant; but he was not made unable to pray (Ibn Kathîr, II, p. 31).

15. رمز ***ramz*** (pl. رموز *rumûz*) = sign, signal.

16. i. e., say prayer.

كَثِيرًا in profusion
وَسَبِّحْ بِالْعَشِيِّ and glorify[1] in the afternoon[2]
وَالْإِبْكَارِ ﴿٤١﴾ and the morning."[3]

Section (Rukû') 5

وَإِذْ قَالَتِ 42. And when the angels
الْمَلَٰٓئِكَةُ يَٰمَرْيَمُ said: "O Maryam,[4]
إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ verily Allah has chosen[5] you
وَطَهَّرَكِ and purified[6] you
وَٱصْطَفَىٰكِ and has selected you
عَلَىٰ نِسَآءِ over the women of
ٱلْعَٰلَمِينَ ﴿٤٢﴾ all the beings."

يَٰمَرْيَمُ ٱقْنُتِى 43. "O Maryam, be obedient[7]
لِرَبِّكِ to your Lord
وَٱسْجُدِى and prostrate[8] yourself
وَٱرْكَعِى and bow[9] in prayer
مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾ along with the bowing ones."

ذَٰلِكَ مِنْ 44. This is of
أَنۢبَآءِ ٱلْغَيْبِ the tidings of the unseen that
نُوحِيهِ إِلَيْكَ We communicate[10] to you;
وَمَا كُنتَ لَدَيْهِمْ and you were not by them

1. سبح **sabbiḥ** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ sibâḥah*] to swim, to float. See *nusabbiḥu* at 2:30, p. 16, n. 8).

2. عشي **'ashiyy** (sing. *'ashiyyah*) = evening, afternoon, the time between noon and sunset.

3. ابكار **'ibkâr** = morning, forenoon.

4. After the description of the birth of Yaḥyâ to a very old father and an equally old and barren mother reference is made to a still more miraculous deed of Allah in the birth of 'Îsâ (p.b.h.) through a mother only and to the other miracles that Allah caused to happen at his hand. This is done only to illustrate the fact that he was only a creation of Allah's and a Messenger.

5. اصطفى **iṣṭafâ** = he chose, selected, picked out, singled out (v. iii. m. s. past in form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ'*], to be clear. See at 2:247, p. 125, n. 3; 2:132, p. 62, n. 9; and *iṣṭafaynâ* at 2:130, p. 62, n. 4).

6. طهر **ṭahhara** = he purified, rendered pure, cleansed (v. iii. m. s. past in form II of *ṭahara/ṭahura* [*ṭuhr/ṭahârah*], to be clean, pure. See *ṭahhirâ* at 2:125, p. 59, n. 14. This part of the *'âyah* emphasizes that Allah selected Maryam for the honour of the miraculous birth of 'Îsâ (p.b.h.) through her and that she was chaste and free from the blame hurled at her by the Jews.

7. اقنتي **uqnutî** = be devout, dutiful, obedient(v. ii. f. s. imperative from *qanata* [*qunût*], to be obedient). See *qânitîn* at 3:17, p. 161, n. 2).

8. اسجدي **usjudî** = prostrate yourself (v. ii. f. s. imperative from *sajada* [*sujûd*], to go into prostration. See *usjudû* at 2:34, p. 18, n. 3).

9. اركعي **irka'î** = bow , bend the body in prayer, kneel down (v. ii. f. s. imperative from *raka'* [*rukû'*], to bow. See *irka'û* at 2:43, p. 22, n. 3).

10. نوحي **nûḥî** = we communicate (v. i. pl. impfct. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

إِذْ يُلْقُونَ	when they were casting[1]
أَقْلَٰمَهُمْ أَيُّهُمْ	their arrows[2] as to
يَكْفُلُ	who of them should sponsor[3]
مَرْيَمَ	Maryam;
وَمَا كُنتَ لَدَيْهِمْ	nor were you with them
إِذْ يَخْتَصِمُونَ ﴿٤٤﴾	when they were quarrelling.[4]
إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ	45. When the angels said:
يَٰمَرْيَمُ إِنَّ ٱللَّهَ	"O Maryam, verily Allah
يُبَشِّرُكِ	gives you the good tidings[5]
بِكَلِمَةٍ مِّنْهُ	of a word from Him[6] —
ٱسْمُهُ ٱلْمَسِيحُ	his name will be Messiah,
عِيسَى ٱبْنُ مَرْيَمَ	'Îsâ, son of Maryam,
وَجِيهًا فِى ٱلدُّنْيَا	esteemed[7] in the world
وَٱلْءَاخِرَةِ	and the hereafter
وَمِنَ ٱلْمُقَرَّبِينَ ﴿٤٥﴾	and of those placed near."[8]
وَيُكَلِّمُ ٱلنَّاسَ	46. And He will speak to men
فِى ٱلْمَهْدِ	while in the cradle[9]
وَكَهْلًا	and during manhood,[10]
وَمِنَ ٱلصَّٰلِحِينَ ﴿٤٦﴾	and will be of the righteous.
قَالَتْ رَبِّ	47. She said: "My Lord,
أَنَّىٰ يَكُونُ لِى وَلَدٌ	how can there be a son to me

1. يلقون *yulqûna* = they throw, cast, fling (v. iii. m. pl. impfct. from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân/luqy/luqyah/luqan*], to meet. See *lâ tulqû* at 2:195, p. 93, n. 12).

2. i.e., they were casting lots with their arrows to decide who should take charge of Maryam. ***'aqlâm*** (sing. *qalam*) = reed pens, pens, arrows for casting lots.

3. يكفل ***yakfulu*** = he sponsors, takes charge of, becomes responsible for (v. iii. m. s. impfct. from *kafala*[*kafl/kufûl/kafâlah*), to be responsible for. See *kaffala* at 3:37, p. 169, n. 10).

4. i.e., they were quarrelling about the matter of taking charge of Maryam. Maryam's mother had dedicated her to the service of Allah and took her to Bayt al-Maqdis where the rabbis quarrelled as to who should take charge of Maryam. The matter was settled by casting lots which fell in favour of Zakariyyâ. See Al-Ṭabarî, pt. III, 241-242, 267; Ibn Kathîr, II, 34. See also *infra*, 3:37, at p. 169). يختصمون ***yakhtaṣimûna*** = they quarrel, dispute, argue, contest one another (v. iii. m. pl. impfct. from *ikhtaṣama*, form VIII of *khaṣama* [*khaṣm/ khiṣâm/khuṣûmah*], to defeat in argument. See *khiṣâm* at 2:204, p. 99, n. 4).

5. يبشر ***yubashshiru*** = he gives the good tidings, announces the good news (v. iii. m. s. impfct. from *bashshara*, form II of *bashara/bashira* [*bishr/bushr],* to be happy. See *bashshir* at 2:223, p. 110, n. 7; 2:155, p. 73, n. 12; 2:25, p. 13, n. 40.

6. 'Îsâ (p.b.h.) is called a "word from Allah" because he came into existence in his mother's womb by Allah's word "be" (Ibn Kathîr, II, 34).

7. وجيه ***wajîh*** (pl. *wujahâ'*) = esteemed, notable, distinguished.

8. مقربين ***muqarrabîn*** (acc./gen. of *muqarrabûn*, sing. *muqarrab*) those placed near (passive participle from *qarraba*, form II of *qaruba* [*qurb/ maqrabah*], to be near. See *lâ taqrabû* at 2:222, p. 109, n. 7).

9. This is one of the miracles given by Allah to 'Îsâ (p.b.h.). مهد ***mahd*** (pl. مهود *muhûd*) = cradle. See *mihâd* at 3:12, p. 158, n. 8.

10. كهل ***kahl*** (pl. *kuhhal/kihâl/kuhûl/kuhlân*) = man of mature age, full manhood. The reference to his childhood and growth into full manhood is an indirect refutation of the claim of divinity for him (*Ṣafwat al-Bayân*, 81).

وَلَمْ يَمْسَسْنِى and there did not touch[1] me
بَشَرٌ any man?"
قَالَ كَذَٰلِكِ He said: "So it will be.
ٱللَّهُ يَخْلُقُ مَا يَشَآءُ Allah creates[2] what He wills.
إِذَا قَضَىٰٓ أَمْرًا When He decrees[3] a thing
فَإِنَّمَا يَقُولُ لَهُۥ He but says for it
كُن فَيَكُونُ ﴿٤٧﴾ 'Be', and it becomes."

وَيُعَلِّمُهُ 48. And He will teach[4] him
ٱلْكِتَٰبَ وَٱلْحِكْمَةَ the Book and wisdom[5],
وَٱلتَّوْرَىٰةَ and the Torah
وَٱلْإِنجِيلَ ﴿٤٨﴾ and the Injîl —

وَرَسُولًا 49. And [will make him]
إِلَىٰ بَنِىٓ a Messenger to the Children
إِسْرَٰٓءِيلَ of Isrâ'îl [and he will say]:
أَنِّى قَدْ جِئْتُكُم "I have indeed come to you
بِـَٔايَةٍ مِّن رَّبِّكُمْ with a sign from your Lord —
أَنِّىٓ أَخْلُقُ لَكُم that I shall make[6] for you
مِّنَ ٱلطِّينِ out of clay[7]
كَهَيْـَٔةِ ٱلطَّيْرِ as if the figure[8] of a bird,[9]
فَأَنفُخُ فِيهِ then I shall blow[10] into it,
فَيَكُونُ طَيْرًۢا so it will become a bird

1. i.e., did not cohabit with me. يمسس *yamsas* (*yamassu* from *yamsasu*)= he touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. The terminal letter is vowelless because of the particle *lam* coming before the verb. See *massat* at 2:214, p. 103, n. 4 and *tamassû* at 2:236, p. 119, n. 3.

2. يخلق ***yakhluqu*** = he creates, makes, brings into being, originates, shapes (v. iii. m. s. impfct. from *khalaqa* [*khalq*], to create. See *khalaqa* at 2:228, p. 112, n. 2 and 2:21, p. 11, n. 4).

3. قضى ***qaḍâ*** = he decreed, adjudicated, decided, judged, settled, concluded, executed (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 2:117, p. 55, n. 9; *qaḍaytum* at 2:200, p. 97, n. 3 and *quḍiya* at 2:210, p. 101, n. 3.

5. يعلم ***yu'allimu*** = he teaches, instructs, trains, educates, informs, makes aware, earmarks (v. iii. m. s. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See at 2:282, p. 150, n. 1).

5. i.e., the *sunnah* of the Prophets.

6. أخلق ***'akhluqu*** = I make, give shape, create (v. i. s. impfct. from *khalaqa*. See *yakhluqu* at n. 2 above. Here follows the mention of some of the miracles that Allah caused to happen at the hands of 'Îsâ p.b.h.).

7. طين ***ṭîn*** = clay, soil.

8. هيئة ***hay'ah*** (pl. هيئات *hay'ât*) = shape, form, body, committee, board, skeleton organization.

9. طير ***ṭayr*** (coll. n.; pl. طيور *ṭuyûr*) = bird. See at 2:260, p. 135, n. 13.

10. أنفخ ***'anfukhu*** = I blow, breathe, inflate, fill with air (v. i. s. impfct. from *nafakha* [*nafkh*], to blow).

بِإِذْنِ ٱللَّهِ	by Allah's leave[1];
وَأُبْرِئُ ٱلْأَكْمَهَ	and I shall cure[2] the blind[3]
وَٱلْأَبْرَصَ	and the leper[4] and
وَأُحْيِ ٱلْمَوْتَىٰ	shall give life[5] to the dead
بِإِذْنِ ٱللَّهِ	by Allah's leave;[6]
وَأُنَبِّئُكُم	and shall inform[7] you
بِمَا تَأْكُلُونَ	of what you eat[8]
وَمَا تَدَّخِرُونَ	and what you store up[9]
فِي بُيُوتِكُمْ	in your houses.
إِنَّ فِي ذَٰلِكَ لَآيَةً	Verily therein is a sign
لَّكُمْ	for you,
إِن كُنتُم مُّؤْمِنِينَ	if you are believers."
﴿٤٩﴾	
وَ	50."And[I have come to you]
مُصَدِّقًا	as one attesting the truth[10]
لِّمَا بَيْنَ يَدَيَّ	of what has come before me
مِنَ ٱلتَّوْرَىٰةِ	of the Torah
وَلِأُحِلَّ لَكُم	and to make lawful[11] for you
بَعْضَ ٱلَّذِي	some of what
حُرِّمَ عَلَيْكُمْ	was forbidden[12] to you;
وَجِئْتُكُم	and I have come to you
بِآيَةٍ مِّن رَّبِّكُمْ	with a sign from your Lord.
فَٱتَّقُوا ٱللَّهَ	So beware of Allah

1. اذن *'idhn* (pl. آذون *'udhûn* / أذونات *'udhûnât*) = leave, permission, authorization, order (See at 2:221, p. 108, n.12). Note that whatever miracle happened at the hands of 'Îsâ (p.b.h.) was by Allah's authorizatiion.

2. أبرئ *'ubri'u* = I cure, heal, acquit, absolve, (v. i. s. impfct. from *'abra'a*, form IV of *bari'a* [*barâ'ah*], to be clear {especially from a blemish or guilt}. See *tabarra'a* at 2:166, p. 78, n. 5

3. أكمه *'akamah* (pl. كمه *kumh*) = blind since birth, born blind

4. أبرص *'abraṣ* = leper, leprous.

5. أحيى *'uḥyî* = I give life, bring to life (v. i. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 257, p. 133, n. 6).

6. Note the repeated emphasis on Allah's leave which means that 'Îsâ (p.b.h.) is not to be deified on account of bringing forth the miracles.

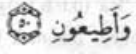
7. أنبئ *'unabbi'u* = I inform, notify, advise, tell, make known (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be high, prominent. See at 3:15, p. 160, n. 2).

8. تأكلون *ta'kulûna* = you (all) eat, consume (v. ii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See *ya'kulûna* at 2:274, p. 144, n. 3).

9. تدخرون *taddakhirûna* (originally تذتخرون *tadhtakhirûna*) = you store up, accumulate, amass, hoard (v. ii. m. pl. impfct. from *iddakhara* {*idhtakhara*}, form VIII of *dhakhara* [*dhakhr/dhukhr*], to keep, to preserve).

10. مصدق *muṣaddiq* = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 3:39, p. 171, n. 2).

11. أحل *'uḥilla(u)* = I make lawful, permit, allow, release, disengage (v. i. s. impfct. from *'aḥalla*, form IV of *ḥalla* [*ḥall/hill*], to untie, to be lawful. See *'aḥalla* at 2:275, p. 144, n. 8. The terminal letter takes *fatḥah* because of an implied *'an* in the particle *lâm* (*li* in the sense of *kay*, i.e., *lâm* of motivation), coming before the verb.

12. حرم *ḥurrima* = he or it was forbidden, made unlawful, made inviolable (v. iii. m. s. past passive from *ḥarrama*, form II of *ḥaruma/ ḥarima* to be prohibited. See *ḥarrama* at 2:275,p.144,n. 9.

وَأَطِيعُونِ ﴿٥٠﴾ and obey me."[1]

إِنَّ ٱللَّهَ 51. Verily Allah is

رَبِّي وَرَبُّكُمْ my Lord and your Lord.

فَٱعْبُدُوهُ So worship[2] Him.

هَٰذَا صِرَٰطٌ This is a way[3]

مُّسْتَقِيمٌ ﴿٥١﴾ straight and correct.[4]

فَلَمَّآ أَحَسَّ عِيسَىٰ 52. Then when Îsâ perceived[5]

مِنْهُمُ ٱلْكُفْرَ infidelity[6] on their part

قَالَ مَنْ he said: "Who are

أَنصَارِيٓ إِلَى ٱللَّهِ my helpers[7] towards Allah?"

قَالَ ٱلْحَوَارِيُّونَ The disciples[8] said:

نَحْنُ أَنصَارُ ٱللَّهِ "We are the helpers of Allah.

ءَامَنَّا بِٱللَّهِ We believe in Allah

وَٱشْهَدْ and you bear witness[9]

بِأَنَّا مُسْلِمُونَ that we are Muslims."

﴿٥٢﴾

رَبَّنَآ ءَامَنَّا 53. "Our Lord, we believe

بِمَآ أَنزَلْتَ in what you have sent down[10]

وَٱتَّبَعْنَا and we follow[11]

ٱلرَّسُولَ the Messenger

فَٱكْتُبْنَا مَعَ so write us[12] down with

ٱلشَّٰهِدِينَ the bearers of witness."[13]

﴿٥٣﴾

1. أطيعون *'aṭî'û + ni* (originally *'aṭî'û+nî*) = you (all) obey me, submit to me, follow me (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See *'aṭî'û* at 3:32, p. 168, n. 1).

2. أعبدوا *u'budû* = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah* /*'ubûdah* / *'ubûdiyah*], to worship, to serve. See at 2:21, p. 11, n. 2). Like all other Prophets of Allah, 'Îsâ (p.b.h.) called upon his followers to worship Allah Alone and never claimed divinity for himself.

3. صراط *ṣirâṭ* = way, path, road. See at 1:6, p. 2, n. 3.

4. مستقيم *mustaqîm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up. See at 2:213, p. 103, n. 1). Note that the way of monotheism (*tawḥîd*) and the worship of Allah Alone is the straight and correct way.

5. أحس *'aḥassa* = he sensed, realized, perceived (v. iii. m. s. past in form IV of *ḥassa* [*hass*], to feel).

6. كفر *kufr* = disbelief, unbelief, ingratitude, infidelity. See at 2:217, p. 105, n. 4 and *kafarû* at 2: 212, p. 101, n. 11.

7. أنصار *'anṣâr* (sing. *nâṣir*) = helpers, aiders, supporters, patrons (active participle from *naṣara* [*naṣr/nuṣûr*], to help. See at 2:270, p. 141, n. 16)

8. حواريون *ḥawâriyyûn* (sing. *ḥawâriyy*) = disciples, believing and sincere followers of 'Îsâ (p.b.h.).

9. اشهد *ish-had* = bear witness, attest, confirm (v. ii. m. imperative from *shahida* [*shuhûd*], to witness. See *ash-hidû* at 2:282, p. 149, n. 8).

10. أنزلت *'anzalta* = you sent down, caused to descend (v. ii. m. s. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down, to descend. See *'anzalnâ* at 2:159, p.75, n.3 .

11. اتبعنا *ittaba'nâ* = we followed, obeyed, heeded, pursued, succeeded (v. i. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'a* at 3:20, p. 162, n. 8).

12. اكتب *uktub* = register, write down (v. ii. m. s. imperative from *kataba* [*katb/ kitbah kitâbah*], to write. See *uktubû* at 2:282, p. 147, n. 6).

13. i.e., to monotheism and the truth of the Prophethood of 'Îsâ (p.b.h.).

وَمَكَرُوا	54. And they schemed;[1]
وَمَكَرَ اللَّهُ	and Allah made a plan;[2]
وَاللَّهُ	and Allah is
خَيْرُ الْمَاكِرِينَ ﴿٥٤﴾	the best of planners.

Section (*Rukû'*) 6

إِذْ قَالَ اللَّهُ	55. When Allah said:
يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ	"O 'Îsâ, I shall fully take[3] you
وَرَافِعُكَ إِلَيَّ	and raise[4] you to Me;
وَمُطَهِّرُكَ	and shall clear[5] you
مِنَ الَّذِينَ كَفَرُوا	of those who disbelieve;
وَجَاعِلُ الَّذِينَ	and shall put[6] those who
اتَّبَعُوكَ	follow[7] you
فَوْقَ الَّذِينَ كَفَرُوا	above[8] those who disbelieve
إِلَىٰ يَوْمِ الْقِيَامَةِ	till the Day of Resurrection.
ثُمَّ إِلَيَّ	Then unto Me shall be
مَرْجِعُكُمْ	the return[9] of you all and
فَأَحْكُمُ بَيْنَكُمْ	I will judge[10] between you
فِيمَا كُنتُمْ فِيهِ	about what you have been
تَخْتَلِفُونَ ﴿٥٥﴾	at variance[11] with.
فَأَمَّا الَّذِينَ	56. So as to those who
كَفَرُوا	disbelieve

1. i.e., they planned to kill 'Îsâ (p.b.h.). مكروا ***makarû*** = they schemed, plotted, planned, had recourse to a ruse (v. iii. m. pl. past from *makara* [*makr*], to deceive, to delude).

2. i.e., Allah planned to rescue 'Îsâ (p.b.h.) without any harm being done to him. مكر ***makara*** = he planned, made a strategem. Often the same word is used in the Qur'ân to convey a contrary or different meaning. Thus, while *makr* used in respect of the unbelievers implies malevolence, it means in respect of Allah countering that malevolence and punishing for it.

3. متوفي ***mutawaffî*** = one who takes in full, causes to die (active participle from *tawaffâ*, form V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil.

4. رافع ***râfi'*** = one who raises, takes up, lifts, elevates (active participle from *rafa'a* [*raf'*], to raise. See *rafa'a* at 2:253, p. 129, n. 3). See also 4:157-158 and 5:117.

5. مطهر ***muṭahhir*** = one who purifies, clears, makes clean (active participle from *ṭahhara*, form II of *ṭahara/ṭahura* [*ṭuhr/ṭahârah*], to be clean, pure. See *ṭahhara* at 3:42, p. 172, n.6).

6. جاعل ***jâ'il*** = one who puts, sets, makes (active participle from *ja'ala* [*ja'l*], to make, to put. See at 2:124, p. 59, n. 1).

7. اتبعوا ***ittaba'û*** = they followed, obeyed, heeded, succeeded (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 2:166, p. 78, n. 7).

8. i.e., in respect of rank and honour or in respect of evidence and truth.

9. مرجع ***marji'*** (pl. مراجع *marâji'*) = return, place of refuge, source to which something returns, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See *turja'ûna* at 2:280, p. 146, n. 16).

10. أحكم ***'aḥkumu*** = I decide, decree, adjudicate, judge (v. i. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See *yaḥkuma* at 3:23, p. 164, n. 1).

11. تختلفون ***takhtalifûna*** = you differ (from one another), disagree, are at variance, dispute, quarrel (v. ii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See *yakhtalifûna* at 2:176, p. 83, n. 1 and 2:113, p. 54, n. 5).

فَأُعَذِّبُهُمْ I shall chastise[1] them
عَذَابًا شَدِيدًا with a severe[2] punishment
فِي ٱلدُّنْيَا وَٱلْآخِرَةِ in the world and the hereafter
وَمَا لَهُم and they will not have
مِّن نَّٰصِرِينَ ﴿٥٦﴾ anyone to help.[3]

وَأَمَّا ٱلَّذِينَ 57. And as to those who
ءَامَنُوا۟ وَعَمِلُوا۟ believe[4] and do
ٱلصَّٰلِحَٰتِ the good deeds,[5]
فَيُوَفِّيهِمْ He will pay them in full[6]
أُجُورَهُمْ their rewards.[7]
وَٱللَّهُ لَا يُحِبُّ And Allah does not like[8]
ٱلظَّٰلِمِينَ ﴿٥٧﴾ the wrong-doers.[9]

ذَٰلِكَ نَتْلُوهُ 58. This is what We recite[10]
عَلَيْكَ مِنَ ٱلْآيَٰتِ unto you of the revelations[11]
وَٱلذِّكْرِ ٱلْحَكِيمِ ﴿٥٨﴾ and the Wise[12] Recollection.

إِنَّ مَثَلَ عِيسَىٰ 59. Verily the simile[13] of 'Îsa
عِندَ ٱللَّهِ in the sight of Allah
كَمَثَلِ ءَادَمَ is like the simile of 'Âdam;
خَلَقَهُۥ مِن تُرَابٍ He created[14] him from dust
ثُمَّ قَالَ لَهُۥ كُن then said to him "Be",

1. أعذب ***'u'adhdhibu*** = I chastise, punish (v. i. s. impfct. from *'adhdhaba*, form II of *'adhaba* [*'adhb*], to obstruct. See *yu'adhdhibu* at 2:284, p. 151, n. 6).

2. شديد ***shadîd*** (s.; pl. اشداء *'ashiddâ'*/شداد *shidâd*) = severe, rigorous, harsh, difficult. See at 3:4, p. 155, n. 4).

3. ناصرين ***nâṣirîn*** (acc./gen. of *nâṣirûn*, sing. *nâṣir*) = helpers, assistants (active participle from *naṣara* [*naṣr/ nuṣûr*], to help. See at 3:22, p. 163, n. 8).

4. ءامنوا ***'âmanû*** = they believed (v. iii. m. pl. past from' *âmana*, from IV of *'amina*, to be safe, feel safe. See at 2:137, p.65, n. 1).

5. صالحات ***ṣâliḥât*** (pl.; sing. *ṣâliḥah*) = good deeds/ things, sound and proper deeds (approved by the Qur'ân and the *sunnah*). See at 2:276, p. 145, n. 6.

6. يوفي ***yuwaffî*** = he gives in full, fulfils (v. iii. m. s. impfct. form *waffâ*, form II of *wafâ* [*wafâ'*] fulfil. See *yuwaffa* at 2:272, p. 142, n. 12).

7. اجور ***'ujûr*** (pl.; sing. اجر *'ajr*) = remuneration, rewards. See *'ajr* at 2:276, p. 145, n. 7.

8. لا يحب ***lâ+yuḥibbu*** = he does not like, does not love (v. iii. m. s. impfct. from *'aḥabba*, form IV of *ḥabba*. See *yuḥibbûna* at 3:32, p. 168, n. 3).

9. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 2:270, p. 141, n.15).

10. i.e., of the account of 'Îsâ (p.b.h.). نتلو ***natlû*** = we recite, read aloud (v. i. pl. impfct. from *talâ* [*tilâwah*], to recite. See at 2:251, p. 128, n. 11).

11. ءايات ***'âyât*** (pl.; sing. ءاية *'âyah*) = signs, miracles, revelations, evidences. See at 3:19, p. 162, n. 3; 3:7, p. 156, n. 2; 3:4, p. 155, n. 3).

12. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = wise, judicious. (Active participle on the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See *'aḥkumu* at 3:55, p. 177, n. 10). *Al-dhikr al-ḥakîm* is another name of the Qur'ân.

13. مثل ***mathal*** (s.; pl. امثال *'amthâl*) = simile, likeness, example, parable, model, ideal.

14. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 2:228, p. 112, n. 2; and 2:29, p. 15, n. 11).

فَيَكُونُ ﴿٥٩﴾ and he came into being.

ٱلْحَقُّ 60. The truth is [this]

مِن رَّبِّكَ from your Lord.

فَلَا تَكُن So do not be

مِّنَ ٱلْمُمْتَرِينَ ﴿٦٠﴾ of the sceptics.[1]

فَمَنْ حَآجَّكَ 61. So whoever controverts[2]

فِيهِ you about him

مِنۢ بَعْدِ مَا جَآءَكَ after what has come to you

مِنَ ٱلْعِلْمِ of the knowledge,[3]

فَقُلْ تَعَالَوْاْ نَدْعُ say: "Come on,[4] let us call

أَبْنَآءَنَا وَأَبْنَآءَكُمْ our sons[5] and your sons, and

وَنِسَآءَنَا وَنِسَآءَكُمْ our women and your women,

وَأَنفُسَنَا وَأَنفُسَكُمْ and ourselves and yourselves

ثُمَّ نَبْتَهِلْ and then pray in earnest[6]

فَنَجْعَل لَّعْنَتَ ٱللَّهِ and thus lay [7]Allah's curse

عَلَى ٱلْكَٰذِبِينَ ﴿٦١﴾ upon the ones that lie."[8]

إِنَّ هَٰذَا لَهُوَ 62. This indeed is

ٱلْقَصَصُ ٱلْحَقُّ the true narrative;[9]

وَمَا مِنْ إِلَٰهٍ and there is none of a deity[10]

إِلَّا ٱللَّهُ except Allah;

1. ممترين ***mumtarîn*** (acc./gen. of *mumtarûn*, sing. *mumtarin*) = sceptics, the doubting ones, those who doubt, entertain doubts. (Active participle from *imtirâ'*, form VIII from *miryah/muryah*, doubt, dispute. See at 2:147, p. 70, n. 5).

2. حاجّ ***hâjja*** = he controverted, debated, disputed, argued (v. iii. m. s. past in form III of *hajja*, to overcome, to convince, to perform the *hajj*. See at 2:257, p. 133, n. 3). The immediate reference here is to the Christian delegation of Najrân who came to Madina and, joined by the Jewish scholars of that place, had a discussion with the Prophet about 'Îsâ (p.b.h.) and his message; but the statement is general and is applicable to similar situations at all times and places.

3. علم ***'ilm*** = knowledge. Here it means the especial knowledge communicated to the Prophet through *wahy*, particularly the *'âyahs* concerning 'Îsâ (p.b.h). See *Al-Bahr*, III, 187.

4. تعالوا ***ta'âlaw*** = you all come, come on, (v. ii. m. pl. imperative from *ta'âla*, form VI of *'alâ* [*'uluww*], to be high).

5. أبناء ***'abnâ'*** (sing. ابن *ibn*) = sons, offspring, descendants. See *banîn* at 3:14, p. 159, n. 11).

6. نبتهل ***nabtahil(u)*** = we pray humbly, pray in earnest, supplicate, curse one another (v. i. pl. impfct. from *ibtahala*, form VIII of *bahala* [*bahl*], to curse.

7. نجعل ***naj'al(u)*** = we lay, make, set, put, place, bring about (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make. See *naj'ala* at 2:259, p. 135, n. 4).

8. كاذبين ***kâdhibîn*** (acc./gen. of *kâdhibûn*, sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See *kadhdhabtum* at 2:87, p. 41, n.11).

9. قصص ***qasas*** = narrative, tale, story, clippings.

10. This is a repeated emphasis on monotheism and an unequivocal rejection of the Christians' claim of divinity for 'Îsâ (p.b.h.).

وَإِنَّ ٱللَّهَ and verily Allah,
لَهُوَ ٱلْعَزِيزُ He indeed is the All-Mighty,
ٱلْحَكِيمُ ﴿٦٢﴾ the All-Wise.

فَإِن تَوَلَّوْا۟ 63. So if they turn away,[1]
فَإِنَّ ٱللَّهَ then verily Allah is
عَلِيمٌۢ All-Aware
بِٱلْمُفْسِدِينَ ﴿٦٣﴾ of the mischief-makers.[2]

Section (Rukû') 7

قُلْ 64. Say:
يَٰٓأَهْلَ ٱلْكِتَٰبِ "O People of the Book,
تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ come to a word[3]
سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ straight [4] between us and you
أَلَّا نَعْبُدَ that we worship[5] none
إِلَّا ٱللَّهَ وَلَا but Allah, nor
نُشْرِكَ بِهِۦ شَيْـًٔا associate[6] with Him anyhting
وَلَا يَتَّخِذَ بَعْضُنَا nor some of us take up[7]
بَعْضًا أَرْبَابًا others as lords
مِّن دُونِ ٱللَّهِ in lieu of Allah."
فَإِن تَوَلَّوْا۟ فَقُولُوا۟ Then if they turn away, say:
ٱشْهَدُوا۟ بِأَنَّا "Bear witness[8] that we are
مُسْلِمُونَ ﴿٦٤﴾ Muslims."

1. تولوا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 3:32, p. 168, n. 2).

2. مفسدين *mufsidîn* (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers, disturbers; active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 2:60, p. 28, n. 10).

3. i.e., an agreed and equitable formula. كلمة *kalimah* (pl. *kalimât*) = word, speech, saying, maxim, formula, brief statement. The *'âyah* was revealed in the context of the Prophet's discussion with the Christian delegation of Najrân joined by the Jewish savants of Madina, but it holds good for similar situations at all times. It constitutes a call to the worship of Allah Alone to the exclusion of all other beings and shows that those who deify 'Îsâ (peace be on him) and other personages are not monotheists according to the Qur'ân. The Prophet, peace and blessings of Allah be on him, also made this call and incorporated this part of the *'âyah* in his letter to the Roman emperor Heraclius. See *Bukhârî*, nos. 7, 2941, 4553, 7541.

4. سواء *sawâ'* = straight, even, equal, same. See at 2:6, p. 6.

5. نعبد *na'buda(u)* = we worship, adore, serve; (v. i. pl. imperfect from *'abada* [*'ibâdah /'ubûdah/ 'ubûdiyah*] to worship, serve. See at 2:133, p. 63, n. 3 and 1:5, p. 2, n.1). The terminal letter takes *fatḥah* because of the particle *'an* (*'an+lâ*) coming before the verb. This particle also governs the succeeding two verbs, *nushrika* and *yattakhidha*. See notes 6 and 7 below.

6. نشرك *nushrika(u)* = we associate, set partner, give a share (v. i. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk / sharikah*], to share. See *mushrikîn* at 2:221, p. 108, n. 7). Setting partner with Allah is the worst of sins and an enormous injustice and wrong (see 31:13).

7. يتخذ *yattakhidha* = he takes up, takes for himself, takes, adopts (v. iii. s. impfct. from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *lâ yattakhidh* at 3:28, p. 166, n. 2).

8. اشهدوا *ish-hadû* = you (all) bear witness, call someone as a witness (v. ii. m. pl. imperative from *'ash-hada*, form IV of *shahida* [*shuhûd*], to witness. See at 2:282, p. 149, n. 8).

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ 65. O People of the Book,
لِمَ تُحَآجُّونَ why do you dispute[1]
فِيٓ إِبۡرَٰهِيمَ about Ibrahîm
وَمَآ أُنزِلَتِ and there were not sent down[2]
ٱلتَّوۡرَىٰةُ وَٱلۡإِنجِيلُ the *Torah* and the *Injîl*
إِلَّا مِنۢ بَعۡدِهِۦٓۚ except after him?
أَفَلَا تَعۡقِلُونَ Do you not use reason?[3] ﴿٦٥﴾

هَٰٓأَنتُمۡ هَٰٓؤُلَآءِ 66. Here you are the ones,
حَٰجَجۡتُمۡ فِيمَا you have disputed[4] about what
لَكُم بِهِۦ عِلۡمٞ you have knowledge of;[5]
فَلِمَ تُحَآجُّونَ then why do you dispute
فِيمَا لَيۡسَ لَكُم about what you have not
بِهِۦ عِلۡمٞۚ any knowledge of?[6]
وَٱللَّهُ يَعۡلَمُ And Allah knows[7]
وَأَنتُمۡ لَا تَعۡلَمُونَ while *you* do not know. ﴿٦٦﴾

مَا كَانَ إِبۡرَٰهِيمُ 67. Ibrâhîm was neither
يَهُودِيّٗا وَلَا نَصۡرَانِيّٗا a Jew nor a Christian;
وَلَٰكِن كَانَ حَنِيفٗا but he was a *ḥanîf*[8]—
مُّسۡلِمٗا a Muslim;[9]
وَمَا كَانَ and he was not
مِنَ ٱلۡمُشۡرِكِينَ of those that set partners.[10] ﴿٦٧﴾

1. i.e., why do you say that you are on the religion of Ibrâhîm and that he was a Jew or a Christian, while the fact is that the *Torah* and the *Injîl* were sent down long after his time? تحاجون ***tuḥâjjûna*** = you (all) dispute, controvert, argue in opposition, debate, confute (v. ii. m. pl. impfct. from *ḥâjja*, form III of *ḥajja* [*ḥijj/ḥajj*], to aim at, to overcome. See at 2:139, p. 65, n. 9).

2. أنزلت ***'unzilat*** = she was sent down (v. iii. f. s. past passive from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See *'anzalta* at 3:53, p. 176, n. 10).

3. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 2:242, p. 122, n. 4).

4. حاججتم ***ḥâjajtum*** = you (all) disputed, argued, controverted, debated (v. ii. m. pl. past from *ḥâjja*, form III of *ḥajja*. See n. 1 above).

5. i.e., about 'Îsâ (peace be on him) and his teachings because he had lived amidst you and you knew him closely.

6. i.e., how could you then dispute about Ibrâhîm (peace be on him) who lived long before the time of 'Îsâ (peace be on him) and how could you claim that he was a Jew or a Christian?

7. i.e., Allah knows the truth about Ibrâhîm and 'Îsâ while you do not know it. This part of the *'âyah* constitutes an authoritative summons to those who do not know to accept the truth from the One Who knows it. (See *Al-Baḥr*, III, 201).

8. حنيف ***ḥanîf*** (s.; pl. حنفاء *ḥunafâ'*) = one who shuns the surrounding false religions and follows the true religion, a true monotheist. The word *ḥanîf* has been used in the Qur'ân always in contrast with a polytheist. The *'âyah* is a reply to the Jews' and Christians' claim that they were the followers of the religion of Ibrâhîm. It says that while he was a true monotheist and not at all a polytheist, they were not so. See at 2:135, p. 64, n. 3).

9. This term, *Muslim*, is in apposition to the term *ḥanîf* and shows that the two words are synonymous.

10. This part of the *'âyah* further explains the meaning of *ḥanîf* and emphasizes that those who claim divinity for 'Îsa (peace be on him) or others are *mushriks* (polytheists) while Ibrâhîm was not at all so.

إِنَّ أَوْلَى ٱلنَّاسِ	68. Verily the closest[1] of men
بِإِبْرَٰهِيمَ	to Ibrâhîm
لَلَّذِينَ ٱتَّبَعُوهُ	are those who follow him,[2]
وَهَٰذَا ٱلنَّبِيُّ	and this Prophet[3]
وَٱلَّذِينَ ءَامَنُوا۟	and those who believe.[4]
وَٱللَّهُ وَلِيُّ	And Allah is the Guardian
ٱلْمُؤْمِنِينَ ﴿٦٨﴾	of the believers.
وَدَّت طَّآئِفَةٌ	69. There wish[5] a section[6]
مِّنْ أَهْلِ ٱلْكِتَٰبِ	of the People of the Book
لَوْ يُضِلُّونَكُمْ	if they could lead you astray;
وَمَا يُضِلُّونَ	but they do not lead astray[7]
إِلَّآ أَنفُسَهُمْ	any except themselves,
وَمَا يَشْعُرُونَ ﴿٦٩﴾	and they do not realize[8] [it].
يَٰٓأَهْلَ ٱلْكِتَٰبِ	70. O People of the Book,
لِمَ تَكْفُرُونَ	why do you disbelieve[9]
بِـَٔايَٰتِ ٱللَّهِ	in Allah's revelations,[10]
وَأَنتُمْ تَشْهَدُونَ ﴿٧٠﴾	while you bear witness ?[11]
يَٰٓأَهْلَ ٱلْكِتَٰبِ	71. O People of the Book,
لِمَ تَلْبِسُونَ ٱلْحَقَّ	why do you clothe[12] the truth
بِٱلْبَٰطِلِ	with the untruth[13]

1. أولى *'awlâ* = the closest, the nearest, having the best claim to (elative of *waliyy*. See *waliyy* at 2:282, p. 148, n. 6).

2. i.e., his faith and practice. اتبعوا *ittaba'û* = they followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 3:55, p. 177, n. 7).

3. i.e., Prophet Muḥammad, peace and blessings of Allah be on him, because he represents and fulfils the *dîn* of Ibrâhîm, peace be on him.

4. i.e., the believers and followers of Prophet Muḥammad, peace and blessings of Allah be on him. ءامنوا *'âmanû* = they believed (v. iii. m. pl. past from *'âmana*, from IV of *'amina*, to be safe, feel safe. See at 3:57, p. 178, n. 4.

5. ودت *waddat* = she wished, desired, loved (v. iii. f. s. past from *wadda* [*wadd/wudd/widd*], to love, to like. See *tuwaddu* at 3:30, p. 167, n. 5 and *yuwaddu* at 2:266, p. 139, n. 8).

6. طائفة *ṭâ'ifah* (s.; pl. طوائف *ṭawâ'if*) = section of people, sect, group, denomination, band.

7. يضلون *yuḍillûna* = they lead astray, mislead, misgide, make go astray (v. iii. m. pl. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. See *yuḍillu* at 2:26, p. 14, n. 6).

8. يشعرون *yash'urûna* = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 2:12, p. 12, n.2).

9. تكفرون *takfurûna* = you (all) disbelieve, be ungrateful, deny, cover (v. ii. m. pl. impfct. from *kafara* [*kufr/kafr*], to disbelieve, to cover. See at 2:85, p. 40, n. 8).

10. ءايات *'âyât* (pl.; sing. *'âyah*) = signs, miracles, revelations, evidences. See at 3:58, p. 178, n. 11; 3:19, p. 162, n. 3.

11. i.e., you know them to be true. تشهدون *tash-hadûna* = you (all) witness, see with your own eyes (v. ii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify. See at 2:84, p. 39, n. 10).

12. تلبسون *talbisûna* = you (all) clothe, garb, cover, obscure (v. ii. m. pl. impfct. from *labisa* [*lubs*], to wear. See *lâ talbisû* at 2:42, p. 21, n. 9).

13. باطل *bâṭil* = untruth, false, falsehood, vain, futile, baseless, void. See at 2:188, p. 90, n. 9.

وَتَكْتُمُونَ ٱلْحَقَّ and conceal[1] the truth

وَأَنتُمْ تَعْلَمُونَ ﴿٧١﴾ while you know?[2]

Section (Rukû') 8

وَقَالَت طَّآئِفَةٌ 72. And there say a section[3]

مِّنْ أَهْلِ ٱلْكِتَٰبِ of the People of the Book:

ءَامِنُوا۟ بِٱلَّذِىٓ "Believe[4] in that which

أُنزِلَ has been sent down

عَلَى ٱلَّذِينَ ءَامَنُوا۟ unto those who believe

وَجْهَ ٱلنَّهَارِ at the appearance[5] of the day

وَٱكْفُرُوٓا۟ ءَاخِرَهُۥ and disbelieve[5] at its end;

لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ may be that they revert."[6]

وَلَا تُؤْمِنُوٓا۟ 73. "And do not believe[7] any

إِلَّا لِمَن except the one that

تَبِعَ دِينَكُمْ follows your religion" —

قُلْ إِنَّ ٱلْهُدَىٰ say: "Verily guidance is

هُدَى ٱللَّهِ the guidance of Allah" —

أَن يُؤْتَىٰٓ أَحَدٌ "lest[8] one should be given

مِّثْلَ مَآ the like of what

أُوتِيتُمْ you have been given[9]

أَوْ يُحَآجُّوكُمْ or they may controvert[10] you

عِندَ رَبِّكُمْ before your Lord."

1. i.e., why do you conceal the truth about the coming of the last Prophet as foretold in the Scripture given to you? تكتمون ***taktumûna*** = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from *katama* [*katm* / *kitmân*], to hide, secrete, conceal. See at 2:72, p. 34, n. 8).

2. i.e., you conceal the truth knowingly and wilfully. تعلمون ***ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 2:280, p. 146, n. 13. See also *lâ ta'lamûna* at 3:66, p. 181).

3. طائفة ***tâ'ifah*** (s.; pl. طوائف *tawâ'if*) = section of people, sect, group, band. See at 3:69, p. 182, n. 6.

4. ءامنوا ***'âminû*** = you (all) believe (v. ii. m. pl. imperative from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe, feel safe. See at 2:13, p. 8, n. 3). This *'âyah* has reference to the manoeuvre of the Madinan Jewish leaders to prevent the spread of Islam there. They advised their followers to pretend conversion to Islam in the morning and to renounce it in the evening in order to confuse the weak-minded.

5. وجه ***wajh*** (s.; pl. *wujûh)* = appearance, face, countenance, front, direction, purpose, goal, intent, objective. See at 2:115, p. 55, n. 3 and *wujûh* at 2:177, p. 83, n. 6.

6. i.e., revert to their former state of unbelief. يرجعون ***yarji'ûna*** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [*rujû'*] to come back, return. See at 2:18, p. 10, n. 4).

7. This clause is a continuation of the Jewish leaders' advice to their followers. لا تؤمنوا ***lâ tu'minû*** = you (all) do not believe (v. ii. m. pl. imperative {prohibition} from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe, feel safe. See n. 4 above.

8. This is also a continuation of the Jewish leaders' advice to their followers.

9. The Jewish leaders did not like that Prophethood should be given to any other people.

10. يحاجوا ***yuhâjjû*** (originally *yuhâjjûna*) = they (all) dispute, debate, argue, contest (v. iii. m. pl. impfct. form *hâjja*, form III of *hajja* [*hajj/hijj*], to defeat, to intend, to aim at. See at 2:76, p. 36, n. 6).

قُلْ إِنَّ ٱلْفَضْلَ Say: "Verily the grace[1] is
بِيَدِ ٱللَّهِ in the Hand of Allah;
يُؤْتِيهِ مَن يَشَآءُ He gives it to whom He will;
وَٱللَّهُ وَٰسِعٌ and Allah is All-Reaching,[2]
عَلِيمٌ ﴿٧٣﴾ All-Knowing."

يَخْتَصُّ 74. He singles out[3]
بِرَحْمَتِهِۦ مَن يَشَآءُ for His mercy whom He will;
وَٱللَّهُ ذُو And Allah is the Owner
ٱلْفَضْلِ ٱلْعَظِيمِ of magnificent[4] grace.
﴿٧٤﴾

وَمِنْ 75. And among
أَهْلِ ٱلْكِتَٰبِ the People of the Book
مَنْ إِن تَأْمَنْهُ is he who, if you trust[5] him
بِقِنطَارٍ with a hoard,[6]
يُؤَدِّهِۦٓ إِلَيْكَ will deliver[7] it up to you;
وَمِنْهُم مَّنْ and among them is he who,
إِن تَأْمَنْهُ if you trust him
بِدِينَارٍ with a *dînâr*,[8]
لَّا يُؤَدِّهِۦٓ إِلَيْكَ will not deliver it to you
إِلَّا مَا دُمْتَ *unless you do not cease*[9]
عَلَيْهِ قَآئِمًا standing over him.[10]
ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ That is so because they say:

1. فضل ***faḍl*** (pl. فضول *fuḍûl*)= grace, favour, refinement, kindness, amiability; also surplus, excess. See at 2:237, p. 120, n. 9. Here *faḍl* (grace) means the special grace of Prophethood and *waḥy* which Allah bestows on whomsoever He likes.

2. i.e., in His grace and favour. واسع ***wâsi'*** = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity); active participle from *wasi'a/wasu'a* [*wasâ'ah*], to be wide. See at 2:247, p. 125, n. 7).

3. يختص ***yakhtaṣṣu*** = he singles out, earmarks, selects (v. iii. m. s. impfct. from *ikhtaṣṣa*, form VIII of *khaṣṣa* [*khaṣṣ/khuṣûṣ*] to distinguish, single out. See at 2:105, p. 50, n. 4). Allah entrusts with His special mercy, Prophethood and revelation, anyone He wills of His servants despite the jealousy and ill-will of any individual or group of individuals.

4. عظيم ***'aẓîm*** = great, big, grand, huge, stupendous, immense, enormous, tremendous, magnificent. See at 2:114, p. 55, n 1.

5. تأمن ***ta'man(u)*** = you trust (v. ii. m. s. impfct. from *'amina* [*'amn/'amân/'amânah*] to trust, to be safe. The terminal letter is vowelless for the verb is part of a conditional clause (preceded by *'in*). See *'amina* and *i'tumina* at 2:283, p. 150, ns. 5 and 7).

6. قنطار ***qinṭâr*** (pl. *qanâṭîr*)= a varying weight of measure, a hoard, an accumulated wealth. See *al-qanâṭîr al-muqanṭarah* at 3:14, p. 159, n. 12.

7. يؤد ***yu'addi*** (originally *yu'addî*)= he discharges, carries out, fulfils, delivers, performs, executes (v. iii. m. s. impfct. from *'addâ* [*ta'diyah*], form II of *'adâ* [*'uduww/'ady*], to go, to proceed. The last letter *yâ'* becomes vowelless and hence it is dropped because the verb is conclusion of a conditional clause. See at 2:283, p. 150, n. 6).

8. A small denomination of coin. It means here a *small amount*.

9. ما دمت ***mâ dumta*** = you did not cease, you continued, you remained (v. ii. m. s. past from *mâ dâma*).

10. i.e., you continue to attend him and ask for return of the amount.

لَيْسَ عَلَيْنَا "There does not lie on us,
فِى ٱلْأُمِّيِّـۧنَ regarding the unscriptured,[1]
سَبِيلٌ any guilt;"[2]
وَيَقُولُونَ عَلَى ٱللَّهِ and they say against Allah
ٱلْكَذِبَ the lie,[3]
وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ and they know [it].[4]

بَلَىٰ مَنْ أَوْفَىٰ 76. O yes, whoever fulfils[5]
بِعَهْدِهِۦ وَٱتَّقَىٰ his pledge[6] and fears[7],
فَإِنَّ ٱللَّهَ يُحِبُّ verily Allah loves
ٱلْمُتَّقِينَ ﴿٧٦﴾ the godfearing.[8]

إِنَّ ٱلَّذِينَ يَشْتَرُونَ 77. Verily those who buy[9]
بِعَهْدِ ٱللَّهِ with the covenant of Allah
وَأَيْمَٰنِهِمْ and their oaths[10]
ثَمَنًا قَلِيلًا a little value;
أُولَٰٓئِكَ such people
لَا خَلَٰقَ لَهُمْ will have no portion[11]
فِى ٱلْءَاخِرَةِ in the hereafter,
وَلَا يُكَلِّمُهُمُ ٱللَّهُ nor will Allah speak to them
وَلَا يَنظُرُ إِلَيْهِمْ nor will He look at them
يَوْمَ ٱلْقِيَٰمَةِ on the Day of Resurrection,
وَلَا يُزَكِّيهِمْ nor will He clear[12] them;

1. أميين ***'ummiyyîn*** (acc./gen. of *'ummiyyûn*, pl. of *'ummy*) = unscriptured people, illiterate. See at 3:20, p. 162, n. 9). The reference here is to the Arabs who had not yet received any scripture.

2. سبيل ***sabîl*** (pl. سبل *subul*/أسبلة *asbilah*) = way, path, road, means, guilt, blame, wrong. See at 2:244, p. 123, n. 1. This word has been used in the Qur'ân in at least a dozen shades of meaning. (See Al-Dâmaghânî, *Qâmûs al-Qur'ân*, pp. 228-229). The Jews despised the Arabs as a people without any scripture and claimed that Allah would not take them to task if they spoliated the unscriptured people. (See Al-Ṭabarî, pt. IV, p. 318).

3. i. e., the lie that Allah had allowed them to spoliate others. كذب ***kadhib*** = lie, falsehood, untruth, deceit. See *kâdhibîn* at 3:61, p. 179, n. 8.

4. i.e., they lied knowingly and wilfully. يعلمون ***ya'lamûna*** = they know, are aware of (v. iii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 2:230, p. 114, n. 8).

5. أوفى ***'awfâ*** = he fulfilled, gave to the full (v. iii. m. s. past in form IV of *wafâ* [*wafâ'*], to be perfect, to live up to. See *'awfû* at 2:40, p. 20, n. 12).

6 عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 2:124, p. 59, n. 4. 7. i.e., fears Allah. اتقى ***ittaqâ*** = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 2: 203, p. 98, n. 8).

8. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqâ*. See n. 7 above.

9. يشترون ***yashtarûna*** = they purchase, buy, (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shiran/ shirâ'*], to buy. See at 2:174, p. 82, n. 1).

10. أيمان ***'aymân*** (pl., sing. يمين *yamîn*) = oaths, right hands.

11. خلاق ***khalâq*** = portion, merit. See at 2:200, p. 97, n).

12. يزكي ***yuzakkî*** = he purifies, clears, declares just, increases (v. iii. m. s. impfct. from *zakkâ*, form II of *zakâ* [*zakâ'*], to grow, be pure, be just. See at 2:174, p. 82, n. 4).

وَلَهُمْ	and they shall have
عَذَابٌ أَلِيمٌ ﴿٧٧﴾	a punishment very painful.
وَإِنَّ مِنْهُمْ	78. And verily among them
لَفَرِيقًا يَلْوُونَ	is a faction[1] that twist[2]
أَلْسِنَتَهُم بِٱلْكِتَٰبِ	their tongues[3] with the Book
لِتَحْسَبُوهُ	so that you think[4] it is
مِنَ ٱلْكِتَٰبِ	from the Book,
وَمَا هُوَ مِنَ ٱلْكِتَٰبِ	but it is not from the Book;
وَيَقُولُونَ هُوَ	and they say: "It is
مِنْ عِندِ ٱللَّهِ	from Allah";
وَمَا هُوَ مِنْ عِندِ ٱللَّهِ	but it is not from Allah;
وَيَقُولُونَ عَلَى ٱللَّهِ	and they say against Allah
ٱلْكَذِبَ	the lie,[5]
وَهُمْ يَعْلَمُونَ ﴿٧٨﴾	and they know.[6]
مَا كَانَ لِبَشَرٍ	79. It is not for a man[7]
أَن يُؤْتِيَهُ ٱللَّهُ	that Allah gives[8] him
ٱلْكِتَٰبَ وَٱلْحُكْمَ	the Book and judgement[9]
وَٱلنُّبُوَّةَ	and Prophethood
ثُمَّ يَقُولَ لِلنَّاسِ	then he would say to men:
كُونُوا عِبَادًا لِّي	"Be worshippers[10] of me
مِن دُونِ ٱللَّهِ	instead of Allah";
وَلَٰكِن	but (would say):

1. فريق *farîq* (pl. فروق *furûq*, أفرقة *afriqah*) = section, group, faction, party, band. See at 2:146, p. 70, n. 10). Here it refers to the leaders and rabbis of the Jews.

2. يلوون *yalwûna* = they twist, turn, crook, curve, distort, flex, avert (v. iii. m. pl. impfct. from *lawâ* [*layy/lawiy*], to turn, to crook).

3. i.e., they mispronounce and pervert the sound and wording while they recite or read out the Book in order to give the text a different meaning. ألسنة *'alsinah* (pl.; sing. لسان *lisân*) = tongues, languages).

4. تحسبوا *taḥsabû(na)* = you (all) think, reckon, count, assume, suppose, (v. ii. m. pl. impfct. from *ḥasiba* [*ḥasb, ḥisâb/ḥisbân/ḥusbân*], to reckon, to count. The terminal *nûn* is dropped because of a hidden *'an* in the *lâm* of motivation [*li* in the sense of *kay*] coming before the verb. See *yaḥsabu* at 2: 273, p. 143, n. 5).

5. كذب *kadhib* = lie, falsehood, untruth, deceit. See at 3:75, p. 185, n. 3.

6. i.e., they did so knowingly and wilfully. يعلمون *ya'lamûna* = they know, are aware of (v. iii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 3:75, p. 185, n..4).

7. i.e., it is neither right nor rationally conceivable for a Prophet. The negation , *mâ kâna,* is general and is intended to demonstrate the absolute unreasonableness of the idea that a Prophet should or could ever ask his followers to regard him as a divine being and worship him as such. The *'âyah* was revealed in the context of the discussion of the Najran Christian delegation to the Prophet at Madina who were also joined by the Jewish leaders of that place. They asked the Prophet whether he intended to be worshipped by his followers as the Christians worshipped 'Îsâ, peace be on him. (See Al-Ṭabarî, pt. III, pp. 324-325; Ibn Kathîr, II, pp.54-55). The denial is made for all the Prophets, including 'Îsâ (p.b.h.).

8. يؤتي *yu'tî* = he gives, bestows, grants (v. iii. m. s. impfct. from *'âtâ*, form IV of *'atâ* [*ityân/ aty/ ma'tâh*], to come. See *'âtâ* at 2:251, p. 128, n. 3).

9. حكم *hukm* (pl. أحكام *'aḥkâm*) = judgement, order, decree, wisdom, judiciousness.

10. عباد *'ibâd* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 2:40, p. 43, n. 4).

كُونُوا رَبَّانِيِّينَ "Be practising savants,[1]
بِمَا كُنتُمْ تُعَلِّمُونَ because you do teach[2]
الْكِتَابَ وَبِمَا كُنتُمْ the Book and beacuse yo do
تَدْرُسُونَ ﴿٧٩﴾ study [it]."[3]

وَلَا يَأْمُرَكُمْ 80. Nor would he order[4] you
أَن تَتَّخِذُوا الْمَلَائِكَةَ that you take[5] the angels
وَالنَّبِيِّينَ أَرْبَابًا and the Prophets as lords.[6]
أَيَأْمُرُكُم Would he command you
بِالْكُفْرِ بَعْدَ إِذْ to unbelief[7] after that
أَنتُم مُّسْلِمُونَ ﴿٨٠﴾ you are already Muslims?

Section (*Rukû'*) 8

وَإِذْ أَخَذَ اللَّهُ 81. And when Allah took
مِيثَاقَ النَّبِيِّينَ the covenant[8] of the Prophets
لَمَا آتَيْتُكُم (saying):"Whatever I give
مِّن كِتَابٍ وَحِكْمَةٍ you of a Book and Wisdom,
ثُمَّ جَاءَكُمْ then there shall come to you
رَسُولٌ مُّصَدِّقٌ a Messenger confirming[9]
لِّمَا مَعَكُمْ what is with you,
لَتُؤْمِنُنَّ بِهِ you must believe[10] in him
وَلَتَنصُرُنَّهُ and you must help[11] him."
قَالَ أَأَقْرَرْتُمْ He said: "Do you affirm[12]

1. ربانيين ***rabbâniyyîn*** (acc./gen. of *rabbâniyyûn*, sing. *rabbânî*) = model savants who educate and train people. (See Al-Ṭabarî, pt. III, pp. 326-327).

2. تعلمون ***tu'allimûna*** = you (all) teach, instruct, educate (v. ii. m. pl. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See *yu'allimu* at 3:48, p. 174, n. 5).

3. تدرسون ***tadrusûna*** = you (all) study, learn (v. ii. m. pl. impfct. from *darasa* [*dars*], to study).

4. يأمر ***Ya'muru*** = he commands, orders, bids (v. iii. m. s. impfct. from *'amara* [*'amr*], to order, to command. See at 2:169, p. 79, no. 12).

5. تتخذوا ***tattakhidhû***(*na*) = you (all) take up, take for yourselves, adopt (v. ii. m. pl. impfct. from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. The terminal *nûn* is dropped for the particle *'an* coming before the verb. See *yattakhidha* at 3:64, p. 180, n. 7).

6. أرباب ***'arbâb*** (pl.; sing. *rabb*) = lords, masters. See at 3:64, p. 170.

7. كفر ***kufr*** = unbelief, disbelief, ungratefulness, infidelity. See at 3:52, p. 176, n.6).

8. ميثاق ***mîthâq*** (s.; pl. مواثيق *mawâthîq*) = covenant, pact, solemn agreement, compact. See at 2:93, p. 44, n. 5. Allah took the covenant from each Prophet to believe in one another and a succeeding Prophet and to instruct his followers to do so. (See Al-Ṭabarî, pt. III, pp. 331-333).

9. مصدق ***muṣaddiq*** = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 3:50,, p. 175, n. 10).

10. لتؤمنن ***la+tu'minunna*** = you must believe, you have to believe (v. ii. m. s. impfct. from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe, feel safe. The terminally doubled *nûn* is for emphasis. See *'âminû* at 3:72, p. 183, n. 4.).

11. لتنصرن ***la+tanṣurunna*** = you must help, you have to help (v. ii. m. s. impfct. from *naṣara* [*naṣr/ nuṣûr*], to help. See *nâṣirîn* at 3:56, p. 178, n. 3).

12. أقررتم ***'aqrartum*** = you (all) affirmed, agreed, assented, averred, avowed, settled (v. ii. m. pl. past from *'aqarra*, form IV of *qarra* [*qarâr*], to settle down. See *mustaqarr* at 2:36, p. 19, n. 10).

وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ	and take on that [condition]
إِصْرِي	My Covenant?"[1]
قَالُوٓا۟ أَقْرَرْنَا	They said: "We affirm."[2]
قَالَ فَٱشْهَدُوا۟	He said: "Then bear witness,[3]
وَأَنَا۠ مَعَكُم مِّنَ	and I am with you among
ٱلشَّٰهِدِينَ ﴿٨١﴾	those bearing witness."
فَمَن تَوَلَّىٰ	82. So whoever turns away[4]
بَعْدَ ذَٰلِكَ	after this,
فَأُو۟لَٰٓئِكَ	then such people,
هُمُ ٱلْفَٰسِقُونَ ﴿٨٢﴾	they are the sinful ones.[5]
أَفَغَيْرَ	83. Is it then other than
دِينِ ٱللَّهِ	the religion of Allah
يَبْغُونَ	they seek to attain,[6]
وَلَهُۥٓ أَسْلَمَ	while to Him surrenders[7]
مَن فِى	whoever[8] are there in
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	the heavens and the earth,
طَوْعًا وَكَرْهًا	willingly[9] or unwillingly,[10]
وَإِلَيْهِ	and to Him
يُرْجَعُونَ ﴿٨٣﴾	they shall all be taken back?[11]
قُلْ ءَامَنَّا بِٱللَّهِ	84. Say: "We believe in Allah

1. اصر *'iṣr* (pl. آصار *'âṣâr*) = covenant, compact, bond, encumbrance, burden, load. See at 2:286, p. 153, n. 2).

2. أقررنا *'aqrarnâ* = we affirmed, agreed, avowed, assented, settled (v. i. pl. past from *'aqarra*, form IV of *qarra* [*qarâr*], to settle down. See *'aqrartum* at p. 187, n. 12).

3. اشهدوا *ish-hadû* = you (all) bear witness, witness, attest, testify (v. ii. m. pl. imperative from *shahida* [*shuhûd*], to witness. See *ish-had* at 3:53, p. 176, n. 9).

4. تولى *tawallâ* = turned away, desisted, refrained (v. iii. m. s. in form V of *waliya*, to be near. See *tawallaw* at 63, p. 180, n. 1).

5. فاسقون *fâsiqûn* (pl.; sing. فاسق *fâsiq*) = disobedient, defiant, wantonly sinful (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 2:99, p. 47, n. 3).

6. يبغون *yabghûna* = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [*bughâ'*], to seek, desire. See *ibtighâ'* at 3:7, p. 156, n. 8).

7. أسلم *'aslama* = he surrendered, submitted, committed himself, resigned himself (v. iii. m. s. past in from IV of *salima* [*salâmah/salâm*], to be safe, secure. See at 2:112, p. 53, n. 6; and *'aslamtu* at 3:20, p. 162, n. 6).

8. Note the pronoun, *man*, which stands particularly for living beings. This clause of the *'âyah* thus constitutes a clear indication that there are living beings in the heavens (skies) apart from the living beings on the earth.

9. طوعا *ṭaw'an* = willingly, obediently; from *ṭaw'*, to obey, be obedient. See *'aṭî'û* at 3:50, p. 176, n. 1).

10. كرها *karhan* = unwillingly, hatefully, reluctantly, grudgingly; from *karh*, hate, detestation, aversion, dislike, antipathy. See *'ikrâh* at 2:256, p. 132, n. 1).

11. يرجعون *yurja'ûna* = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See *turja'ûna* at 2:280, p. 146, n. 16; and *marji'* at 3:55, p. 177, n. 9).

وَمَآأُنزِلَ	and what has been sent down
عَلَيْنَا وَمَآ أُنزِلَ	upon us and what was sent
عَلَىٰٓ إِبْرَٰهِيمَ	down upon Ibrâhîm
وَإِسْمَٰعِيلَ وَإِسْحَٰقَ	and Ismâ'îl and Ishâq
وَيَعْقُوبَ وَٱلْأَسْبَاطِ	and Ya'qûb and the Tribes,[1]
وَمَآ أُوتِىَ مُوسَىٰ	and what was given to Mûsâ
وَعِيسَىٰ وَٱلنَّبِيُّونَ	and 'Îsâ and the Prophets
مِن رَّبِّهِمْ	from their Lord.
لَا نُفَرِّقُ	We do not differentiate[2]
بَيْنَ أَحَدٍ مِّنْهُمْ	between any of them,
وَنَحْنُ لَهُۥ	and we are to Him
مُسْلِمُونَ ﴿٨٤﴾	all-submissive (Muslims)."
وَمَن يَبْتَغِ	85. And whoever seeks[3]
غَيْرَ ٱلْإِسْلَٰمِ	other than Islam
دِينًا	as a religion,
فَلَن يُقْبَلَ	it shall not be accepted[4]
مِنْهُ وَهُوَ	of him, and he will be
فِى ٱلْءَاخِرَةِ	in the hereafter
مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾	of those in loss.[5]
كَيْفَ يَهْدِى ٱللَّهُ	86. How can Allah guide
قَوْمًا كَفَرُوا۟	a people that disbelieved[6]

1. أسباط *'asbâṭ* (sing. سبط *sibṭ*) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb. See at 2:136, p. 64, n. 6 and 2:140, p. 66, n. 1.

2. نفرق *nufarriqu* = we differentiate, make distinction, divide, separate (v. i. pl. impfct. from *farraqa*, form II [*tafrîq*] of *faraqa* [*farq/furqân*], to separate. See at 2:285, p. 152, n. 1; and 2:136, p. 64, n.7). The meaning here is that we do not differentiate between the Prophets in respect of our belief in them; but they were given different ranks by Allah, as stated at 2:253 – "Those Messengers, We preferred some of them to the others; some of them Allah spoke to and raised some of them over the others in ranks..." Like 2:136 and 2:285, this *'âyah* (3:84) also emphasizes the fact that Allah has sent the same religion to mankind through all his Prophets and that that religion has been completed and finalized by the Final Prophet, Muhammad, peace and blessings of Allah be on him, and the Qur'ân which has abrogated and replaced all the previous scriptures.

3. يبتغ *yabtaghi(î)* = he seeks, desires, aims at, aspires after, strives for (v. iii. m. s. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, desire. See *ibtighâ'* at 3:7, p. 156, n. 8; and *yabghûna* at 3:83, p. 186, n. 6). The last letter *yâ'* is vowelless and hence dropped because the verb is part of a conditinal clause (preceded by *man*).

4. يقبل *yuqbala(u)* = it is accepted, received (v. iii. m. s. impfct. passive from *qabila* [*qabûl/qubûl*], to accept. The last letter takes *fatḥah* because of the particle *lan* coming before the verb. See *yuqbalu* at 2:123, p. 58, n. 7; and at 2:48, p. 23, n. 9).

5. خاسرين *khâsirîn* (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose, be in loss. See at 2:64, p. 31, n. 2). Such persons will be the losers in the hereafter.

6. كفروا *kafarû* = they disbelieved, became ungrateful, turned infidel (v. iii. m. pl. past from *kafara* [*kufr*], not to believe. See at 3:4, p. 155, n. 2; and :212, p. 101, n. 11).

بَعْدَ إِيمَٰنِهِمْ after they had believed
وَشَهِدُوٓاْ and had borne witness[1]
أَنَّ ٱلرَّسُولَ حَقٌّ that the Messenger is true,
وَجَآءَهُمُ and there had come to them
ٱلْبَيِّنَٰتُ the clear evidences?[2]
وَٱللَّهُ لَا يَهْدِى And Allah does not guide
ٱلْقَوْمَ ٱلظَّٰلِمِينَ the transgressing people.[3]
(٨٦)

أُوْلَٰٓئِكَ 87. Those people,
جَزَآؤُهُمْ their recompense[4] is
أَنَّ عَلَيْهِمْ that there lies on them
لَعْنَةَ ٱللَّهِ the curse of Allah
وَٱلْمَلَٰٓئِكَةِ and the angels
وَٱلنَّاسِ أَجْمَعِينَ and of mankind as a whole;
(٨٧)

خَٰلِدِينَ فِيهَا 88. Abiding therein for ever.[5]
لَا يُخَفَّفُ No mitigation will be made[6]
عَنْهُمُ ٱلْعَذَابُ for them in the punishment,
وَلَا هُمْ يُنظَرُونَ nor shall they be respited.[7]
(٨٨)

إِلَّا ٱلَّذِينَ 89. Except for those who
تَابُواْ مِنۢ بَعْدِ ذَٰلِكَ repent[8] after that

1. شهدوا ***shahidû*** = they bore witness, witnessed, attested, testified (v. iii. m. pl. past from *shahida*, [*shuhûd*], to witness. See *shahida* at 3: 18, p. 161, n. 6). The *'âyah* applies as well to the People of the Book who knew the description of the Prophet Muḥammad, peace and blessings of Allah be on him, in their scripture and believed in his coming but disbelieved in him when they found that he was raised from another people, as also to those who believe and accept Islam and then falls away from it. See Al-Ṭabarî, pt. III, pp. 340-341; Ibn Kathîr, II, pp. 58-59.

2. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear signs, indisputable evidences. see at 2:213, p. 102, n. 10; and 2:253, p. 129, n. 5).

3. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 3:57, p. 178, n. 9; and 2:270, p. 141, n.15).

4. جزاء ***jazâ'*** = requital, recompense, reward, return. See at 2:85, p. 40, n. 9.

5. خالدين ***khâlidîn*** (accusative/genitive of *khâlidûn*, pl. of *khâlid*) = living for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 3:15, p. 160, n. 6; and 2:161, p. 76, n. 1).

6. يخفف ***yukhaffafu*** = he or it is lessened, lightened, mitigated (v. iii. m. s. impfct. passive from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. See at 2:162, p. 76, n. 3l; and 2:86, p. 41, n. 1).

7. ينظرون ***yunẓarûna*** = they are respited, reprieved, given time, deferred, looked at, glanced at (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 2:162, p. 76, n. 4).

8. تابوا ***tâbû*** = they repented, became penitent, turned from sin (v. iii. m. pl. past from *tâba* [*tawb /tawbah/ matâb*], to repent, be penitent. Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:160, p. 76, n. 9; and *tâba* at 2:187, p. 89, n. 8).

وَأَصْلَحُوا and make amends,[1]
فَإِنَّ ٱللَّهَ for verily Allah is
غَفُورٌ Most Forgiving,
رَّحِيمٌ ﴿٨٩﴾ Most Merciful.
إِنَّ ٱلَّذِينَ 90. Verily those who
كَفَرُوا disbelieve
بَعْدَ إِيمَٰنِهِمْ after their having believed,
ثُمَّ ٱزْدَادُوا and then they increase[2]
كُفْرًا in disbelief,
لَّن تُقْبَلَ never will there be accepted[3]
تَوْبَتُهُمْ their repentance;
وَأُوْلَٰٓئِكَ هُمُ and they are the ones
ٱلضَّآلُّونَ ﴿٩٠﴾ gone astray.[4]

إِنَّ ٱلَّذِينَ 91. Verily those who
كَفَرُوا وَمَاتُوا disbelieve and die
وَهُمْ كُفَّارٌ while they are unbelievers,
فَلَن يُقْبَلَ there shall not be accepted
مِنْ أَحَدِهِم from any of them
مِّلْءُ ٱلْأَرْضِ ذَهَبًا the earth's fill[5] in gold
وَلَوِ ٱفْتَدَىٰ even if he ransomed[6] himself
بِهِۦٓ therewith.[7]
أُوْلَٰٓئِكَ لَهُمْ Such people shall have

1. أصلحوا *'aṣlaḥû* = rectified, made good, made amends, mended, put right (v. iii. m. pl. past from *'aṣlaḥa*, form IV of *ṣalaḥa*. [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, proper. See at 2:160, p. 75, n. 10).

2. ازدادوا *izdâdû* = they increased, grew, compounded (v. iii. m. pl. past from *izdâda*, form VIII of *zâda* [*ziyâdah*], to be more, to increase. See *zâda* at 2:247, p. 125, n. 4).

3. تقبل *tuqbala(u)* = she or it is accepted, received, approved (v. iii. f. s. impfct. passive from *qabila* [*qabûl/qubûl*], to accept. The last letter takes *fatḥah* because of the particle *lan* coming before the verb. See *yuqbala* at 3:86, p. 189, n. 4).

4. ضالون *ḍâllûn* (sing. ضال *ḍâll*)= those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to stray, to err. See *ḍâllîn* at 2:198, p. 96, n. 12 and at 1:7, p. 3, n.7).

5. ملء *mil'* (s.; pl. املاء *'amlâ'*) = filling, quantity which fills something. *Mil' al-'arḍ* = such a quantity as fills the earth, an earth's fill.

6. افتدى *iftadâ* = he ransomed himself, redeemed himself, freed himself (v. iii. m. s. past in form VIII of *fadâ* [*fidan/fidâ'*], to redeem, to ransom, to sacrifice. See *iftadat* at 2:229, p. 113, n. 6).

7. The *'âyah* has a two-fold meaning: (a) That a person who disbelieves and dies in that state, all his munificence and benevolent deeds, however great, will be of no avail in the hereafter. The Prophet, peace and blessings of Allah be on him, was once asked about 'Abd Allah ibn Jud'ân, the wealthiest and most benevolent man of Makka at his time, whether his benevolence will benefit him in any way on the Day of Judgement. The Prophet replied in the negative saying that he ('Abd Allah) had never prayed for Allah's forgiveness. (See *Muslim*, no. 214 (*Kitâb al-'Îmân*) and Ibn Kathîr, II, p. 59. (b) That such a person shall not avert due punishment when faced by it even if he were then able and willing to make amends as big as paying a ransom equalling the earth's fill in gold. This is reiterated at many places in the Qur'ân. See for instance, 2:48; 2:123; 10:54; 13:18; 39:47; 57:15 and 70:11-14. See also for an authentic *ḥadîth* to the same effect reported by 'Anas ibn Mâlik (r.a.) in *Bukhârî*, no. 6538; *Musnad Aḥmad*, III, pp. 127; Ibn Kathîr, II, p. 60.

عَذَابٌ أَلِيمٌ an agonizing[1] punishment

وَمَا لَهُم and they shall not have

مِّن نَّٰصِرِينَ anyone to help.[2]

PART (*Juz'*) 4

Section (*Rukû'*) 10

لَن تَنَالُوا الْبِرَّ 92. You shall not attain[3] piety

حَتَّىٰ تُنفِقُوا unless you spend[4]

مِمَّا تُحِبُّونَ out of what you love;[5]

وَمَا تُنفِقُوا and whatever you spend

مِن شَيْءٍ of anything

فَإِنَّ اللَّهَ surely Allah is

بِهِ عَلِيمٌ about it All-Aware.

كُلُّ الطَّعَامِ 93. All the food[6]

كَانَ حِلًّا was lawful

لِّبَنِي إِسْرَائِيلَ for the Children of Isrâ'îl

إِلَّا مَا حَرَّمَ إِسْرَائِيلُ save what Isrâ'îl had tabooed[7]

عَلَىٰ نَفْسِهِ upon himself

مِن قَبْلِ أَن before that

تُنَزَّلَ التَّوْرَاةُ the *Torah* was sent down.[8]

قُلْ فَأْتُوا بِالتَّوْرَاةِ Say: "Bring then the *Torah*

فَاتْلُوهَا إِن كُنتُمْ and recite it, if you are

صَادِقِينَ truthful."

فَمَنِ افْتَرَىٰ 94. Then whoever fabricates[9]

عَلَى اللَّهِ الْكَذِبَ against Allah the lie

1. أليم *'alîm* = agonizing, anguishing, very painful. See at 3:21, p. 163, n. 6.

2. i.e., against the judgement of Allah. ناصرين *nâṣirîn* (acc./gen. of *nâṣirûn*, sing. *nâṣir*) = helpers, assistants (active participle from *naṣara* [*naṣr/ nuṣûr*], to help. See at 3:56, p. 178, n. 3).

3. تنالوا *tanâlû(na)* = you (all) attain, reach, get hold of, affect (v. ii. m. pl. impfct. from *nâla* [*nayl /manâl*], to reach, attain. The terminal *nûn* is dropped on account of the particle *lan* coming before the verb. See *yanâlu* at 2:124, p. 59, n. 5).

4. i.e., spend in the way of Allah. تنفقوا *tunfiqû(na)* = you (all) spend, expend. disburse, lay out (v. ii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up. The terminal *nûn* is dropped for an implied *'an* in *hattâ* coming before the verb. See at 2:272, p. 142, n. 7).

5. i.e., you spend in charity what you yourself would like to have and possess. See 2:267, p. 140. تحبون *tuḥibbûna* = you (all) love, like, wish, want (v. ii. m. pl. impfct. from *'aḥabba*, form IV of *ḥabba* [*ḥubb*], to love. See at 3:31, p. 167, n. 10).

6. طعام *ṭa'âm* (pl. أطعمة *aṭ'imah*) = food, diet, meal. See at 2:259, p. 135, n. 1.

7. حرم *ḥarrama* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥaruma/ḥarima* , to be prohibited. See at 2:275, p. 144, n. 9; and *ḥarâm* at 2:217, p. 105, n. 1). The reference is here to the meat and milk of camel which the Jews considered unlawful and which Isrâ'îl (Ya'qûb) tabooed in consequence of his vow not to take the food and drink he loved most if he were healed of an ailment he had been suffering from. Allah had not made these unlawful. (Ibn Kathîr, II, pp. 61-62).

8. تنزل *tunazzala(u)* = she is sent down, caused to descend (v. iii. f. s. impfct. passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See *'unzilat* at 3:65, p. 181, n. 2). The terminal letter takes *fatḥah* because of the particle *'an* coming before the verb.

9. افترى *iftarâ* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See *yaftarûna* at 3:24, p. 164, n. 6).

مِنۢ بَعۡدِ ذَٰلِكَ after that;
فَأُوْلَٰٓئِكَ then such people,
هُمُ ٱلظَّٰلِمُونَ ٩٤ they are the transgressors.[1]

قُلۡ 95. Say:
صَدَقَ ٱللَّهُۗ "Allah speaks the truth.[2]
فَٱتَّبِعُواْ So you all follow[3]
مِلَّةَ إِبۡرَٰهِيمَ the religion[4] of Ibrâhîm
حَنِيفٗاۖ as a *hanîf*;[4]
وَمَا كَانَ and he was none
مِنَ ٱلۡمُشۡرِكِينَ ٩٥ of a polytheist.

إِنَّ أَوَّلَ بَيۡتٖ 96. Verily the first house[5]
وُضِعَ لِلنَّاسِ set up[6] for mankind
لَلَّذِي بِبَكَّةَ is indeed that at Makka,[7]
مُبَارَكٗا full of blessing[8]
وَهُدٗى لِّلۡعَٰلَمِينَ ٩٦ and guidance for all beings.[9]

فِيهِ ءَايَٰتُۢ 97. Therein are signs
بَيِّنَٰتٞ all too clear,[10] (such as)
مَّقَامُ إِبۡرَٰهِيمَۖ the Stand-spot[11] of Ibrâhîm;
وَمَن دَخَلَهُۥ and whoever enters it
كَانَ ءَامِنٗاۗ becomes secure.[12]

1. ظالمون *ẓâlimûn* (sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons. See at 3:86, p. 190, n. 3).

2. i.e., Allah speaks the truth in all that He communicates to His Prophet by means of *waḥy*, particularly relating to the matters dealt with in the previous *'âyahs* about the conduct and assumptions of the People of the Book.

3. After the emphasis on Ibrâhîm's not being a Jew or a Christian, here is a command to follow the religion of Ibrâhîm, which is Islam and true monotheism. اتبعوا *ittabi'û* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 3:31, p. 167, n. 11).

4. حنيف *ḥanîf* (pl. حنفاء *ḥunafâ'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 3:67, p. 181, n.7). The *'âyah* is a reply to the Jews' and Christians' claim that they were the followers of the religion of Ibrâhîm. It says that while he was a true monotheist , they were not so. (See *Al-Baḥr*, III, 266).

5. i.e., the first house for mankind in general for their worship and pilgrimage. (Ibn Kathîr, II, 631; Al-Ṭabarî, pt. IV, 8-9).

6. وضع *wuḍi'a* = it was set up, erected, laid, laid down, placed (v. iii. m. s. past passive from *waḍa'a* [*waḍ'*], to lay. See *waḍa'at* at 3:36, p. 169, n. 3).

7. i.e., the Ka'ba.

8. مبارك *mubârak* = blessed, full of blessings. The blessings consist of the immense merits of prayers at it and of the great material provisions that flow to it from all directions.

9. i.e., as *qiblah* and as the place from where guidance emanates. (*Al-Baḥr*, III, 269).

10. i.e., clear signs and evidences that it was erected by Ibrâhîm and that it is full of blessings.

11. مقام *maqâm* = spot, site, standing, station. The stone on which Ibrahîm stood while raising the foundation of the Ka'ba and which is still preserved by its side.

12. The Ka'ba and its precincts are rendered inviolate and secure by Allah (See 28:57, 29:67 and 4:106.) Even in pre-Islamic times the Ka'ba precincts were inviolate and a killer, if he took shelter therein, was not attacked in retaliation as long as he remained there. (Ibn Kathîr, II, 65).

وَلِلَّهِ عَلَى ٱلنَّاسِ And Allah's due upon man is
حِجُّ ٱلْبَيْتِ pilgrimage[1] to the House —
مَنِ ٱسْتَطَاعَ إِلَيْهِ whoever is able to make[2] to it
سَبِيلًا a way;[3]
وَمَن كَفَرَ and whoever disbelieves,[4]
فَإِنَّ ٱللَّهَ then verily Allah is
غَنِيٌّ عَنِ ٱلْعَٰلَمِينَ in no need[5] of all the beings. (٩٧)

قُلْ 98. Say:
يَٰٓأَهْلَ ٱلْكِتَٰبِ "O People of the Book,
لِمَ تَكْفُرُونَ why do you disbelieve[6]
بِـَٔايَٰتِ ٱللَّهِ in the revelations[7] of Allah,
وَٱللَّهُ شَهِيدٌ while Allah is a Witness[8]
عَلَىٰ مَا تَعْمَلُونَ over what you do? (٩٨)

قُلْ 99. Say:
يَٰٓأَهْلَ ٱلْكِتَٰبِ "O People of the Book,
لِمَ تَصُدُّونَ why do you deter[9]
عَن سَبِيلِ ٱللَّهِ from the way of Allah
مَنْ ءَامَنَ those who believe,
تَبْغُونَهَا عِوَجًا seeking[10] it to get crooked,[11]
وَأَنتُمْ شُهَدَآءُ while you are witnesses?[12]
وَمَا ٱللَّهُ بِغَٰفِلٍ And Allah is not unmindful[13]

1. حج *hijj* = pilgrimage. The pilgrimage to the Ka'ba was proclaimed by Prophet Ibrâhîm, peace be on him, on Allah's command. See 22-26-27.

2. i. e., financially as well as physically able to travel to it. (Al-Ṭabarî, pt. IV, 15-18). استطاع *istaṭâ'a* = he was able to, was capable of (v. iii. m. s. past in form X of *ṭâ'a* [*ṭaw'*], to obey. See *istaṭâ'û* at 2:217, p. 105, n. 11; and *lâ yastaṭî'û* at 2:282, p. 148, n. 3.

3. سبيل *sabîl* (pl. سبل *subul*/اسبلة *asbilah*) = way, path, road, means, guilt, blame. See at 3:75, p. 185, n. 2.

4. i.e., whoever refrains from performing it in spite of his ability to do so is guilty of unbelief, *kufr* (Ibn Kathîr, II, 69). كفر *kafara* = he disbelieved, denied, turned ungrateful (v. iii. m. s. past from *kufr*, to disbelieve, to cover. See *yakfurûna* at 3:21, p. 163, n. 1).

5. غنى *ghanîyy* (s.; pl. اغنياء *aghniyâ'*) = above want, free from want, rich. Followed by the particle *'an* the word gives the meaning of : "has no need". See *tughniya* at 3:10, p. 157, n. 10.

6. تكفرون *takfurûna* = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*. See n. 4. above; and *takfurûna* at 3:69, p. 182, n. 9).

7. آيات *'âyât* (pl.; sing. آية *'âyah*) = signs, miracles, revelations, evidences. See at 3:70, p. 182, n. 10.

8. شهيد *shahîd* (pl. *shuhadâ'*) = witness, martyr. See *shuhadâ'* at 2:133, p. 63, n. 1.

9. تصدون *taṣuddûna* = you (all) deter, hinder, divert, dissuade, alienate, turn away, prevent (v. ii. m. pl. impfct. from *ṣadda* [*ṣadd*], to turn away. See *ṣadd* at 2:217, p. 105, n. 3).

10. تبغون *tabghûna* = you (all) seek, seek to attain, wish, desire, covet (v. ii. m. pl. impfct. from *baghâ* [*bughâ'*], to seek, desire. See *yabghûna* at 3:83, p. 188, n. 6).

11. عوج *'iwaj* = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted.

12. i.e., you know that it is true but still try to distort it. See n. 8 above for *shuhadâ'*.

13. غافل *ghâfil* (s.; pl. غافلون *ghâfilûn*) = negligent, unmindful, heedless, inattentive, indifferent to. Active participle from *ghafala* [*ghaflah* / *ghufûl*], to neglect, not to heed. See at 2:140, p. 66, n. 7.

عَمَّا تَعْمَلُونَ ﴿٩٩﴾ of what you do.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ 100. O you who believe,[1]

إِن تُطِيعُوا۟ فَرِيقًا مِّنَ if you obey[2] a group of those

ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ who were given the Book,

يَرُدُّوكُم they will drive you back,[3]

بَعْدَ إِيمَٰنِكُمْ after you have believed,

كَٰفِرِينَ ﴿١٠٠﴾ as unbelievers.

وَكَيْفَ 101. And how could

تَكْفُرُونَ you disbelieve

وَأَنتُمْ and you are the ones,

تُتْلَىٰ عَلَيْكُمْ unto you are recited[4]

ءَايَٰتُ ٱللَّهِ the revelations of Allah,

وَفِيكُمْ and amidst you is

رَسُولُهُۥ His Messenger?

وَمَن يَعْتَصِم And whoever holds fast[5]

بِٱللَّهِ to Allah

فَقَدْ هُدِىَ إِلَىٰ has indeed been guided[6] to

صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٠١﴾ a straight[7] path.[8]

Section (Rukû') 11

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 102. O you who believe,

1. The *'âyah* has immediate reference to the manoeuvres of some Jewish leaders of Madina to mislead the new Muslims there and to create dissension among them by recalling and fanning the old jealousy and enmity between the 'Aws and the Khazraj tribes; but its meanings and implications are general. See 2:109 and 3:69.

2. تطيعوا ***tuṭî'û(na)*** = you (all) obey, comply with, accede to (v. ii. m. pl. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. The terminal *nûn* is dropped because the verb is in a conditional clause (preceded by *'in*). See *'aṭî'û* at 3:50, p. 176, n. 1; and *isṭaṭâ'a* at 3:97, p. 194, n. 2).

3. يردوا ***yaruddû(na)*** = they drive back, put back, send back, repel (v. iii. m. pl. impfct. from *radda* [*radd*], to put back. The terminal *nûn* is dropped because the verb is the conclusion of a conditional clause. See *yaruddûna* at 2:217, p. 105, n. 10).

4. تتلى ***tutlâ*** = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See *natlû* at 3:58, p. 178, n. 11; and at 2:251, p. 128, n. 11).

5. Holding fast to Allah means to hold fast to His *dîn* as tought by Him through His Messenger, that is Islam. يعتصم ***ya'taṣim(u)*** = he holds fast, clings, resorts, keeps up (v. iii. m. s. impfct. from *i'taṣama*, form VIII of *'aṣama* [*'aṣm*], to restrain, to protect. The terminal letter is vowelless (*sâkin*) because the verb is part of a conditional clause (preceded by *man*).

6. هدى ***hudiya*** = he is guided, led, shown the way (v. iii. m. s. past passive from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See *hadâ* at 2:143, p. 68, n. 3).

7. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up. See at 3:51, p. 176, n. 4 and 2:213, p. 103, n. 1).

8. صراط ***ṣirâṭ*** = way, path, road. See at 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.

اتَّقُوا اللَّهَ dread[1] Allah
حَقَّ تُقَاتِهِ the true dreading[2] of Him;
وَلَا تَمُوتُنَّ and let you not die[3]
إِلَّا وَأَنتُم مُّسْلِمُونَ except as you are Muslims.
(١٠٢)

وَاعْتَصِمُوا 103. And hold fast[4]
بِحَبْلِ اللَّهِ to the rope[5] of Allah
جَمِيعًا all together,
وَلَا تَفَرَّقُوا and do not be divided;[6]
وَاذْكُرُوا and remember
نِعْمَتَ اللَّهِ عَلَيْكُمْ Allah's favour upon you
إِذْ كُنتُمْ أَعْدَاءً when you were enemies[7]
فَأَلَّفَ بَيْنَ قُلُوبِكُمْ and Allah united[8] your hearts;
فَأَصْبَحْتُم so you have become[9]
بِنِعْمَتِهِ إِخْوَانًا by His Grace brethren;
وَكُنتُمْ عَلَىٰ شَفَا and you were on the verge[10]
حُفْرَةٍ مِّنَ النَّارِ of a pit[11] of fire,
فَأَنقَذَكُم مِّنْهَا and He rescued[12] you from it.
كَذَٰلِكَ يُبَيِّنُ اللَّهُ Thus Allah makes clear[13]
لَكُمْ آيَاتِهِ for you His revelations,
لَعَلَّكُمْ تَهْتَدُونَ that you might be guided.
(١٠٣)

وَلْتَكُن 104. And let there be

1. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, dread of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 2:233, p. 117, n. 10).

2. تقاة ***tuqâh*** = fearing, dreading, threat. See at 3:28, p. 166, n. 6. True fearing means carrying out His injunctions and abstaining from His prohibitions. (Ibn Kathîr, II, 71).

3. i.e., remain on Islam till death. لا تموتن ***lâ tamûtunna*** = you must not die, let you not die (v. ii. m. pl. impfct. {negative} from *mâta [mawt]*, to die. . See at 2:132, p. 62, n. 10).

4. اعتصموا ***i'taṣimû*** = you (all) hold fast, cling, keep up (v. ii. m. pl. imperative from *i'taṣama*, form VIII of *'aṣama* [*'aṣm*], to restrain, to protect. See *ya'taṣim* at 3:101, p. 195, n. 5).

5. i. e. the Qur'ân and Islam (See Ibn Kathîr, II, 73). حبل ***ḥabl*** (pl. *ḥibâl/'aḥbul/'aḥbâl/ḥubûl*) = rope, cord, string, vein, sinew.

6. لا تفرقوا ***lâ tafarraqû*** (originally *lâ tatafarraqû*)= you (all) be not divided, separated from one another (v. ii. m. pl. imperative {prohibition} from *tafarraqa*, form V of *faraqa* [*farq/furqân*], to separate. See *nufarriqu* at 3:84, p. 189 , n. 2).

7. أعداء ***'a'dâ'*** (pl.; sing. *'aduww*)= enemies, adversaries. See *'adûww* at 2:208, p. 100, n. 11. The immediate reference is to the 'Aws and Khazraj tribes of Madina, but it is applicable to the Muslims of all times and climes.

8. ألف ***'allafa*** = he united, joined, combined, put together, composed, tamed, habituated (v. iii. m. s. past in form II of *'alifa* [*'alf*], to be acquainted).

9. أصبحتم ***'aṣbaḥtum*** = you (all) became, became in the morning (v. ii. m. pl. past from *'aṣbaḥa*, form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning).

10. شفا ***shafâ*** = edge, rim, brink, verge, border.

11. حفرة ***ḥufrah*** (pl. حفر *ḥufar*) = pit, hollow, hole.

12. أنقذ ***'anqadha*** = he rescued, saved, salvaged, recovered, delivered (v. iii. m. s. past in form IV of *naqadha* [*naqdh*], to save, to rescue).

13. يبين ***yubayyinu*** = he makes clear, explains, elucidates (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear). See at 2:266, p. 140, n. 1).

مِنكُمْ أُمَّةٌ from among you a class[1]
يَدْعُونَ إِلَى ٱلْخَيْرِ calling[2] to the good,[3]
وَيَأْمُرُونَ بِٱلْمَعْرُوفِ enjoining[4] the approved,[5] and
وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ forbidding[6] the detestable.[7]
وَأُوْلَٰٓئِكَ هُمُ And such are the ones
ٱلْمُفْلِحُونَ ﴿١٠٤﴾ to have attained success.[8]

وَلَا تَكُونُواْ 105. And do not be
كَٱلَّذِينَ تَفَرَّقُواْ like those who got divided[9]
وَٱخْتَلَفُواْ and ran into disagreement[10]
مِنۢ بَعْدِ مَا جَآءَهُمُ after there had come to them
ٱلْبَيِّنَٰتُ the clear evidences.
وَأُوْلَٰٓئِكَ لَهُمْ And such people will have
عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ a stupendous punishment.

يَوْمَ 106. On the day
تَبْيَضُّ وُجُوهٌ white will turn[11] faces
وَتَسْوَدُّ وُجُوهٌ and black will turn[12] faces.
فَأَمَّا ٱلَّذِينَ So as to those whose
ٱسْوَدَّتْ وُجُوهُهُمْ faces will turn black –
أَكَفَرْتُم "Did you disbelieve
بَعْدَ إِيمَٰنِكُمْ after you had believed?
فَذُوقُواْ ٱلْعَذَابَ Then taste[13] the punishment

1. أمة *'ummah* (pl. أمم *'umam*) = community, people, nation, generation, species, category, class, one in whom all the good qualities are combined. See at 2:213, p. 102, n. 5.

2. يدعون *yad'ûna* = they call, call upon, invite (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 2:221, p. 108, n. 10).

3. i.e., to Allah and Islam.

4. يأمرون *ya'murûna* = they enjoin, command, give orders (v. iii. m. pl. impfct. from *'amara* [*'amr*], to order. See *ya'muru* at 2:169, p. 79, n. 12).

5. معروف *ma'rûf* = known, well-known, generally recognized, beneficence, approved by *sharî'ah* (passive participle from *'arafa/'arifa* [*ma'rifah* / *'irfân*], to know. See at 2:263, p. 137, n. 9).

6. ينهون *yanhawna* = they forbid, prohibit, proscribe (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See *intahâ* at 2:275, p. 144, n. 11).

7. منكر *munkar* (pl. *munkarât*) = detestable, disagreeable, abominable, disapproved (passive participle from *'ankara*, form IV of *nakara* [*nakr/nukr/nukûr/nakîr*], not to know).

8. مفلحون *muflihûn* (sing. *muflih*), successful ones, those who attain Allah's pleasure and rewards; act. participle from *'aflaha*, form IV of *falaha* [*falh*]= to split, cleave. See at 2:5, p. 5, n. 10).

9. تفرقوا *tafarraqû* = they became divided, separated (v. iii. m. pl. past from *tafarraqa*, form V of *faraqa* [*farq/furqân*], to divide, to separate. See *lâ tafarraqû* at 3:103, p. 196 (36), n. 6).

10. اختلفوا *ikhtalafû* = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See at 2:253, p. 129, n. 9).

11. تبيض *tabyaddu* = she turns white, brightens up (v. iii. f. s. impfct. from *abyadda*, form IX of *bâda* [*bayd*], to lay eggs, to settle down).

12. تسود *taswaddu* = she becomes black, blackened (v. iii. s. f. impfct. in form IX from *sawida*, to blacken).

13. ذوقوا *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq*], to taste).

بِمَا كُنتُمْ	for that you had been
تَكْفُرُونَ ﴿١٠٦﴾	disbelieving."[1]
وَأَمَّا الَّذِينَ	107. And as to those whose
ابْيَضَّتْ وُجُوهُهُمْ	faces became white,[2]
فَفِي رَحْمَةِ اللَّهِ	they will be in Allah's mercy.
هُمْ فِيهَا	They in there
خَالِدُونَ ﴿١٠٧﴾	shall abide for ever.[3]
تِلْكَ	108. These are
آيَاتُ اللَّهِ	the revelations[4] of Allah —
نَتْلُوهَا عَلَيْكَ	We recite[5] them to you
بِالْحَقِّ	in truth.
وَمَا اللَّهُ يُرِيدُ	And Allah does not intend[6]
ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٨﴾	injustice[7] to the creaturtes.[8]
وَلِلَّهِ	109. And to Allah belongs
مَا فِي السَّمَاوَاتِ	all that is in the heavens
وَمَا فِي الْأَرْضِ	and all that is in the earth;
وَإِلَى اللَّهِ	and to Allah shall be
تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾	referred back[9] all matters.[10]

Section (Rukû') 12

كُنتُمْ خَيْرَ أُمَّةٍ	110. You are the best nation

1. تكفرون ***takfurûna*** = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*, [*kufr*], to disbelieve. See at 3:98, p. 194, n.6).

2. ابيضت ***abyaḍḍat*** = she became white, brightened up (v. iii. f. s. past in form IX of *bâḍa* [*bayḍ*], to lay eggs, to be settle down. See *tabyaḍḍu* at 3:106, p. 197, n. 12).

3. خالدون ***khâlidûn*** (sing. خالد *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 2:275, p. 145, n. 1; 2:257, p. 133, n. 2; 2:81, p. 38, n. 6; and 2:25, p. 13, n. 14).

4. ءايات ***'âyât*** (pl.; sing. ءاية *'âyah*) = signs, miracles, revelations, evidences. See at 3:98, p. 194, n. 7; 3:70, p. 182, n. 10.

5. نتلو ***natlû*** = we recite, read, read aloud (v. i. pl. impfct. from *talâ* [*tilâwah*], to recite. See at 3:58, p. 178, n. 10; 2:251, p. 128, n. 11).

6. يريد ***yurîdu*** = he intends, desires, has in mind (v. iii. m. s. impfct. form *'arâda*, for IV from *râda* [*rawd*], to walk about. See at 2:253, p. 130, n. 2; 2:185, p. 88, n.3).

7. ظلم ***ẓulm*** =injustice, iniquity, wrong, oppression. See *ẓâlimîn* at 3:94, p. 193, n. 1.

8. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 2:131, p. 62, n. 7; 1:2, p. 1, n. 4.

9. ترجع ***turja'u*** = she is returned, sent back, referred back (v. iii. f. s. impfct. passive from *raja'a* [*rujû'*], to return). See at 2:210, p. 101, n. 4; and *turja'ûna* at 2:280, p. 146, n. 16).

10. أمور ***'umûr*** (pl.; sing. أمر *'amr*) = affairs, matters, issues, concerns. See at 2:210, p. 101, n. 5.

أُخْرِجَتْ لِلنَّاسِ raised[1] for mankind,
تَأْمُرُونَ بِالْمَعْرُوفِ enjoining[2] the approved
وَتَنْهَوْنَ عَنِ الْمُنكَرِ and forbidding[3] the detested,
وَتُؤْمِنُونَ بِاللَّهِ and believing in Allah.
وَلَوْ ءَامَنَ And if there believe
أَهْلُ الْكِتَٰبِ the People of the Book,
لَكَانَ خَيْرًا لَّهُم it will be good for them.
مِّنْهُمُ الْمُؤْمِنُونَ Some of them are believers,
وَأَكْثَرُهُمُ but most of them
الْفَٰسِقُونَ ﴿١١٠﴾ are sinful.[4]

لَن يَضُرُّوكُمْ 111. They cannot harm[5] you
إِلَّا أَذًى except hurting;[6]
وَإِن يُقَٰتِلُوكُمْ and if they fight with you
يُوَلُّوكُمُ they will turn[7] towards you
الْأَدْبَارَ the backs;[8]
ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾ then they will not be helped.[9]

ضُرِبَتْ عَلَيْهِمُ 112. Struck[10] on them will be
الذِّلَّةُ ignominy[11]
أَيْنَ مَا ثُقِفُوٓا۟ wherever they are met with[12],
إِلَّا بِحَبْلٍ مِّنَ اللَّهِ except by a rope[13] from Allah
وَحَبْلٍ مِّنَ النَّاسِ and a rope from men;
وَبَآءُو and they have incurred[14]
بِغَضَبٍ مِّنَ اللَّهِ the wrath of Allah

1. أخرجت *'ukhrijat* = she is raised, produced, brought out (v. iii. f. s. past passive from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See *'akhrajnâ* at 2:267, p. 140, n. 7).

2. تأمرون *ta'murûna* = you (all) enjoin, command, give orders (v. ii. m. pl. impfct. from *'amara* [*'amr*], to order. See *ya'murûna* at 3:104, p. 197, n. 4).

3. تنهون *tanhawna* = you (all) forbid, prohibit (v. ii. m. pl. impfct. from *'nahâ*, [*nahw/nahy*], to forbid. See *yanhawna* at 3:104, p. 197, n. 6).

4. فاسقون *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 3:82, p. 188, n. 5).

5. يضروا *yaḍurrû*(*na*) = they harm, hurt, damage, impair (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. The terminal *nûn* is dropped for the particle *lan* before the verb. See at 2:102, p. 48, n. 13).

6. أذى *'adhan* = insult, offence, harm, injury, hurt. See at 2:262, p. 137, n. 5; 2:196, p. 94, n. 9.

7. يولوا *yuwallû*(*na*) = they turn, turn away (v. iii. m. pl. impfct. from *wallâ*, form II of *waliya*, to lie next. The terminal *nûn* is dropped because the verb comes as conclusion of a conditional clause. See *tawallâ* at 3:82, p. 188, n. 4).

8. أدبار *'adbâr* (sing دبر *dubr/dubur*) = backs, backsides, rear parts.

9. ينصرون *yunṣarûna* = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr/nuṣûr*], to help. See at 2:123, p. 58, n. 11).

10. ضربت *ḍuribat* = she or it was struck, hit, pitched (v. iii. f. s. past passive from *ḍaraba* [*ḍarb*], to strike. See at 2: 61, p. 29, n. 5).

11. ذلة *dhillah* = ignominy, debasement, lowness, depravity. See *tudhillu* at 3:26, p. 165, n. 5.

12. ثقفوا *thuqifû* = they are found, met with (v. iii. m. pl. past passive from *thaqifa* [*thaqf*], to meet, be skilful). See *thaqiftumû* at 2:191, p. 91, n. 14).

13. i. e., by Allah's covenant or protection. حبل *habl* = see at 3:103, p. 196, n. 5.

14. باءو *bâ'û* = they returned, came back, incurred (v. iii. m. pl. past from *bâ'a* [*baw'*], to come back, to return. See at 2:90, p. 43, n.5).

وَضُرِبَتْ عَلَيْهِمُ and pitched on them
ٱلْمَسْكَنَةُ is poverty.[1]
ذَٰلِكَ بِأَنَّهُمْ This is so because they
كَانُوا۟ يَكْفُرُونَ have been disbelieving
بِـَٔايَٰتِ ٱللَّهِ in Allah's revelation
وَيَقْتُلُونَ ٱلْأَنۢبِيَآءَ and killing[2] the Prophets
بِغَيْرِ حَقٍّ without any right[3] –
ذَٰلِكَ بِمَا this is so because
عَصَوا۟ they defied[4]
وَّكَانُوا۟ يَعْتَدُونَ ﴿١١٢﴾ and went on trasgressing.[5]

لَيْسُوا۟ سَوَآءً 113. They are not all alike.[6]
مِّنْ أَهْلِ ٱلْكِتَٰبِ Of the People of the Book
أُمَّةٌ قَآئِمَةٌ there is an upright[7] group[8],
يَتْلُونَ ءَايَٰتِ ٱللَّهِ reciting[9] Allah's revelations
ءَانَآءَ ٱلَّيْلِ during the night hours,[10] and
وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ they prostrate themselves.[11]

يُؤْمِنُونَ بِٱللَّهِ 114. They believe in Allah
وَٱلْيَوْمِ ٱلْءَاخِرِ and the Last Day;
وَيَأْمُرُونَ and they enjoin[11]
بِٱلْمَعْرُوفِ the approved[12]
وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ and forbid[13] the detested;[14]
وَيُسَٰرِعُونَ and they rush[15]

1. مسكنة ***maskanah*** = poverty, indigence.

2. يقتلون ***yaqtulûna*** = they kill, slay, murder, assassinate (v. iii. m. pl. impfct. from *qatala* [*qatl*], to kill. See at 3:21, p. 163, n. 2).

3. حق ***ḥaqq*** = right, truth, duty, liability, legal claim, justification. See at 2:282, p. 147, n. 11.

4. عصوا ***'aṣaw*** = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to rebel, to oppose, to disobey, to defy. See at 2:61, p. 29, n. 12).

5. يعتدون ***ya'tadûna*** = they transgress , cross the limits, overstep (v. iii. m. pl. impfct. from *i'tadâ*, form VIII *'adâ* [*'adw*], to run, dash).

6. سواء ***sawâ'*** = straight, even, equal, same, alike. See at 3:64, p.180, n. 4.

7. قائمة ***qâ'imah*** (f.; mas. *qâ'im*) = standing, upright, erect, straight (active participle from *qâma* [*qawmah/qiyâm*], to stand up, to get up). See *qâ'im* at 3:39, p. 170, n. 13.

8. أمة ***'ummah*** (pl. أمم *'umam*) = community, people, nation, generation, species, class, category, See at 3:104, p. 197, n. 1.

9. i.e., reciting during the prayers. يتلون ***yatlûna*** = they read aloud, recite (v. iii. m. pl. impfct. from *talâ* [*tilâwah*], to recite. See at 2:121, p. 57, n. 8).

10. آناء ***'ânâ'*** (pl.; sing. *'any/'iny*) = hours, especially of night.

11. يأمرون ***ya'murûna*** = they enjoin, command, give orders, (v. iii. m. pl. impfct. from *'amara* [*'amr*], to order. See at 3:104, p. 197, n. 4).

12. معروف ***ma'rûf*** = known, well-known, generally recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *sharî'ah* (passive participle from *'arafa/'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 3:104, p. 197, n. 5).

13. ينهون ***yanhawna*** = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See at 3:104, p. 197, n. 6).

14. منكر ***munkar*** (pl.منكرات *munkarât*) = detested, disapproved. See at 3:110, p. 199, n. 5).

15. يسارعون ***yusâri'ûna*** = they make haste, rush (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira'/sara'/sur'ah*], to be quick. See *sarî'* at 3:19, p. 162, n. 4).

فِى ٱلْخَيْرَٰتِ	at the good deeds;[1]
وَأُوْلَٰٓئِكَ	and they are
مِنَ ٱلصَّٰلِحِينَ ﴿١١٤﴾	among the righteous.[2]
وَمَا يَفْعَلُوا۟	115. And whatever they do[3]
مِنْ خَيْرٍ	of a good deed
فَلَن يُكْفَرُوهُ	they will not be denied[4] that;
وَٱللَّهُ عَلِيمٌۢ	and Allah is All-Aware
بِٱلْمُتَّقِينَ ﴿١١٥﴾	of the godfearing.[5]
إِنَّ ٱلَّذِينَ	116. Verily those who
كَفَرُوا۟	disbelieve,
لَن تُغْنِىَ عَنْهُمْ	there shall not avail[6] them
أَمْوَٰلُهُمْ	their riches[7]
وَلَآ أَوْلَٰدُهُم	nor their children
مِّنَ ٱللَّهِ شَيْـًٔا	against Allah whatsoever.
وَأُوْلَٰٓئِكَ	And they will be
أَصْحَٰبُ ٱلنَّارِ	the dwellers[8] of the fire;
هُمْ فِيهَا	they in there
خَٰلِدُونَ ﴿١١٦﴾	will abide for ever.[9]
مَثَلُ	117. The likeness[10] of
مَا يُنفِقُونَ	what they spend[11]

1. خيرات ***khayrât*** (pl.; sing. خيرة *khayrah*) = good things, good deeds. See at 2:148, p. 70, n. 9.

2. صالحين ***ṣâliḥîn*** (accusative/genitive of *ṣâliḥûn*, sing. *ṣâliḥ*) = righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right, proper. See at 3:39, p. 171, n. 6).

3. يفعلوا ***yaf'alû(na)*** = they do (v. iii. m. pl. impfct. from *fa'ala*, [*fa'l/fi'l*], to do. The terminal *nûn* is dropped because the verb is part of a conditional clause (preceded by *mâ*)).

4. يكفروا ***yukfarû(na)*** = they are denied, rejected, disbelieved, covered (v. iii. m. pl. impfct. passive from *kafara* [*kufr*], to disbelieve, to cover. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See *kafara* at 3:97, p. 194, n. 4 and *takfurûna* at 3:106, p. 198, n. 1).

5. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 3:76, p. 185, n. 8).

6. تغني ***tughniya(nî)***= she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. The last letter takes *fatḥah* for the particle *lan* coming before the verb. See at 3:10, p. 157, n. 10).

7. أموال ***'amwâl*** (pl.; sing. *mâl*) = riches, wealth, properties, possessions, goods.

8. أصحاب ***'aṣḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors . See at 2:257, p. 133, n. 1).

9. خالدون ***khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 3:107, p. 198, n. 3).

10. مثل ***mathal*** (pl. أمثال *'amthâl*) = simile, likeness, example, parable, model, ideal. See at 3:59, p. 178, n. 13.

11. ينفقون ***yunfiqûna*** = they spend, expend, disburse, lay out (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 2:273, p. 143, n. 10).

فِي هَٰذِهِ الْحَيَوٰةِ الدُّنْيَا in this worldly life
كَمَثَلِ رِيحٍ is the likeness of a wind[1]
فِيهَا صِرٌّ wherein is extreme cold[2] that
أَصَابَتْ حَرْثَ قَوْمٍ strikes[3] the tillage[4] of a people
ظَلَمُوٓا أَنفُسَهُمْ who wronged themselves
فَأَهْلَكَتْهُ and destroys[5] it.
وَمَا ظَلَمَهُمُ اللَّهُ Allah did not wrong them
وَلَٰكِنْ أَنفُسَهُمْ but themselves
يَظْلِمُونَ ﴿١١٧﴾ they wronged.

يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا 118. O you who believe,
لَا تَتَّخِذُوا بِطَانَةً do not take[6] as intimates[7]
مِّن دُونِكُمْ those that are not of you.
لَا يَأْلُونَكُمْ They will not fail to do[8] you
خَبَالًا mischief.[9]
وَدُّوا مَا They love[10] that which
عَنِتُّمْ you would suffer adversely.[11]
قَدْ بَدَتِ There already has come out[12]
الْبَغْضَآءُ extreme hatred[13]
مِنْ أَفْوَٰهِهِمْ from their mouths,[14] and
وَمَا تُخْفِي what their breasts conceal[15]
صُدُورُهُمْ أَكْبَرُ is graver.
قَدْ بَيَّنَّا We have indeed made clear
لَكُمُ الْءَايَٰتِ to you the revelations,
إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾ if you do understand.

1. ريح *rîh* (pl. *riyâh/arwâh/aryâh/*) = wind, smell.

2. صر *sirr* = extreme cold, severe sound.

3. أصابت *'asâbat* = she struck, hit, afflicted, befell(v. iii. f. s. past from *'asâba*, form IV of *sâba* [*sawb/saybûbah*], to hit the mark, to be right. See at 2:156, p. 73, n. 13).

4. حرث *harth* = tillage, cultivation, tilth, crops. See at 3:14, p.159, n. 18.

5. أهلكت *'ahlakat* = she destroyed, devastated, ruined (v. iii. f. s. past from *'ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy. See at 2:205, p. 99, n. 7).

6. لا تتخذوا *lâ tattakhidhû* = you (all) do not take up, take for yourselves (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *tattakhidhû* at 3:80, p. 187, n. 5). This and the following two *'âyahs* warn the Muslims against taking the hypocrites and non-Muslims as close friends.

7. بطانة *bitânah* (pl. بطائن *batâ'in)* = inside, inner side, lining; figuratively intimates, close friends.

8. لا يألون *lâ ya'lûna* = they do not fail, do not fall short, spare no effort (v. iii. m. pl. impfct. from *'alâ* [*'alw*], to neglect, to fail to).

9. خبال *khabâl* = mischief, evil, confusion.

10. ودوا *waddû* = they wished, desired, loved (v. iii. m. pl. past from *wadda* [*wadd/wudd/widd*], to love, to like. See *waddat* at 3:69, p. 182, n.5).

11. عنتم *'anittum* = you suffered adversely, felt distressed, grieved, (v. ii. m. pl. past from *'anita* [*'anat*], to be in distress, to suffer adversely. See *'a'nata* at 2:220, p. 108, n. 1).

12. بدت *badat* = she became clear, evident, manifest (v. iii. f. s. past from *badâ* [*budûww/badâ'*] to appear, to come to light. See *tubdû* at 3:29, p. 166, n. 11.

13. بغضاء *baghdâ'* = extreme hatred, detestation, animosity, antipathy, aversion.

14. أفواه *'afwah* (pl.; sing. *fûhah)* = mouths.

15. تخفي *tukhfî* = she conceals, secretes, hides (v. iii. f. s. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ'/khifah/khufyah*], to be hidden. See *tukhfû* at 3:29, p. 166, n. 9).

هَٰٓأَنتُمۡ أُوْلَآءِ	119. Ha, here you are those,
تُحِبُّونَهُمۡ	you love them[1]
وَلَا يُحِبُّونَكُمۡ	but they do not love[2] you;
وَتُؤۡمِنُونَ بِٱلۡكِتَٰبِ	and you believe in the Book
كُلِّهِۦ	in its entirety;
وَإِذَا لَقُوكُمۡ	and when they meet[3] you
قَالُوٓاْ ءَامَنَّا	they say: "We believe",
وَإِذَا خَلَوۡاْ	but when they are alone[4]
عَضُّواْ عَلَيۡكُمُ	they bite[5] against you
ٱلۡأَنَامِلَ	the tips[6] of fingers
مِنَ ٱلۡغَيۡظِۚ	out of rage.[7]
قُلۡ مُوتُواْ بِغَيۡظِكُمۡۗ	Say: " Die with your rage;
إِنَّ ٱللَّهَ عَلِيمُۢ	verily Allah is All-Knowing
بِذَاتِ ٱلصُّدُورِ ١١٩	of what lies in the breasts."[8]
إِن تَمۡسَسۡكُمۡ	120. If there touches[9] you
حَسَنَةٞ تَسُؤۡهُمۡ	any good, it grieves[10] them;
وَإِن تُصِبۡكُمۡ	and if there afflicts[11] you
سَيِّئَةٞ يَفۡرَحُواْ بِهَاۖ	any evil, they rejoice[12] at it;
وَإِن تَصۡبِرُواْ	but if you persevere
وَتَتَّقُواْ	and be on your guard[13]
لَا يَضُرُّكُمۡ	there shall not harm[14] you
كَيۡدُهُمۡ	their machination[15]
شَيۡـًٔاۗ	whatsoever.

1. تحبون ***tuhibbûna*** = you (all) love (v. ii. m. pl. impfct. from *'aḥabba*, form IV of *ḥabba* [*ḥubb*], to love. See at 3:92, p. 192, n. 5).

2. i.e., the hypocrites do not love you.

3. لقوا ***laqû*** = they met, came across (v. iii. m. pl. past from *laqiya* [*liqâ' / luqyân /luqy /luqyah/ luqan*] to meet. See at 2:76, p. 36, n. 1).

4. خلوا ***khalaw*** = they retired into privacy, secluded themselves, were alone, became vacant (v. iii. m. pl. past from *khalâ* [*khulû'/khalâ'*], to be empty. See at 2:214, p. 103, n. 3).

5. عضوا ***'aḍḍû*** = they bit, grabbed with teeth (v. iii. m. pl. past from *'aḍḍa* [*'aḍḍ/'aḍîḍ*], to bite).

6. أنامل ***'anâmil*** (pl.; sing. أنملة *'unmulah*) = fingertips.

7. غيظ ***ghayẓ*** = rage, wrath, anger, fury.

8. صدور ***ṣudûr*** (pl.; sing. صدر *ṣadr*) = breasts, bosoms, hearts, front, beginning, start. See at 3:29, p. 166, n. 10.

9. تمسس ***tamsas***(*u=tamassu*) = she touches, hits, afflicts (v. iii. f. s. impfct. from *massa* [*mass /masîs*], to touch. The last letter is vowelless (*sâkin*) for the verb is part of a conditional clause (preceded by *'in*). See at 3:24, p. 164, n. 4).

10. تسؤ ***tasu'***(*u*) = she grieves, saddens, hurts (v. iii. f. s. impfct. from *sâ'a* [*saw'/sû'/masâ'ah*], to be bad). The final letter is vowelless for the verb is the conclusion of a conditional clause.

11. تصب ***tuṣib***(*tuṣîbu*) = she afflicts, befalls, hits (v. iii. f. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb/ṣaybûbah*], to hit the mark, to be right. The final letter is vowelless and hence the medial *yâ'* is dropped for the verb is part of a conditional clause. See *'aṣâbat* at 3:117, p. 202, n.3).

12. يفرحوا ***yafraḥû***(*na*) = they rejoice, become happy, delighted (v. iii. m. pl. impfct. from *fariḥa* [*faraḥ*], to be glad. The ternal *nûn* is dropped .

13. تتقوا ***tattaqû***(*na*) = you (all) beware, act righteously (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* (*waqy /wiqâyah*), to guard, safeguard. The terminal *nûn* is dropped).

14. يضر ***yaḍurru*** = he or it harms, hurts, damages (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See at 2:102, p. 48, n. 13).

15. كيد ***kayd*** = machination, plot, ruse.

إِنَّ ٱللَّهَ Verily Allah is,
بِمَا يَعْمَلُونَ about what they do,
مُحِيطٌ ﴿١٢٠﴾ All-Encompassing.[1]

Section (*Rukû'*) 13

وَإِذْ 121. And (remember) when
غَدَوْتَ you left early in the morning[2]
مِنْ أَهْلِكَ your household
تُبَوِّئُ ٱلْمُؤْمِنِينَ making the believers[3]
مَقَٰعِدَ لِلْقِتَالِ take positions[4] for the battle–
وَٱللَّهُ سَمِيعٌ and Allah is All-Hearing,
عَلِيمٌ ﴿١٢١﴾ All-Knowing.

إِذْ هَمَّت 122. When there thought[5]
طَّآئِفَتَانِ مِنكُمْ two sections[6] of you
أَن تَفْشَلَا to act cowardly[7] –
وَٱللَّهُ وَلِيُّهُمَا and Allah is their Protector –
وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ and upon Allah should rely[8]
ٱلْمُؤْمِنُونَ ﴿١٢٢﴾ the believers.

وَلَقَدْ نَصَرَكُمُ ٱللَّهُ 123. And indeed Allah had
بِبَدْرٍ given you victory[9] at Badr
وَأَنتُمْ أَذِلَّةٌ when you were despicable.[10]
فَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ So fear Allah that you may
تَشْكُرُونَ ﴿١٢٣﴾ express gratitude.

1. i.e., in knowledge. محيط ***muhît*** = one who closes in on, surrounds, encompasses, comprehensive. Active participle from *'ahâta*, form IV of *hâta* [*hawt* /*hîtah* / *hiyâtah*], to encircle, enclose, guard. See at 2:19, p. 10, n. 12).

2. غدوت ***ghadawta*** = you left early in the morning. (v. ii. m. s. past from *ghadâ* [*ghudûw*/ *ghadw*/ *ghadwah*], to go or come or be in the early morning). This and the succeeding *'âyahs* till *'âyah* 180 refer to the battle of 'Uhud and related matters and allude to the battle of Badr and Allah's special help on that occasion by way of encouraging the Muslims to keep up their spirits.

3. تبوئ ***tubawwi'u*** = you make (someone) take position, settle, put up, provide accommodation (v. ii. m. s. impfct. from *bawwa'a*, form of *bâ'a* [*baw'*],to be back. See *bâ'û* at 3:112, p. 199, n. 17).

4. مقاعد ***maqâ'id*** (pl.; sing. *maq'ad*) = positions, seats, places to settle down (adverb of place on the scale of *maf'al* from *qa'ada* [*qu'ûd*], to sit down).

5. همت ***hammat*** = she thought (of doing), was about to, was concerned, worried (v. iii. f. s. past from *hamma* [*hamm*], to worry, to be important). The reference is here to what happened on the eve of the battle of 'Uhud as 'Abd Allah ibn 'Ubayy, the arch-hypocrite, suddenly withdrew with about one thousand of his followers causing concern among the Muslims, especially the two clans of Banû Salimah and Banû Hârithah.

6. طائفتان ***tâ'ifatân*** = (dual; sing. طائفة *tâ'ifah*; pl. *tawâ'if*) = two sections of people, two sects, two group See *tâ'ifah* at 3:72, p. 183, n. 3.

7. تفشلا ***tafshalâ*** = they (two, fem.) lost heart, despaired, failed (v. iii. f. dual impfct. from *fashila* [*fashal*], to lose heart, be cowardly, fail).

8. يتوكل ***yatawakkal(u)*** = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). The final letter becomes vowelless (*sûkin*) for the particle *lâm of* command coming before the verb.

9. نصر ***nasara*** = he helped, gave victory, assisted (v. iii. m. s. past from *nasr* /*nusûr*, to help. See *yansurûna* at 3:111, p. 199, n. 12).

10. أذلة ***'adhillah*** (pl.; sing. ذليل *dhalîl*) = despicable, despised, lowly, contemptible.

إِذْ تَقُولُ	124. And when you[1] said
لِلْمُؤْمِنِينَ	to the believers:
أَلَن يَكْفِيَكُمْ	"Will it not suffice[2] you
أَن يُمِدَّكُمْ رَبُّكُم	that your Lord reinforce[3] you
بِثَلَٰثَةِ ءَالَٰفٍ	with three thousand
مِّنَ ٱلْمَلَٰٓئِكَةِ	of the angels
مُنزَلِينَ ﴿١٢٤﴾	being sent down?"[4]
بَلَىٰٓ إِن تَصْبِرُوا۟	125. O yes; if you persevere[5]
وَتَتَّقُوا۟	and be on your guard,[6]
وَيَأْتُوكُم	and they[7] come upon you
مِّن فَوْرِهِمْ هَٰذَا	at this very instant[8] of theirs,
يُمْدِدْكُمْ رَبُّكُم	your Lord will reinforce[9] you
بِخَمْسَةِ ءَالَٰفٍ	with five thousand
مِّنَ ٱلْمَلَٰٓئِكَةِ	of the angels
مُسَوِّمِينَ ﴿١٢٥﴾	making their marks.[10]
وَمَا جَعَلَهُ ٱللَّهُ	126. And Allah set it not
إِلَّا بُشْرَىٰ لَكُمْ	but as good tidings[11] for you
وَلِتَطْمَئِنَّ	and that reassured[12] might be
قُلُوبُكُم بِهِۦ	your hearts thereby;
وَمَا ٱلنَّصْرُ	and no victory can there be
إِلَّا مِنْ عِندِ ٱللَّهِ	except from Allah,
ٱلْعَزِيزِ	the All-Mighty,
ٱلْحَكِيمِ ﴿١٢٦﴾	the All-Wise.

1. The address here is to the Prophet, peace and blessings of Allah be on him.

2 يكفي *yakfî* = it or he suffices, is enough (v. iii. m. impfct. from *kafâ* [*kifâyah*], to be enough).

3. يمد *yumidda*(*u*) = he helps, supplies, reinforces (v. iii. m. s. impfct. from *'amadda*, form IV of *madda* [*madd*], to extend, to prolong. See *yamuddu* at 2:15, p. 9, n. 2. The final letter takes *fathah* because of the particle *'an* coming before the verb).

4. منزلين *munzalîn* (acc./gen./ of *munzalûn*, sing. *munzal*) = the sent down ones, those descended (passive participle from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See *'unzilat* at 3:65, p. 181, n. 2).

5. تصبروا *taṣbirû*(*na*) = you have patience, persevere, bear calmly (v. ii. m. pl. impfct. from *ṣabara* [*ṣabr*], to be patient, to bind. See *ṣâbirîn* at 3:15, p. 160, n. 10). The terminal *nûn* is dropped for the verb is in a conditional clause (preceded by *'in*).

6. تتقوا *tattaqû*(*na*) = you all fear, be afraid of, be on your guard (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to protect. The terminal *nûn* is dropped for the verb is in a conditional clause (preceded by *'in*). See at 3:28, p. 166, n. 5).

7. i.e., the enemies.

8. فورا *fawran* = immediately; *min fawrihi/min al-fawr/'alâ al-fawr* = instantly, at once, forthwith, straight away, immediately.

9. يمدد *yumdid* = see *yumiddu* at n. 3 above. The final letter is rendered vowelles and hence not assimilated because the verb comes as the conclusion of a conditional clause.

10. مسومين *musawwimîn* (acc./gen. of *musawwimûn*, sing. *musawwim* = making marks, being distinguished (act. participle from *sawwama*, form II of *sâma* [*sawm*], to impose, to mark. See *musawwamah* at 3:14, p. 159, n. 16.

11. بشرى *bushrâ* = glad tidings, good news. See at 2:97, p. 46, n. 9.

12. تطمئن *taṭma'inna*(*u*) = she is reassured, gets rest, is at ease(v. iii. f. s. impfct. from *iṭma'anna*. The final letter takes *fatḥah* because of a hidden *'an* in the *lâm* of motivation (*li* in the sense of *kay*) coming before the verb. See *yaṭma'innu* at 2:260, p. 135, n. 11).

لِيَقْطَعَ 127. That He might cut off[1]
طَرَفًا مِّنَ الَّذِينَ a part[2] of those who
كَفَرُوٓا۟ disbelieve
أَوْ يَكْبِتَهُمْ or repel[3] them disgracefully
فَيَنقَلِبُوا۟ so that they fall back[4]
خَآئِبِينَ ﴿١٢٧﴾ disappointed.[5]

لَيْسَ لَكَ 128. It is not for you
مِنَ ٱلْأَمْرِ شَىْءٌ to determine anything;
أَوْ يَتُوبَ عَلَيْهِمْ whether He forgives[6] them
أَوْ يُعَذِّبَهُمْ or He punishes[7] them;
فَإِنَّهُمْ for verily they are
ظَٰلِمُونَ ﴿١٢٨﴾ wrong-doers.[8]

وَلِلَّهِ 129. And to Allah belongs
مَا فِى ٱلسَّمَٰوَٰتِ all that is in the heavens
وَمَا فِى ٱلْأَرْضِ and all that is in the earth.
يَغْفِرُ لِمَن يَشَآءُ He forgives whom He will
وَيُعَذِّبُ مَن يَشَآءُ and punishes whom He will;
وَٱللَّهُ غَفُورٌ and Allah is Most Forgiving,
رَّحِيمٌ ﴿١٢٩﴾ Most Merciful.

Section (*Rukû'*) 14

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 130. O you who believe,
لَا تَأْكُلُوا۟ ٱلرِّبَوٰٓا۟ do not devour[9] usury[10]

1. يقطع *yaqṭa'a(u)* = he cuts, cuts off, severs (v. iii. m. s. impfct. from *qaṭa'a* [*qaṭ'*], to cut . The final letter takes *fatḥah* for a hidden *'an* in the *lâm* of motivation (*li* meaning *kay*)coming before the verb. See *yaqṭa'ûna* at 2:27, p. 14, n. 10).

2. i.e., the unbelieving Makkan leaders. طرف *ṭaraf* (sing.; pl. *'aṭrâf*) = part, utmost part, fringe, side.

3. يكبت *yakbita(u)* = he repels with disgrace, stifles, restrains (v. iii. m. s. impfct. from *kabata* [*kabt*], to stifle. The final letter takes *fathah* for an implied *'an* in *'aw* coming before the verb).

4. ينقلبوا *yanqalibû(na)* = they turn, turn about, retreat, fall back (v. iii. m. pl. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to trun, to turn about. The terminal *nûn* is dropped because of a hidden *'an* in the *fa* before the verb.

5. خائبين *khâ'ibîn* (acc./gen. of *khâ'ibûn*, sing. *khâ'ib*) = disappointed, frustrated, thwarted, unsuccessful (active participle from *khâba* [*khaybah*], to fail, to be disappointed.

6. يتوب *yatûba(u)* = he forgives, he turns to, he returns (v. iii. m. s. imperative [from *tâba* [*tawb*, *tawbah* / *matâb*], to turn. The final letter takes *fatḥah* because of an implied *'an* in *'aw* coming before the verb). Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See *tâba* at 2:187, p. 89, n. 8.

7. يعذب *yu'adhdhiba(u)* = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See at 2:284, p. 151, n. 6. The final letter takes *fathah* because of the reason mentioned in the previous note).

8. ظالمون *ẓâlimûn* (pl.; sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See *ẓâlimîn* at 3:94, p. 193, n. 1; and *ẓâlimûn* at 2:229, p. 113, n. 9).

9. لا تأكلوا *lâ ta'kulû* = you (all) do not eat, consume, devour (v. ii. m. pl. imperative [prohibition] from *'akala* [*'akhl/ma'kal*], to eat. See at 2:188, p. 90, n.8).

10. ربا *riban* = usury, usurious interest, interest. See 2:275 and 280.

أَضْعَـٰفًا مُّضَـٰعَفَةً in doubles[1] compounded,[2]
وَٱتَّقُوا۟ ٱللَّهَ and be afraid[3] of Allah
لَعَلَّكُمْ تُفْلِحُونَ that you might succeed.[4] ﴿١٣٠﴾

وَٱتَّقُوا۟ ٱلنَّارَ 131. And beware of the fire
ٱلَّتِىٓ أُعِدَّتْ which has been prepared[5]
لِلْكَـٰفِرِينَ for the unbelievers. ﴿١٣١﴾

وَأَطِيعُوا۟ ٱللَّهَ 132. And obey[6] Allah
وَٱلرَّسُولَ لَعَلَّكُمْ and the Messenger that you
تُرْحَمُونَ might be shown mercy.[7] ﴿١٣٢﴾

وَسَارِعُوٓا۟ إِلَىٰ 133. And rush[8] towards
مَغْفِرَةٍ مِّن رَّبِّكُمْ forgiveness from your Lord
وَجَنَّةٍ and a paradise
عَرْضُهَا the width of which is
ٱلسَّمَـٰوَٰتُ وَٱلْأَرْضُ the heavens and the earth,
أُعِدَّتْ لِلْمُتَّقِينَ prepared for the godfearing[9]– ﴿١٣٣﴾

ٱلَّذِينَ يُنفِقُونَ فِى 134. Who spend[10] in
ٱلسَّرَّآءِ وَٱلضَّرَّآءِ prosperity[11] and adversity,[12]
وَٱلْكَـٰظِمِينَ ٱلْغَيْظَ and are in control[13] of anger,
وَٱلْعَافِينَ عَنِ ٱلنَّاسِ and forgiving[14] to men.
وَٱللَّهُ يُحِبُّ And Allah loves

1. أضعاف *'aḍ'âf* (pl.; sing. *ḍi'f*) = doubles, multiples. See at 2:245, p. 57, n. 7.

2. مضاعفة *muḍâ'afah* (f.; m. مضاعف *muḍâ'af*) = compounded, increased many times (passive participle from *ḍâ'afa*, form III of *ḍa'afa* [*ḍa'f*], to double. See *yuḍâ'ifu* at 2:261, p.136, n. 12).

3. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 3:102, p. 196, n. 1).

4. تفلحون *tufliḥûna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*), to split. See at 2:189, p. 91, n. 10).

5. أعدت *'u'iddat* = prepared, made ready (v. iii. f. s. past passive from *'a'adda*, form IV of *'adda* [*'add*], to count. See at 2:24, p. 13, n. 3).

6. أطيعوا *'aṭî'û* = you (all) obey , be obedient , follow (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 3:50, p.176, n. 1.

7. ترحمون *turḥamûna* = you (all) are shown mercy (v. ii. m. pl. impfct. passive from *raḥima* [*raḥmah / marḥamah*], to show mercy).

8. سارعوا *sâri'û* = you (all) hurry, hasten, run, dash, rush (v. ii. m. pl. imperative from *sâra'a*, form III of *saru'a* [*sira'/sur'ah*], to be quick. See *yusâri'ûna* at 3:114, p. 200, n. 16).

9. متقين *muttaqîn* – See n. 3 above and at 3:115, p. 201, n. 5; 3:76, p. 185, n. 8).

10. i.e., spend in the way of Allah, in charity. ينفقون *yunfiqûna* = they spend, expend, disburse, lay out (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 3:117, p. 201, n. 11; 2:273, p. 143, n. 10).

11. سراء *sarrâ'* = prosperity, happiness.

12. ضراء *ḍarrâ'* = affliction, suffering, illness, distress, adversity. See at 2:214, p. 103, n. 6; 2:177, p. 84, n. 3.

13. كاظمين *kâẓimîn* (acc./gen. of *kâẓimûn*, sing. *kâẓim* = those who keep calm (in anger), are in control (of anger) (active participle from *kaẓama* [*kaẓm/kuẓûm*], to conceal or suppress).

14. عافين *'âfîn* (acc./gen./ of *'âfûn*, sing. *'âfin*) = forgiving, excusing, pardoning (active participle from *'afâ* [*'afw/'afâ'*], to efface, to forgive. See *ya'fûna* at 2:237, p. 120, n. 4).

ٱلْمُحْسِنِينَ ﴿١٣٤﴾ the righteous.[1]
وَٱلَّذِينَ 135. And those who,
إِذَا فَعَلُوا۟ فَٰحِشَةً if they do a vile deed[2]
أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ or do wrong[3] to themselves,
ذَكَرُوا۟ ٱللَّهَ remember[4] Allah
فَٱسْتَغْفَرُوا۟ and ask forgiveness[5]
لِذُنُوبِهِمْ for their sins[6] —
وَمَن يَغْفِرُ ٱلذُّنُوبَ and who can forgive[7] sins
إِلَّا ٱللَّهُ except Allah —
وَلَمْ يُصِرُّوا۟ and do not persist[8]
عَلَىٰ مَا فَعَلُوا۟ in what they did
وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾ and they know.[9]

أُو۟لَٰٓئِكَ 136. Such people,
جَزَآؤُهُم مَّغْفِرَةٌ their reward is forgiveness[10]
مِّن رَّبِّهِمْ وَجَنَّٰتٌ from their Lord and gardens
تَجْرِى مِن تَحْتِهَا flowing[11] below them
ٱلْأَنْهَٰرُ the rivers,[12]
خَٰلِدِينَ فِيهَا abiding for ever[13] therein.
وَنِعْمَ أَجْرُ And excellent is the reward
ٱلْعَٰمِلِينَ ﴿١٣٦﴾ of the practising ones.[14]

قَدْ خَلَتْ 137. There have passed [15]

1. مُحْسِنِين **muḥsinîn** = (acc. /gen. of *muḥsinûn*, sing. *muḥsin*) = those who do right things, charitable (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 2:236, p. 119, n. 11).

2. فاحشة **fâḥishah** (pl. فواحش *fawâḥish*) = vile deed, grave sin, monstrosity, adultery, fornication. See *faḥshâ'* at 2:268, p. 140, n. 15.

3. i.e., by committing any sin. ظلموا **ẓalamû** = they transgressed, did wrong , committed *shirk* (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *ẓâlimîn* at 3:94, p. 193, n. 1).

4. i.e., they call to mind Allah . ذكروا **dhakarû** = they remembered, called to mind (v. iii. m. pl. past from *dhakara* [*dhikr /tadhkâr*], to remember. See *udhkurû* at 2:231, p. 115, n. 2).

5. استغفروا **istaghfarû** = they asked for forgiveness (v. iii. m. pl. past from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *istaghfirû* at 2:199, p. 97, n. 2).

6. ذنوب **dhunûb** (pl.; sing. *dhanb*) = sins, offences, crimes, misdeeds.

7. يغفر **yaghfiru** he forgives (v. iii. m. s. impfct. from *ghafara*. See at 2:284, p. 151, n. 5).

8. **yuṣirrû**(*na*) = they insist, persist (v. iii. m. pl. impfct. from *'aṣarra*, form IV of *ṣarra* [*ṣarr/ṣarîr*], to creak, to tie up. The terminal *nûn* is dropped because of the particle *lam* coming before the verb).

9. i.e., they are aware and conscious of the offence and of the fault in persisting in it.

10. مغفرة **maghfirah** = forgiveness, pardon, remission. See at 2:268, p. 1141, n. 1.

11. تجري **tajrî** = she or it runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 3:15, p. 160, n. 5; 2:265, p. 139, n. 11).

12. أنهار **'anhâr** (sing. *nahr*) = rivers, streams. See at 2:25, p. 13, n. 8.

13. خالدين **khâlidîn** = living for ever, everlasting, eternal . See at 3:87, p. 190, n. 5).

14. عاملين **'âmilîn** (acc./gen. of *'âmilûn*, sing. *'âmil*) = the practising ones, the doers (act. participle from *'amila* [*'amal*], to act).

15. خلت **khalat** = she passed , passed away. See at 2:141, p. 66, n. 10).

مِن قَبۡلِكُمۡ سُنَنٞ before you ways of dealing;[1]
فَسِيرُواْ فِي ٱلۡأَرۡضِ so travel through[2] the earth
فَٱنظُرُواْ كَيۡفَ كَانَ and see[3] how was
عَٰقِبَةُ ٱلۡمُكَذِّبِينَ the end[4] of the unbelievers.[5]
١٣٧
هَٰذَا بَيَانٞ 138. This[6] is a statement[7]
لِّلنَّاسِ for mankind,
وَهُدٗى وَمَوۡعِظَةٞ and guidance and advice[8]
لِّلۡمُتَّقِينَ ١٣٨ for the godfearing.[9]

وَلَا تَهِنُواْ 139. And do not feel small[10]
وَلَا تَحۡزَنُواْ nor be sad;[11]
وَأَنتُمُ ٱلۡأَعۡلَوۡنَ for you will be the superiors[12]
إِن كُنتُم مُّؤۡمِنِينَ if you are believers.
١٣٩
إِن يَمۡسَسۡكُمۡ 140. If there has touched[13]
قَرۡحٞ you a sore,[14]
فَقَدۡ مَسَّ then there already has hit
ٱلۡقَوۡمَ قَرۡحٞ مِّثۡلُهُۥ the people[15] a sore like it;
وَتِلۡكَ ٱلۡأَيَّامُ and such are the days that
نُدَاوِلُهَا بَيۡنَ ٱلنَّاسِ We alternate[16] among men,
وَلِيَعۡلَمَ ٱللَّهُ and that Allah may know[17]
ٱلَّذِينَ ءَامَنُواْ those who believe

1. i.e., Allah's dealing with the unbelievers. سنن ***sunan*** (pl.; sing. ***sunnah***) = ways of dealing, usages, practices, norms.

2. سيروا ***sîrû*** = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sâra* [*sayr /sayrûrah / masîr /masîrah/tasyâr*] to move, to travel).

3. انظروا ***unẓurû*** = you (all) see, look at, observe (v. ii. m. pl. imperative from *naẓara* [*naẓar/manẓar*], to see. See *yanẓurûna* at 2:210, p. 100, n. 14).

4. عاقبة ***âqibah*** (s.; pl. عواقب *'awâqib*) = end, outcome, upshot, consequence, effect, result.

5. مكذبين ***mukadhdhibîn*** (acc./gen. of *mukadhdhibûn*, sing. *mukadhdhib*) = those who cry lies (to), unbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *kadhdhabû* at 3:11, p. 158, n. 3).

6. i.e., this Qur'ân.

7. بيان ***bayân*** = statement, declaration, communiqué.

8. موعظة ***maw'iẓah*** (pl. *mawâ'iẓ*) = advice, exhortation, counsel. See at 2:275, p. 144, n. 10.

9. متقين ***muttaqîn***, see 3:133, p. 207, n. 9.

10. لا تهنوا ***lâ tahinû*** = do not feel small (v. ii. m. pl. imperative [prohibition] from *hâna* [*hawn*], to be easy, be of little importance. See *muhîn* at 2:90, p. 43, n. 7). The reference is to the temporary setback of the battle of 'Uhud and such situations.

11. لا تحزنوا ***lâ taḥzanû*** = you (all) do not be sad, do not grieve (v. ii. m. pl. imperative [prohibition] from *ḥazana* [*ḥuzn/ḥazan*], to be sad. See *yaḥzanûn* at 2:276, p. 145, n. 9).

12. أعلون ***'a'lawna*** (pl.; sing. أعلى *'a'lâ*) = higher ones, superiors, victors.

13. يمسس ***yamsas*** (*yamassu* from *yamsasu*)= he touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. The final letter is vowelless (*sâkin*) for the verb is in a conditional clause (preceded by *'in*). See at 3:47, p. 174, n. 1).

14. قرح ***qarḥ*** (pl. *qurûḥ*) = wound, ulcer, sore.

15. i.e., the Makkan unbelievers at Badr.

16. نداول ***nudâwilu*** = we alternate, rotate, cause to come by turn (v. i. m. pl. impfct. from *dâwala*, form III of *dâla* [*dawl/dawlah*], to rotate.

17. i.e.,may make known; for Allah knows everything, open or secret.

وَيَتَّخِذَ مِنكُمْ and may take[1] from you

شُهَدَآءَ martyrs;[2]

وَٱللَّهُ لَا يُحِبُّ and Allah does not like

ٱلظَّـٰلِمِينَ ﴿١٤٠﴾ the wrong-doers.

141. And that

وَلِيُمَحِّصَ ٱللَّهُ Allah may refine[3]

ٱلَّذِينَ ءَامَنُوا۟ those who believe

وَيَمْحَقَ ٱلْكَـٰفِرِينَ ﴿١٤١﴾ and eliminate[4] the infidels.

أَمْ حَسِبْتُمْ 142. Or do you think[5]

أَن تَدْخُلُوا۟ ٱلْجَنَّةَ that you will enter[6] paradise

وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ while Allah not yet knows[7]

جَـٰهَدُوا۟ مِنكُمْ those of you who fight[8]

وَيَعْلَمَ ٱلصَّـٰبِرِينَ ﴿١٤٢﴾ and knows the steadfast?[9]

وَلَقَدْ كُنتُمْ 143. You had indeed been

تَمَنَّوْنَ ٱلْمَوْتَ مِن wishing[10] for death[11]

قَبْلِ أَن تَلْقَوْهُ before meeting it;

فَقَدْ رَأَيْتُمُوهُ now you have just seen it,

وَأَنتُمْ تَنظُرُونَ ﴿١٤٣﴾ and you were looking on.

Section (*Rukû'*) 15

وَمَا مُحَمَّدٌ 144. And Muhammad is not

إِلَّا رَسُولٌ any more than a Messenger.

1. يتخذ ***yattakhidha*(*u*)** = he takes, he takes to himself (v. iii. m. s. impfct. in form VIII of *akhadha* [*akhdh*], to take. See at 2:165, p. 77, n. 10. The final letter takes *fatḥah* because of the particle *lâm* with implied *'an* (*li* in the sense of *kay*, i.e., *lâm* of motivation) coming before the previous verb to which this verb is conjunctive).

2. شهداء ***shuhadâ'*** (sing. *shahîd*) = witnesses, martyrs. See at 2:133, p. 63, n. 1.

3. يمحص ***yumaḥḥiṣa*(*u*)** = he refines, purifies, rectifies, (v. iii. m. s. impfct. from *maḥḥaṣa*, form II of *maḥaṣa* [*maḥṣ*], to purify, to render clear. The final letter takes *fatḥah* for the reason stated at n. 1 above).

4. يمحق ***yamḥaqa*(*u*)** = he eliminates, effaces, erases, eradicates, annihilates, exterminates, destroys (v. iii. m. s. impfct. from *maḥaqa* [*maḥq*], to efface. The final letter has taken *fatḥah* for the reason stated at n. 1 above).

5. حسبتم ***ḥasibtum*** = you (all) calculated, reckoned, thought, deemed (v. ii. m. pl. past from *ḥasaba*[*ḥasb/ḥisâb*], to calculate. See at 2:214, p. 103, n. 2).

6. تدخلوا ***tadkhulû*(*na*)** = you (all) enter, get into (v. ii. m. pl. impfct. from *dakhala* [*dukhûl*], to enter. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *dakhala* at 3:37, p. 170, n. 1).

7. i.e., makes known; for He knows everything.

8. جاهدوا ***jâhadû*** = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 2:218, p. 106, n. 5).

9. i.e., steadfast in the hour of trial and fighting. صابرين ***ṣâbirîn*** (acc./gen. of *ṣâbirûn*, pl. of *ṣâbir*) = the patient, persevering, steadfast (active participle from *ṣabara* [*ṣabr*], patience, forbearance. See at 3:142, , p. 160, n. 10).

10. تمنون ***tamannawna*** (originally *tatamannawna*) = you wish, desire, yearn (v. ii. m. pl. impfct. from *tamannâ*, form V of *manâ* [*manw/ many*], to put to test, tempt. See *yatamannawna* at 2:95,p. 45, n. 5).

11. i.e., you had been eager for meeting the enemies and attaining martyrdom. The *'âyah* refers to the state of feeling of a section of the Muslims before the battle of 'Uḥud and after it.

قَدْ خَلَتْ	There have passed away[1]
مِن قَبْلِهِ ٱلرُّسُلُ	before him the Prophets.
أَفَإِيْن مَّاتَ أَوْ قُتِلَ	If then he dies or is killed,
ٱنقَلَبْتُمْ	will you turn round[2]
عَلَىٰٓ أَعْقَٰبِكُمْ	on your heels?[3]
وَمَن يَنقَلِبْ	And he who turns round[4]
عَلَىٰ عَقِبَيْهِ	on his heels
فَلَن يَضُرَّ ٱللَّهَ	will not harm[5] Allah
شَيْـًٔا	whatever.
وَسَيَجْزِى ٱللَّهُ	And Allah will reward[6]
ٱلشَّٰكِرِينَ ﴿١٤٤﴾	the grateful.[7]
وَمَا كَانَ	145. And it is not possible
لِنَفْسٍ أَن تَمُوتَ	for any being that it dies
إِلَّا بِإِذْنِ ٱللَّهِ	except by Allah's leave —
كِتَٰبًا مُّؤَجَّلًا	as a writ[8] fixed in time.[9]
وَمَن يُرِدْ	And whoever desires[10]
ثَوَابَ ٱلدُّنْيَا	the reward[11] of this world
نُؤْتِهِۦ مِنْهَا	We shall give him of it;
وَمَن يُرِدْ	and whoever desires
ثَوَابَ ٱلْءَاخِرَةِ	the reward of the hereafter
نُؤْتِهِۦ مِنْهَا	We shall give him of it;
وَسَنَجْزِى	and We shall reward[12]
ٱلشَّٰكِرِينَ ﴿١٤٥﴾	the grateful.

1. خلت ***khalat*** = she passed , passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khulû'/khalâ'*]. See at 3:137, p. 208, n. 15).

2. انقلبتم ***inqalabtum*** = you (all) turned round, turned, turned about, retreated, fell back (v. ii. m. pl. past from *inqalaba*, form VII of *qalaba* [*qalb*], to trun, to turn about. See *yanqalibû* at 3:127, p. 206, n. 4).

3. أعقاب ***'a'qâb*** (pl.; sing. *'aqib*) = heels, ends.

4. ينقلب ***yanqalib***(*u*) = he truns round, turns, turns about (v. iii. m. s. impfct. from *inqalaba*. See n. 2 above). The final letter is voweleless (*sâkin*) because the verb is part of a conditional clause (preceded by *man*).

5. يضر ***yadurra***(*u*) = he harms, damages, hurts, adversely affects (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See at 3:120, p. 203, n. 14. The final letter takes *fatḥah* because of the particle *lan* coming before the verb.)

6. يجزى ***yajzî*** = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [*jazâ'*], to reward. See *tajzî* at 2:123, p. 58, n. 6).

7. شاكرين ***shâkirîn*** (acc./gen. of *shâkirûn*, sing. *shakir*) = appreciative, thankful, grateful. Active participle from *shakara* [*shukr /shukrân*], to thank. See *shâkir* at 2:158, p. 75, n. 1).

8. كتاب ***kitâb*** = writing, writ, book, document, contract. The *'âyah* reminds that none can die except by Allah's will and leave and therefore Muslims should not hesitate to fight in the way of Allah for fear of death.

9. مؤجل ***mu'ajjal*** = fixed in time, deferred, postponed, delayed, deadlined. Passive participle from *'ajjala*, form II of *'ajila* [*'ajal*], to linger.

10. يرد ***yurid*** (*yurîdu*)= he intends, desires, has in mind (v. iii. m. s. impfct. form *'arâda*, for IV from *râda* [*rawd*], to walk about. The final letter becomes vowelless (*sâkin*) and so the medial *yâ'* is dropped because the verb is in a conditional clause (preceded by *man*). See *yurîdu* at 3:108, p. 198, n. 6).

11. ثواب ***thawâb*** = reward, recompense, requital. ***najzî*** = we reward, recompense, requite (v. i. pl. impfct. from *jazâ* [*jazâ'*], to repay. See *yajzî* at n. 6 above).

وَكَأَيِّن مِّن 146. And how many a
نَّبِيٍّ قَٰتَلَ Prophet waged war,[1]
مَعَهُۥ رِبِّيُّونَ with him devout savants[2]
كَثِيرٌ in numbers;
فَمَا وَهَنُوا۟ but they did not languish[3]
لِمَآ أَصَابَهُمْ for what afflicted[4] them
فِى سَبِيلِ ٱللَّهِ in the way of Allah;
وَمَا ضَعُفُوا۟ nor did they become weak[5]
وَمَا ٱسْتَكَانُوا۟ nor did they give in.[6]
وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ And Allah loves the patient.[7] ﴿١٤٦﴾

وَمَا كَانَ قَوْلَهُمْ 147. And they uttered nothing
إِلَّآ أَن قَالُوا۟ رَبَّنَا except saying: "Our Lord,
ٱغْفِرْ لَنَا ذُنُوبَنَا forgive[8] us our sins[9]
وَإِسْرَافَنَا فِىٓ أَمْرِنَا and our excesses[10] in our act,
وَثَبِّتْ أَقْدَامَنَا and make firm[11] our feet[12]
وَٱنصُرْنَا عَلَى and give us victory[13] over
ٱلْقَوْمِ ٱلْكَٰفِرِينَ the infidel people." ﴿١٤٧﴾

فَـَٔاتَىٰهُمُ ٱللَّهُ 148. So Allah gave them
ثَوَابَ ٱلدُّنْيَا the reward of this world
وَحُسْنَ ثَوَابِ and the fairest reward[14]
ٱلْـَٔاخِرَةِ ۗ وَٱللَّهُ of the hereafter; and Allah
يُحِبُّ ٱلْمُحْسِنِينَ loves the righteous.[15] ﴿١٤٨﴾

1. قاتل ***qâtala*** = he fought, battled, waged war (v. iii. m. s. past in form III of *qatala [qatl]*, to kill. See *yuqâtilû* at 3:111, p. 199, n. 9).

2. ربيون ***ribbiyyûn*** (pl.; sing. ربي *ribbiyy*) = devout savants, large bands.

3. وهنوا ***wahanû*** = they lost heart, felt run down, languished (v. iii. m. pl. past from *wahana [wahn]*, to be weak, to languish).

4. أصاب ***'aṣâba*** = he or it hit, reached, affected, befell, afflicted (v. iii. m. s. past in form IV of *ṣâba [ṣawb /ṣaybûbah]*, to hit, to be right. See at 2:265, p. 139, n. 2).

5. ضعفوا ***ḍa'ufû*** = they became weak, feeble, languid (v. iii. m. pl. past from *ḍa'ufa [ḍu'f/ḍa'f]*, to become weak).

6. استكانوا ***istakânû*** = they gave in, yielded, surrendered (v. iii. m. pl. past from *istakâna*, form X of *kâna [kawn]*, to be).

7. i.e., steadfast in the hour of trial and fighting. صابرين ***ṣâbirîn*** (acc./gen. of *ṣâbirûn*, pl. of *ṣâbir*) = the patient, persevering, steadfast (active participle from *ṣabara [ṣabr]*, patience, forbearance. See at 3:142, , p. 160, n. 9).

8. اغفر ***ighfir*** = you forgive, pardon (v. ii. m. s. imperative from *ghafara [ghafr /ghufrân / maghfirah]*, to forgive. See at 2:286, p. 153, n. 7).

9. ذنوب ***dhunûb*** (pl.; sing. *dhanb*) = sins, offences, crimes. See at 3:135, p. 208, n. 6.

10. اسراف ***isrâf*** = intemperance, extravagance, waste, immoderateness, excesses, transgression.

11. ثبت ***thabbit*** = (you) make firm, stabilize, strengthen (v. ii. m. s. imperative from *thabbata*, form II of *thabata [thabât/thubût]*, to stand firm. See at 2:250, p. 127, n. 10).

12. i.e., our stand in fighting against the enemies. أقدام ***'aqdâm*** (pl.; sing. *qadam*) = feet, steps.

13. انصر ***unṣur*** = (you) give victory, help (v. ii. m. s. imperative from *naṣara [naṣr/nuṣûr]*, to help, to give victory. See at 2:286, p. 153, n. 10).

14. i. e., paradise.

15. محسنين ***muḥsinîn*** = (acc. /gen. of *muḥsinûn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *'aḥsana*, form IV of *ḥasuna [ḥusn]*, to be good. See at 3:134, p. 208, n. 1).

Section (Rukû') 16

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ 149. O you who believe,
إِن تُطِيعُواْ if you obey[1]
ٱلَّذِينَ كَفَرُواْ those who disbelieve
يَرُدُّوكُمْ they will drive you back[2]
عَلَىٰٓ أَعْقَٰبِكُمْ on your heels[3]
فَتَنقَلِبُواْ and then you will turn back[4]
خَٰسِرِينَ ﴿١٤٩﴾ as losers.[5]
بَلِ ٱللَّهُ 150. Nay, Allah is
مَوْلَىٰكُمْ your Guardian-Proteor;[6]
وَهُوَ خَيْرُ and He is the best of
ٱلنَّٰصِرِينَ ﴿١٥٠﴾ helpers.[7]

سَنُلْقِى 151. We shall plunge[8]
فِى قُلُوبِ ٱلَّذِينَ in the hearts of those who
كَفَرُواْ disbelieve
ٱلرُّعْبَ بِمَآ أَشْرَكُواْ panic;[9] for they set partners[10]
بِٱللَّهِ مَا with Allah, for which
لَمْ يُنَزِّلْ بِهِۦ He had not sent down
سُلْطَٰنًا any authority;[11]
وَمَأْوَىٰهُمُ and their abode[12] will be
ٱلنَّارُ وَبِئْسَ the fire; and bad will be
مَثْوَى the habitation[13]
ٱلظَّٰلِمِينَ ﴿١٥١﴾ of the transgressors.

1. تطيعوا **tuṭî'û**(na) = you (all) obey, comply with, accede to (v. ii. m. pl. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. The terminal *nûn* is dropped because the verb is in a conditional clause (preceded by *'in*). See at 3:100, p. 195, n. 2.

2. يردوا **yaruddû**(na) = they drive back, put back, send back, repel (v. iii. m. pl. impfct. from *radda* [*radd*], to put back. The terminal *nûn* is dropped because the verb is the conclusion of a conditional clause. See *yaruddûna* at 3:100, p. 195, n. 3).

3. i.e., they will make you revert to unbelief. أعقاب **'a'qâb** (pl.; sing. *'aqib*) = heels, ends. See at 3:144, p. 211, n. 4.

4. تنقلبوا **tanqalibû**(na) = you turn round, turn back, turn about (v. ii. m. pl. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. The terminal *nûn* is dropped for the verb comes as conclusion of a conditional clause. See *yanqalibû* at 3:127, p. 206, n. 4).

5. خاسرين **khâsirîn** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [*khusr* /*khasâr* /*khasârah* /*khusrân*] to lose. See at 3:86, p. 189, n. 5).

6. مولى **mawlâ** = Lord-Protector, Guardian-Protector, Sovereign. See at 2:286, p. 153, n. 9.

7. ناصرين **nâṣirîn** (acc./gen. of *nâṣirûn*, sing. *nâṣir*) = helpers, protectors, assistants (active participle from *naṣara* [*naṣr*/ *nuṣûr*], to help. See at 3:91, p. 192, n. 2).

8. نلقي **nulqî** = We throw, cast, fling, plunge (v. iii. m. pl. impfct. from *'alqâ* , form IV of *laqiya* [*liqâ'* /*luqyân*/*luqy*/*luqyah*/*luqan*], to meet. See *yulqûna* at 3:44, p.173, n. 1).

9. رعب **ru'b** = terror, panic, fright, alarm.

10. أشركوا **'ashrakû** = they set partners, associated, gave a share (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk*/*sharikah*], to share. See *nushrika* at 3:64, p. 180, n. 6).

11. سلطان **sulṭân** = authority, mandate, authorization, power, might, rule, dominion.

12. مأوى **ma'wan** = place of refuge, abode, shelter, retreat, habitation.

13. مثوى **mathwan** = habitation, resting place, dwelling, abode.

وَلَقَدْ صَدَقَكُمُ ٱللَّهُ	152. And true indeed Allah
وَعْدَهُۥٓ	proved to you His promise
إِذْ تَحُسُّونَهُم	when you were killing[1] them
بِإِذْنِهِۦ	by His leave,
حَتَّىٰٓ إِذَا فَشِلْتُمْ	till you lost vigour[2]
وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ	and disputed[3] about the order
وَعَصَيْتُم	and disobeyed[4]
مِّنۢ بَعْدِ مَآ أَرَىٰكُم	after that He had shown you
مَّا تُحِبُّونَ	what you love.
مِنكُم مَّن	There are among you those
يُرِيدُ ٱلدُّنْيَا وَ	who desire this world, and
مِنكُم مَّن	there are among you those
يُرِيدُ ٱلْـَٔاخِرَةَ	who desire the hereafter.
ثُمَّ صَرَفَكُمْ	Thereafter He diverted[5] you
عَنْهُمْ	from them
لِيَبْتَلِيَكُمْ	that He might test[6] you;
وَلَقَدْ عَفَا عَنكُمْ	and indeed He forgave you;
وَٱللَّهُ ذُو فَضْلٍ	and Allah is Full of Grace
عَلَى ٱلْمُؤْمِنِينَ	upon the believers.
﴿١٥٢﴾	
إِذْ	153. When
تُصْعِدُونَ وَ	you were running[7] uphill and
لَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ	were not caring[8] for anyone;
وَٱلرَّسُولُ	while the Messenger

1. تحسون *tahussûna* = you (all) kill, extirpate (v. ii. m. pl. impfct. from *hassa* [*hiss/hass*], to make one's perceiving power dead, i.e., to kill). The *'âyah* refers to the battle of 'Uhud. The Prophet, peace and blessings of Allah be on him, placed a select band of 50 archers on top of a strategic hill at the field of 'Uhud to guard the rear of the Muslim army, instructing them not to leave their position whatever happened in the field of battle. Soon the enemy ranks were broken and they retreated in all haste, the Muslims pursuing them and capturing booty. At this sight the archers, excepting some ten of them, left their position to collect booty. Noticing this the enemy cavalry appeared from the rear, attacked the Muslims and killed a number of them including Hamzah (r.a.). The Prophet himself, peace and blessings of Allah be on him, was wounded. This and the following few *'âyahs* remind the Muslims that what had happened to them was due to their disregard of the instructions given to them.

2. فشلتم *fashiltum* = you (all) lost vigour, lost heart, despaired, failed (v. ii. m. pl. past from *fashila* [*fashal*], to lose heart, be cowardly, fail. See *tafshalâ* at 3:122, p. 204, n. 7).

3. تنازعتم *tanâza'tum* = you (all) disputed, contended, contested, attempted to wrest [from one another] (v. ii. m. pl. past from *tanâza'a*, form VI of *naza'a* [*naz'*], to pull out, to remove, to take away. See *tanzi'u* at 3:26, p.165, n. 3).

4. عصيتم *'asaytum* = you (all) rebelled, defied, disobeyed (v. ii. m. pl. past from *'asâ* [*'isyân/ ma'siyah*], to rebel, to oppose, to disobey, to defy. See *'asaw* at 3:112, p. 200, n. 4).

5. صرف *sarafa* = he turned away, diverted (v. iii. m. s. past from *sarf*, to turn, to turn away).

6. يبتلي *yabtaliya* = he tests, tries, afflicts (v. iii. m. s. impfct. in form VIII of *balâ* [*balw / balâ'*], to test, to try. The final letter takes *fathah* because of a hidden *'an* in *lâm* (*li*) coming before the verb. See *ibtalâ* at 2:124, p. 58, n. 12).

7. تصعدون *tus'idûna* = you (all) go upwards, ascend, run upland, (v. ii. m. pl. impfct. from *'as'ada*, form IV of *sa'ida* [*su'ûd*], to climb).

8. تلوون *talwûna* = you turn, twist, look back, avert, think back, pay attention or heed to, care (v. ii. m. pl. impfct. from *lawâ* [*layy/lawiy*], to turn, to bend. See *yalwûna* at 378, p. 186, n. 2).

يَدۡعُوكُمۡ فِيٓ أُخۡرَىٰكُمۡ was calling[1] you in your rear.
فَأَثَٰبَكُمۡ So Allah requited[2] you
غَمَّۢا بِغَمّٖ with one distress[3] for another
لِّكَيۡلَا تَحۡزَنُواْ so that you lament not over
عَلَىٰ مَا فَاتَكُمۡ what slipped away[4] from you
وَلَا مَآ أَصَٰبَكُمۡ nor over what befell[5] you.
وَٱللَّهُ خَبِيرُۢ And Allah is All-Aware
بِمَا تَعۡمَلُونَ ١٥٣ of what you do.

ثُمَّ أَنزَلَ عَلَيۡكُم 154. Then He sent down[6] on
مِّنۢ بَعۡدِ ٱلۡغَمِّ you, after the distress,
أَمَنَةٗ نُّعَاسٗا security[7] – somnolence[8]
يَغۡشَىٰ طَآئِفَةٗ مِّنكُمۡ overcoming[9] a group[10] of you,
وَطَآئِفَةٞ while another group,
قَدۡ أَهَمَّتۡهُمۡ أَنفُسُهُمۡ whose selves worried[11] them,
يَظُنُّونَ بِٱللَّهِ thought[12] about Allah
غَيۡرَ ٱلۡحَقِّ that which was not right –
ظَنَّ ٱلۡجَٰهِلِيَّةِ a notion of ignorance.
يَقُولُونَ هَل لَّنَا They said:"Have we any part
مِنَ ٱلۡأَمۡرِ مِن شَيۡءٖۗ in the matter whatever?"
قُلۡ إِنَّ ٱلۡأَمۡرَ كُلَّهُۥ Say:"Verily the matter solely
لِلَّهِۗ belongs to Allah."
يُخۡفُونَ فِيٓ أَنفُسِهِم They hide[13] within themselves
مَّا لَا يُبۡدُونَ لَكَۖ what they express[14] not to you.

1. i. e., at the battle-field of 'Uhud. يدعو ***yad'û*** = he calls, invites (v. iii. m. s. impfct. from *da'â* [*du'â'*], to call. See *yad'ûna* at 3:104, p. 197, n.2).

2. أثاب ***'athâba*** = he requited, rewarded, repaid, (v. iii. m. s. past. in form IV of *thâba* [*thawb*], to come back. See *thawâb* at 3:145, p. 211, n. 11).

3. غم ***ghamm*** = grief, affliction, distress.

4. i.e., of victory and booty for their disregard of the Prophet's instructions. فات ***fâta*** = he slipped away, escaped, eluded (v. iii. m. s. past from *fawt/fawât*, to pass away, slip away).

5. أصاب ***'asâba*** = he hit, reached, befell, afflicted (v. iii. m. s. past in form IV of *ṣâba* [*sawb /ṣaybûbah*], to hit, to be right. See *'aṣâbat* at 3:117, p. 202, n. 3).

6. أنزل ***'anzala*** = he sent down (v. iii. m. s. impfct. in form IV of *nazala* [*nuzûl*], to come down. See at 3:7, p. 156, n. 1).

7. أمنة ***'amanah*** = *'amn* = security, safety, peace.

8. نعاس ***nu'âs*** = somnolence, sleepiness, drowsiness. After the Prophet had withdrawn the Muslims to safety in the valley of 'Uḥud. The Muslims had a spell of somnolence which recouped their energy.

9. يغشى ***yaghshâ*** = he covers, overcomes (v. iii. m. s. impfct. from *ghashiya* [*ghashy/ghishâwah*], to cover. See *ghishâwah* at 2:7, p. 6, n. 8).

10. طائفة ***ṭâ'ifah*** (pl. طوائف *ṭawâ'if*) = section of people, sect, group, band. See at 3:72, p. 183, n. 3.

11. i.e., the hypocrites. أهمت ***'ahammat*** = she concerned, preoccupied, worried, distressed, affected (v. iii. f. s. past from *'ahamma*, form IV of *hamma* [*hamm/mahammah*], to distress).

12. يظنون ***yazunnûna*** = they suppose, conjecture, think; also, they firmly believe (v. iii. m. pl. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 2:249, p. 127, n. 3).

13. يخفون ***yukhfûna*** = they hide, conceal, secrete (v. iii. m. pl. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ'/khîfah/khufyah*], to be hidden. See *tukhfî* at 3:118, p. 202, n. 15).

14. يبدون ***yubdûna*** = they express, make known, disclose (v. iii. m. pl. impct. from *'abdâ*, form IV of *badâ* (*budûww/badâ'*) , to appear, to become clear. See *tubdû* at 2:2:284, p. 151, n. 2).

يَقُولُونَ لَوْ كَانَ لَنَا They say: "Had we had
مِنَ الْأَمْرِ شَيْءٌ in the matter any part, we
مَّا قُتِلْنَا would not have been killed[1]
هَٰهُنَا in here."
قُل لَّوْ كُنتُمْ Say: " Even if you had been
فِي بُيُوتِكُمْ in your homes, there
لَبَرَزَ surely would have come out[2]
الَّذِينَ كُتِبَ عَلَيْهِمُ those on whom was decreed
الْقَتْلُ the killing
إِلَىٰ مَضَاجِعِهِمْ to their dying-spots;[3]
وَلِيَبْتَلِيَ اللَّهُ and that Allah might test[4]
مَا فِي صُدُورِكُمْ what is in your breasts[5]
وَلِيُمَحِّصَ and that He might rectify[6]
مَا فِي قُلُوبِكُمْ what is in your hearts.
وَاللَّهُ عَلِيمٌ And Allah is All-Knowing
بِذَاتِ الصُّدُورِ of what is in the breasts.
(١٥٤)

إِنَّ الَّذِينَ 155. Verily those who
تَوَلَّوْا مِنكُمْ turned away[7] of you
يَوْمَ on the day
الْتَقَى الْجَمْعَانِ the two hosts[8] met,[9]
إِنَّمَا اسْتَزَلَّهُمُ there only toppled[10] them
الشَّيْطَانُ Satan
بِبَعْضِ مَا كَسَبُوا because of some of what
they had acquired[11] (of sin);
وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ but Allah has forgiven them

1. قتلنا *qutilnâ* = we were killed, slain, put to death (v. i. pl. past passive, from *qatala* [*qatl*], to kill. See *qâtala* at 3:146, p. 212, n. 1). This part of the *'âyah* speaks about the murmurings of the hypocrites after the battle of 'Uhud.

2. برز *baraza* = he came out, appeared, emerged (v. iii. m. s. past from *baraza* [*burûz*], to come into view. See *barazû* at 2:250, p. 127, n. 8).

3. مضاجع *madâji'* (pl.; sing. مضجع *madja'*) = beds, couches, places for lying down, dying-spots (adverb of place from *daja'a* [*daj'/dujû'*], to lie down, lie on one's side). This part of the *'âyah* stresses that life and death is in Allah's Hand and none can avert, hasten or delay it.

4. يبتلي *yabtaliya* = he tests, tries, afflicts (v. iii. m. s. impfct. in form VIII of *balâ* [*balw / balâ'*], to try. The final letter takes *fatḥah* because of a hidden *'an* in *lâm* (*li* in the sense of *kay*) coming before the verb. See at 3:152, p. 214, n. 6).

5. صدور *ṣudûr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning, start. See at 3:119, p. 203, n. 8.

6. يمحص *yumaḥḥiṣa*(*u*) = he refines, purifies, rectifies, puts right (v. iii. m. s. impfct. from *maḥḥaṣa*, form II of *maḥaṣa* [*maḥṣ*], to purify, to render clear. The final letter takes *fatḥah* because of the reason mentioned at n. 4 above. See at 3:141, p. 210, n. 3).

7. تولوا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 3:32, p. 168, n. 2).

8. جمعان *jam'ân* (dual of جمع *jam'*) = two hosts, two gatherings. The reference is to the encounter of the two armies of the Muslims and the Makkan unbelievers at 'Uhud.

9. التقى *iltaqâ* = he met, encountered, confronted (v. iii. m. s. past in form VIII of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See *iltaqatâ* at 3:13, p. 159, n. 2).

10. استزل *istazalla* = he caused to slip/ err, toppled (v. iii. m. s. past in form X of *zalla* [*zalal*], to slip, stumble, to commit an error. See *'azalla* at 2:36, p. 19, n. 6).

11. كسبوا *kasabû* = they earned, acquired, gained, gathered (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 2:64, p. 138, n. 10).

إِنَّ ٱللَّهَ Verily Allah is
غَفُورٌ Most Forgiving,
حَلِيمٌ ﴿١٥٥﴾ Most Forbearing.

Section (*Rukû'*) 17

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 156. O you who believe,
لَا تَكُونُوا۟ كَٱلَّذِينَ do not be like those who
كَفَرُوا۟ وَقَالُوا۟ disbelieve and say
لِإِخْوَٰنِهِمْ إِذَا to their brethren[1] when
ضَرَبُوا۟ فِى ٱلْأَرْضِ they travel through[2] the earth
أَوْ كَانُوا۟ غُزًّى or are out on fighting:[3]
لَّوْ كَانُوا۟ عِندَنَا "If they remained with us
مَا مَاتُوا۟ they would not have died
وَمَا قُتِلُوا۟ nor been killed"[4] —
لِيَجْعَلَ ٱللَّهُ ذَٰلِكَ so that Allah might make it
حَسْرَةً فِى قُلُوبِهِمْ a regret[5] in their hearts;
وَٱللَّهُ يُحْىِۦ for Allah gives life[6]
وَيُمِيتُ وَٱللَّهُ and causes death;[7] and Allah
بِمَا تَعْمَلُونَ is about what you do
بَصِيرٌ ﴿١٥٦﴾ All-Seeing.[8]
وَلَئِن قُتِلْتُمْ 157. And if you are killed[9]
فِى سَبِيلِ ٱللَّهِ أَوْ مُتُّمْ in the way of Allah or die,
لَمَغْفِرَةٌ مِّنَ ٱللَّهِ surely forgiveness from Allah
وَرَحْمَةٌ خَيْرٌ and mercy are better

1. The *'âyah* refers to what the Madinan unbelievers and hypocrites said to their fellow unbelievers and hypocrites after the temporary set-back for the Muslims at the battle of 'Uhud. اخوان *'ikhwân* (pl.; sing. أخ *'akh*) = brethren, brothers.

2. ضربوا *ḍarabu* =they struck, hit, beat (v. iii. m. pl. past from *ḍarba [ḍarb]* to beat. *Ḍarba fî al-'arḍ* is an idiomatic expression meaning to travel, to go about in the land, especially for trade or in search of livelihood. See at 2:273, p. 173, n. 4).

3. غزى *ghuzzan* (originally *ghuzah*, sing *ghâzin)* = fighters in the way of Allah. Active participle from *ghazâ* [*ghazw*], to strive, to conquer).

4. قتلوا *qutilû* = they were killed (v. iii. m. pl. past passive from *qatala* [*qatl*], to kill. See *qutilnâ* at 3:154, p. 216, n. 1).

5. i.e., such thoughts and want of faith on their part might be a cuse of regrets for them in the long run. (See Al-Ṭabarî, pt. IV, p. 148; *Al-Baḥr*, III, 402). حسرة *ḥasrah* (pl. حسرات *ḥasarât*)= regret, lamentation, grief, sorrow, distress. See *ḥasarât* at 2:167, p. 79, n. 4).

6. يحيي *yuḥyî* = he gives life, brings to life, animates, reanimates, revivifies (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayâh*], to live. See at 2:259, p. 134, n. 9).

7. يميت *yumîtu* = he causes death, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 2:257, p. 133, n. 5).

8. بصير *baṣîr* =All-Seeing, All-Observing. See at 2:265, p. 139, n. 7).

9. While the previous *âyah* disapproves of the conduct of the unbelievers and hypocrites and asks the Muslims not to be like them, the present *'âyah* encourages the Muslims to keep up their spirits and participate enthusiatically in the fightings for the cause of Allah, assuring them that if they were killed or died in the way of Allah they would be rewarded with Allah's forgiveness and mercy, i.e. *jannah*, which are far better than what the unbelievers and hypocriets accumulate of sins and worldly gains. (See Al-Ṭabarî, pt. IV, 149; *Al-Baḥr*, III, 404-405). قتلتم *qutiltum* = you (all) were killed, slain, put to death (v. ii. m. pl. past passive from *qatala* [*qatl*], to kill. See n. 4 above).

مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾ than all that they amass.[1]

وَلَئِن مُّتُّمْ 158. And if you die[2]

أَوْ قُتِلْتُمْ لَإِلَى ٱللَّهِ or are killed, surely to Allah

تُحْشَرُونَ ﴿١٥٨﴾ you all will be assembled.[3]

فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ 159. And by Allah's mercy

لِنتَ لَهُمْ you became soft[4] with them;

وَلَوْ كُنتَ فَظًّا and had you been rude[5]

غَلِيظَ ٱلْقَلْبِ being hard-hearted,[6]

لَٱنفَضُّوا۟ surely they would have

مِنْ حَوْلِكَ dispersed[7] from around you.

فَٱعْفُ عَنْهُمْ So condone[8] them

وَٱسْتَغْفِرْ لَهُمْ and ask forgiveness[9] for them

وَشَاوِرْهُمْ and consult[10] them

فِى ٱلْأَمْرِ in the affair;

فَإِذَا عَزَمْتَ and if you take a decision[11]

فَتَوَكَّلْ عَلَى ٱللَّهِ rely[12] on Allah.

إِنَّ ٱللَّهَ يُحِبُّ Verily Allah loves

ٱلْمُتَوَكِّلِينَ ﴿١٥٩﴾ the relying ones.[13]

إِن يَنصُرْكُمُ ٱللَّهُ 160. If Allah helps you

فَلَا غَالِبَ لَكُمْ none can overcome you;

وَإِن يَخْذُلْكُمْ and if He abandons[15] you,

فَمَن ذَا ٱلَّذِى then who is there

1. يجمعون *yajma'ûna* = they (all) accumulate, gather, collect, amass, bring together (v. iii. m. pl. impfct. from *jama'a* [*jam'*], to gather, to collect).

2. i.e., if you die in the natural process.

3. i.e., on the Day of Judgement for assessment and reward. تحشرون *tuḥsharûna* = you are gathered, collected, assembled, mustered, herded (v. ii. m. pl. impfct. passive from *hashara* [*ḥashr*], to gather. See at 3:12, p. 158, n. 7).

4. This *'âyah* alludes to the Prophet's moderation in dealing with those who disregarded his instructions at the battle of 'Uḥud. لنت *linta* = you became soft, mild, tender, supple (v. ii. m. s. past from *lâna* [*lîn/layân*], to be soft).

5. فظ *fazz* (s.; pl. *'afzâz*)= rude, coarse, impolite, uncouth, rough.

6. غليظ *ghalîz* (s.; pl. *ghilâz*) = thick, crude, rough, uncouth, harsh. *ghalîz al-qalb* = hard-hearted.

7. انفضوا *infaḍḍû* = they dispersed, scattered, broke up, disbanded (v. iii. m. pl. past from *infadda*, form VII of *fadda* [*fadd*], to break, to scatter).

8. اعف *u'fu* = you efface, forgive, excuse, condone (v. ii. m. pl. imperative from *'afâ* [*'afw/'afâ'*], to efface, to forgive. See at 2: 286, p. 153, n. 6).

9. شاور *shâwir* = you consult, take counsel, seek advice (v. ii. m. s. imperative from *shâwara*, form III of *shâra* [*shawr*], to look nice. See *tashâwur* at 2:233, p. 117, n. 4).

10. عزمت *'azamta* = you took a decision, resolved, determined, made up your mind, (v. ii. m. s. past from *'ajama* [*'azm/'azîmah*], to resolve See *'azamû* at 2:227, p. 111, n. 6).

11. توكل *tawakkal* = you depend, put your trust in, rely, appoint as representative (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See *yatawakkal* at 3:122, p. 204, n. 8).

12. متوكلون *mutawakkilûn* = relying ones. Active participle from *tawakkala*. See n. 11 above.

13. يخذل *yakhdhul(u)* = he abandons, forsakes, deserts, leaves in the lurch (v. iii. m. s. impfct. from *khadhala* [*khadhl/khidhlân*], to desert. The final letter is vowelless (*sâkin*) for the verb is part of a conditional clause (preceded by *'in*).

يَنصُرُكُم مِّنۢ بَعْدِهِۦ that can help you after Him?
وَعَلَى ٱللَّهِ And on Allah
فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ then let the believers rely.[1]
(١٦٠)
وَمَا كَانَ لِنَبِىٍّ 161. And it is not for a Prophet
أَن يَغُلَّ that[2] he will pinch[3] the booty;
وَمَن يَغْلُلْ and whoever pinches[3] booty
يَأْتِ بِمَا shall come up with
غَلَّ what he pinched
يَوْمَ ٱلْقِيَٰمَةِ on the Day of Resurrection;
ثُمَّ تُوَفَّىٰ then fully paid[4] shall be
كُلُّ نَفْسٍ every individual
مَّا كَسَبَتْ what it earned;[5]
وَهُمْ لَا يُظْلَمُونَ and they will not be wronged.[6]
(١٦١)
أَفَمَنِ 162. Is then the one who
ٱتَّبَعَ رِضْوَٰنَ ٱللَّهِ pursues[7] Allah's pleasure
كَمَنۢ بَآءَ like the one who incurs[8]
بِسَخَطٍ مِّنَ ٱللَّهِ the wrath[9] of Allah?
وَمَأْوَىٰهُ جَهَنَّمُ And his habitation[10] is hell;
وَبِئْسَ ٱلْمَصِيرُ and bad is the destination![11]
(١٦٢)
هُمْ دَرَجَٰتٌ 163. They are of grades[12]
عِندَ ٱللَّهِ in the sight of Allah.

1. يتوكل *yatawakkal*(*u*) = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). The final letter is vowelless because of the particle *lâm* of command before the verb. See at 3:122, p. 204, n. 8).

2. i.e., it is neither proper nor conceivable on the part of a Prophet.

3. يغل *yaghulla*(*u*) = he pinches, takes without permission, hides away, inserts, puts a shackle or fetter (v. iii. m. s. impfct. from *ghalla* [*ghall*], to insert. The final letter takes *fathah* because of the particle *'an* coming before the verb).

4. i.e., justly rewraded or punished. توفى *tuwaffâ* = she is fully paid, repaid, rewarded, recompensed (v. iii. f. s. impfct. passive from *waffâ*, form II of *wafâ* [*wafâ'*], to fulfil, to redeem, to live up to. See at 2:280, p. 146, n. 17).

5. كسبت *kasabat* = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 3:25, p. 164, n. 8).

6. يظلمون *yuẓlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 3:25, p. 164, n. 10).

7. اتبع *ittaba'a* = he followed, obeyed, pursued, went after, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'û* at 3:20, p. 162, n. 8).

8. باء *bâ'a* = he returned, came back, incurred (v. iii. m. s. past from *baw'*, to come back, to return. See *bâ'û* at 2:90, p. 43, n. 5; 2:61, p. 29, n.8).

9. سخط *sakhṭ* = wrath, indignation, resentment, extreme anger.

10. مأوى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter, refuge).

11. مصير *maṣîr* = destination, place at which one arrives, destiny, outcome. See at 3:28, p. 166, n. 8).

12. i.e., the one who seeks Allah's pleasure and the one who incurs His indignation have different ranks in His sight. درجات *darajât* (sing. درجة *darajah*) = rank, position, grades, degrees, stairs, flight of steps. See at 2:253, p. 129, n. 4).

وَٱللَّهُ بَصِيرٌۢ And Allah is All-Seeing
بِمَا يَعْمَلُونَ ﴿١٦٣﴾ of what they do.

لَقَدْ مَنَّ ٱللَّهُ 164. Allah indeed graced[1]
عَلَى ٱلْمُؤْمِنِينَ the believers
إِذْ بَعَثَ فِيهِمْ when he raised[2] among them
رَسُولًا a Messenger
مِّنْ أَنفُسِهِمْ from among themselves
يَتْلُوا۟ عَلَيْهِمْ reciting[3] unto them
ءَايَٰتِهِۦ His revelations,[4]
وَيُزَكِّيهِمْ and purifying[5] them
وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ and teaching[6] them the Book
وَٱلْحِكْمَةَ and the Wisdom;[7]
وَإِن كَانُوا۟ مِن قَبْلُ and they had before been
لَفِى ضَلَٰلٍ مُّبِينٍ ﴿١٦٤﴾ indeed in manifest[8] error.[9]

أَوَلَمَّآ أَصَٰبَتْكُم 165. Or is it when there hits[10]
مُّصِيبَةٌ you a disaster[11] – indeed you
قَدْ أَصَبْتُم مِّثْلَيْهَا had inflicted[12] its double –
قُلْتُمْ أَنَّىٰ هَٰذَا that you say: "How[13] is this?"
قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ Say: "It is from yourselves."
إِنَّ ٱللَّهَ Verily Allah is
عَلَىٰ كُلِّ شَىْءٍ over everything
قَدِيرٌ ﴿١٦٥﴾ All-Powerful.

1. من ***manna*** = he graced, favoured, conferred a benefit (v. iii. m. s. past from *mann*, to be kind).

2. بعث ***ba'atha*** = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See at 2:259, p. 134, n. 9).

3. يتلوا ***yatlû*** = he recites, reads (v. iii. m. s. impfct. from *talâ* [*tilâwah*], to recite, read. See at 2:151, p. 72, n. 3).

4. ءايات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 3:108, p. 198, n. 4.

5. يزكي ***yuzakkî*** = he purifies, clears, declares just, increases (v. iii. m. s. impfct. from *zakkâ*, form II of *zakâ* [*zakâ'*], to grow, be pure, just. See at 2:174, p. 82, n. 4).

6. يعلم ***yu'allimu*** = he teaches, instructs, trains, educates, informs, imparts knowledge, makes aware, earmarks (v. iii. m. s. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See at 3:48, p. 174, n. 5; 2:282, p. 150, n. 1).

7. حكمة ***ḥikmah*** (pl. حكم *ḥikam*) = wisdom, sagacity. Here it means *sunnah* and the understanding of the Qur'ân and its injunctions and prohibitions. See at 2:269, p. 141, n. 5).

8. مبين ***mubîn*** = patent, manifest, obvious, evident, clear. See at 2:208, p. 100, n. 10).

9. ضلال ***ḍalâl*** = error, straying from the right path. See *ḍâllûn* at 3:90, p. 191, n. 4.

10. أصابت ***'aṣâbat*** = she struck, hit, afflicted, befell (v. iii. f. s. past from *'aṣâba*, form IV of *ṣâba* [*ṣawb/ṣaybûbah*], to hit the mark. See at 3:117, p. 202, n. 3; 2:156, p. 73, n. 13).

11. مصيبة ***muṣîbah*** (pl. مصائب *maṣâ'ib*) = calamity, disaster,misfortune. See at 2:156, p. 73, n. 14.

12. أصبتم ***'aṣabtum*** = you inflicted, afflicted, hit, struck (v. ii. m. pl. past from *'aṣâba*. See n. 10 above). The *'âyah* asks the Muslims not to be disheartened by the setback at 'Uhud for they had indeed inflicted upon the Makkan unbelievers a defeat at Badr double in intensity and extent.

13. أنى ***'annâ*** = whence, how, when. See at 3:40, p. 171, n. 7; 3:37, p. 170, n. 5). After the battle of 'Uḥud some Muslims began to ask themselves how could the defeat happen to them. The *'âyah* tells them that what had happened was due to their fault in not abiding by the instructions they were given.

وَمَآ أَصَٰبَكُمْ 166. What befell you
يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ the day the two hosts[1] met[2]
فَبِإِذْنِ ٱللَّهِ was by Allah's leave,
وَلِيَعْلَمَ and that He might know[3]
ٱلْمُؤْمِنِينَ ﴿١٦٦﴾ the believers.

وَلِيَعْلَمَ 167. And that He might know
ٱلَّذِينَ نَافَقُوا۟ those who dissembled.[4]
وَقِيلَ لَهُمْ تَعَالَوْا۟ It was said to them: "Come,
قَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ fight[4] in the way of Allah
أَوِ ٱدْفَعُوا۟ or defend[5] [yourselves]".
قَالُوا۟ لَوْ نَعْلَمُ They said: "If we knew there
قِتَالًا would be a fighting, we
لَّٱتَّبَعْنَٰكُمْ would have followed[6] you."
هُمْ لِلْكُفْرِ They were to unbelief
يَوْمَئِذٍ أَقْرَبُ closer[7] that day
مِنْهُمْ لِلْإِيمَٰنِ than they were to belief,
يَقُولُونَ بِأَفْوَٰهِهِم saying with their mouths[8]
مَّا لَيْسَ فِى قُلُوبِهِمْ what was not in their hearts.
وَٱللَّهُ أَعْلَمُ But Allah is Best Aware
بِمَا يَكْتُمُونَ ﴿١٦٧﴾ of what they conceal.[9]

ٱلَّذِينَ قَالُوا۟ 168. Those who said
لِإِخْوَٰنِهِمْ about their brethren,[10]

1. جمعان *jam'ân* (dual of جمع *jam'*) = two hosts, two gatherings. The reference is to the encounter of the two armies of the Muslims and the Makkan unbelievers at the field of 'Uhud. See at 3:155, p. 216, n. 8).

2. التقى *iltaqa* = he met, encountered, confronted (v. iii. m. s. past in form VIII of *laqiya* [*liqâ'* /*luqyân* /*luqy* /*luqyah* /*luqan*], to meet. See at 3:155, p. 216, n. 9).

3. i.e., Allah might make known; for He knows everything, open or secret. يعلم *ya'lama(u)* = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. The final letter takes *fatḥah* because of an implied *'an* in the *lâm* (*li* in the sense of *kay*) coming before the verb. See at 2:275, p. 141, n. 14.).

4. نافقوا *nâfaqû* = they dissembled, dissimulated, played the hypocrite (v. iii. m. pl. past from *nâfaqa*, form III of *nafaqa* [*nafaq*], to be used up). The *'âyah* refers to the role of the hypocrites, especially to that of 'Abd Allah ibn 'Ubay who with his followers withdrew from near the battlefield and subsequently advanced the plea that if he knew that the Muslims would really offer a battle to the Makkan host he would have joined the Muslims in the fighting.

5. ادفعوا *idfa'û* = you defend, push back, drive away, resist, repel, remove (v. ii. m. pl. imperative from *dafa'a* [*daf'*], to push, push away. See *daf'* at 2:251, p. 128, n. 6).

6. اتبعنا *ittaba'nâ* = we followed, obeyed, heeded, pursued, succeeded (v. i. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'*/*tabâ'ah*], to follow. See at 3:53, p. 176, n. 11).

7. أقرب *'aqrab* = closer, nearer, nearest, more/most likely (elative of *qarîb*. See *qarîb* at 2:186, p. 88, n. 10).

8. أفواه *'afwâh* (pl.; sing. فوه *fûhah*) = mouths, vents. See at 3:118, p. 202, n. 14.

9. يكتمون *yaktumûna* = they conceal, hide, secrete (v. iii. m. pl. impfct. from *katama* [*katm*/*kitmân*], to conceal. See at 2:146, p. 70, n. 3. See at 2:174, p. 81, n. 14).

10. i.e., about those who fell in the battle 'Uhud.

وَقَعَدُواْ and they sat back:[1]

لَوْ أَطَاعُونَا "Had they obeyed[2] us, they

مَا قُتِلُواْ would not have been killed."

قُلْ فَادْرَءُواْ Say: "Then keep at bay[3]

عَنْ أَنفُسِكُمُ from yourselves

ٱلْمَوْتَ death

إِن كُنتُمْ صَٰدِقِينَ if you are truthful."[4] (١٦٨)

وَلَا تَحْسَبَنَّ 169. And do not reckon[5]

ٱلَّذِينَ قُتِلُواْ those who are killed

فِى سَبِيلِ ٱللَّهِ in the way of Allah

أَمْوَٰتًا as dead;[6]

بَلْ أَحْيَآءٌ rather they are alive[7]

عِندَ رَبِّهِمْ in the sight of Allah,

يُرْزَقُونَ (١٦٩) being given provision[8] –

فَرِحِينَ 170. Being delighted[9]

بِمَآ ءَاتَىٰهُمُ ٱللَّهُ at what Allah has given them

مِن فَضْلِهِۦ of His grace,

وَيَسْتَبْشِرُونَ بِٱلَّذِينَ and rejoicing[10] at those who

لَمْ يَلْحَقُواْ بِهِم have not yet joined[11] them

مِّنْ خَلْفِهِمْ of those behind [12] them,

أَلَّا خَوْفٌ عَلَيْهِمْ that no fear[13] shall be on them

وَلَا هُمْ يَحْزَنُونَ nor shall they grieve.[14] (١٧٠)

1. قعدوا *qa'adû* = they sat, remained seated, stayed, held themselves back (v. iii. m. pl. past from *qa'ada* [*qu'ûd*], to sit down. See *maqâ'id* at 3:121, p. 204, n. 4).

2. أطاعوا *'aṭâ'û* = they obeyed, followed, complied with, acceded to (v. iii. m. pl. past from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See *'aṭî'û* at 3:132, p. 207, n. 6).

3. ادرءوا *idra'û* = you ward off, avert, reject, keep at bay (v. ii. m. pl. imperative from *dara'a* [*dar'*], to avert. See *iddâra'tum* at 2:72, p. 34, n. 6).

4. صادقين *ṣâdiqîn* (acc./gen. of *ṣâdiqûn*, pl. of *ṣâdiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 3:17, p. 161, n. 1).

5. لا تحسبن *lâ taḥsabanna* = do not reckon, count, think, suppose, assume (v. ii. m. s. imperative (prohibition) from *ḥasiba* [*ḥasb, ḥisâb /ḥisbân /ḥusbân*], to reckon, to count. See *taḥsabû* at 3:78, p. 186, n. 4).

6. أموات *'amwât* (sing. *mayyit*) = dead, lifeless. See at 2:154, p. 73, n. 3;2:28, p. 15, n. 6.

7. أحياء *'aḥyâ'* (pl.; s. *ḥayy*) = living, live, alive.

8. يرزقون *yurzaqûna* = they are given provision, provided (v. iii. m. pl. impfct. passive from *razaqa* [*rizq*], to give the means of subsistence. See *yarzuqu* at 3:37, p. 170, n. 6).

9. فرحين *fariḥîn* (acc./ gen. of *fariḥûn*, sing. *fariḥ*) = cheerful, happy, glad, delighted.

10. يستبشرون *yastabshirûna* = they rejoice, welcome (v. iii. m. pl. impfct. from *istabshara*, form X of *bashara/bashira* [*bishr/bushr*], to be happy. See *Yubashshiru* at 3:45, p. 173, n. 5).

11. يلحقوا *yalḥaqû(na)* = they join, catch up with, adhere, cling, unite (v. iii. m. pl. impfct. from *laḥiqa* [*laḥq/laḥâq*], to catch up with, to join. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. This particle also gives the imperfect verb the sense of past tense.

12. خلف *khalf* = successors, those behind, rear part. See *ikhtalafû* at 3:105, p. 197, n. 10.

13. خوف *khawf* = fear, dread. See at 2:177, p. 145, n. 9; 2:274, p.144, n.1; 2:262, p. 137, n. 7.

14. يحزنون *yaḥzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve. See at 2:276, p. 145, n. 10.

يَسْتَبْشِرُونَ 171. They rejoice
بِنِعْمَةٍ مِّنَ ٱللَّهِ at the mercy from Allah
وَفَضْلٍ وَأَنَّ ٱللَّهَ and grace; and that Allah
لَا يُضِيعُ does not frustrate[1]
أَجْرَ ٱلْمُؤْمِنِينَ ﴿١٧١﴾ the reward of the believers.

Section (Rukû')18

ٱلَّذِينَ ٱسْتَجَابُوا۟ 172. Those who responded[2]
لِلَّهِ وَٱلرَّسُولِ to Allah and the Messenger
مِنۢ بَعْدِ مَآ أَصَابَهُمُ after there had afflicted[3] them
ٱلْقَرْحُ the wound[4] —
لِلَّذِينَ أَحْسَنُوا۟ for those of them who
مِنْهُمْ وَٱتَّقَوْا۟ did good[5] and feared[6] Allah –
أَجْرٌ عَظِيمٌ ﴿١٧٢﴾ there will be a great reward.

ٱلَّذِينَ 173. Those
قَالَ لَهُمُ ٱلنَّاسُ to whom the people[7] said:
إِنَّ ٱلنَّاسَ قَدْ "Verily the men have
جَمَعُوا۟ لَكُمْ gathered against you,
فَٱخْشَوْهُمْ so be afraid[8] of them";
فَزَادَهُمْ but it increased[9] them
إِيمَٰنًا وَقَالُوا۟ in the faith, and they said:
حَسْبُنَا ٱللَّهُ "Sufficient[10] for us is Allah,
وَنِعْمَ ٱلْوَكِيلُ ﴿١٧٣﴾ and how best is the Trustee!"

1. يضيع ***yuḍî'u*** = he ruins, lets perish, lets go in vain, frustrates (v. iii. m. s. impfct. from *'aḍâ'a*, form IV of *ḍâ'a* [*ḍay'/ḍiyâ'*]. to get lost. See at 2:143, p. 68, n. 4).

2. The *'âyah* continues the description of those whom Allah will grace with His mercy and favour because of their unflinching faith and obedience to Allah and His Messenger. استجابوا ***istajâbû*** = they responded, answered, complied with, acceded to, listened to (v. iii. m. pl. past from *istajâba*, from X of *jâba* [*jawb*], to travel, to explore. See *yastajîbû* at 2:186. p. 89, n. 2).

3. أصاب ***'aṣâba*** = he or it hit, reached, affected, befell, afflicted (v. iii. m. s. past in form IV of *ṣâba* [*sawb /ṣaybûbah*], to hit, to be right. See at 3:153, p. 215, n. 5).

4. i. e., the setback at 'Uḥud. The reference is to the expedition led by the Prophet in pursuit of the retreating Makkan army in the morning following the battle of 'Uhud, going as far as Hamrâ' al-Asad, some eight miles from Madina. قرح ***qarḥ*** (pl. *qurûḥ*) = wound, ulcer, sore. See at 3:140, p. 209, n. 15.

5. i.e., those who sincerely obey Allah and His Messenger, particularly in fighting in the way of Allah and performing their duties against all odds. أحسنوا ***'aḥsanû*** = they did good, performed well (v. iii. m. pl. past from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good, handsome. See at 2:195, p. 93, n. 15).

6. اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 3:15, p. 160, n. 4; 2:212, p. 102, n. 1).

7. i.e., the hypocrites who discouraged the Muslims to confront or pursue the Makkan army.

8. اخشوا ***ikhshaw*** = you (all) fear, be afraid of, be in dread of (v. ii. m. pl. imperative from *khashiya* [*khashy/khashyah*], to fear. See *khashyah* at 2:74, p. 35, n. 8).

9. زاد ***zâda*** = he or it increased, grew, became more, augmented, added, enlarged, extended (v. iii. m. s. past from *zayd/ziyâdah*, to be more. See at 2:247, p. 125, n. 4).

10. حسب ***ḥasb*** = reckoning, sufficiency, enough. *ḥasbunâ* = enough or sufficient for us. See at 2:206, p. 99, n. 14).

فَانْقَلَبُوا	174. So they returned
بِنِعْمَةٍ مِنَ اللَّهِ	with a boon from Allah
وَفَضْلٍ	and grace;
لَمْ يَمْسَسْهُمْ	there did not touch[2] them
سُوءٌ	any evil;[3]
وَاتَّبَعُوا	and they pursued[4]
رِضْوَانَ اللَّهِ	the pleasure of Allah.
وَاللَّهُ ذُو	And Allah is the Owner
فَضْلٍ عَظِيمٍ ﴿١٧٤﴾	of Immense Grace.
إِنَّمَا ذَٰلِكُمُ الشَّيْطَانُ	175. It is but that Satan
يُخَوِّفُ	who holds out the threat[5]
أَوْلِيَاءَهُ	of his friends.[6]
فَلَا تَخَافُوهُمْ	So do not fear[7] them
وَخَافُونِ	but fear[8] Me
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾	if you are believers.
وَلَا يَحْزُنْكَ	176. And let there not grieve[9]
الَّذِينَ يُسَارِعُونَ	you those that rush[10]
فِي الْكُفْرِ	into unbelief.
إِنَّهُمْ لَنْ يَضُرُّوا	Surely they will never harm[11]
اللَّهَ شَيْئًا	Allah whatsoever.
يُرِيدُ اللَّهُ	Allah wills
أَلَّا يَجْعَلَ لَهُمْ	not to set for them
حَظًّا فِي الْآخِرَةِ	any portion[12] in the hereafter;

1. انقلبوا ***inqalabû*** = they (all) returned, turned round, turned, retreated (v. iii. m. pl. past from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. See *inqalabtum* at 3:144, p. 211, n. 2).

2. يمسس ***yamsas*** (*yamassu* from *yamsasu*)= he touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. The final letter is vowelless because of the particle *lam* coming before the verb. See at 3:140, p. 209, n. 13).

3. سوء ***sû'*** (pl. أسواء *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 3:30, p. 167, n. 4).

4. اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 3:68, p. 182, n. 2).

5. يخوف ***yukhawwifu*** = he holds out threat, threatens, frightens, scares (v. iii. m. s. impfct. from *khawwafa*, form II of *khâfa* [*khawf /makhâfah /khîfah*], to be afraid).

6. i.e., the unbelievers and enemies of Islam. أولياء ***'awliyâ'*** (pl.; sing. *waliyy*) = helpers, friends, patrons, legal guardians. See at 3:28, p. 166, n. 3.

7. لا تخافوا ***lâ takhâfû*** = you (all) do not fear, be afraid of, be frightened of (v. ii. m. pl. imperative {prohibition} from *takhâfûna*. See n. 5 above).

8. خافون ***khâfûni*** (originally *khâfû* + *nî*) = you all fear me, be in dread of me (v. ii. m. pl. imperative from *khâfa*. See n. 5 above).

9. يحزن ***yaḥzun*** = he made sad, grieved (v. iii. m. simpfctfrom *ḥazana* [*ḥuzn*], to make sad.). The final letter is vowelless because of the particle *lâ* of prohibition coming before the verb. Note that with *kasrah* under the middle letter (*ḥazina/yaḥzanu*) the verb gives an intransitive sense, meaning he became sad, he grieves.

10. يسارعون ***yusâri'ûna*** = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira'/sara'/sur'ah*], to be quick. See at 3:114, p. 200, n. 15).

11. يضروا ***yaḍurrû(na)*** = they harm, injure, damage (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. See at 3:120, p. 203, n. 14. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See *yaḍurra* at 3:144, p. 211, n. 5.

12. حظ ***ḥazz***(s.; pl. *ḥuzûz*) = portion, share, lot, good luck, good thing.

وَلَهُمْ and they will have
عَذَابٌ عَظِيمٌ ﴿١٧٦﴾ a grave punishment.
إِنَّ ٱلَّذِينَ ٱشْتَرَوُا۟ 177. Verily those who buy[1]
ٱلْكُفْرَ بِٱلْإِيمَٰنِ unbelief for belief
لَن يَضُرُّوا۟ ٱللَّهَ they will never harm[2] Allah
شَيْـًٔا وَلَهُمْ anything, and they will have
عَذَابٌ أَلِيمٌ ﴿١٧٧﴾ an agonizing[3] punishment.

وَلَا يَحْسَبَنَّ 178. There must not think
ٱلَّذِينَ كَفَرُوٓا۟ those who disbelieve
أَنَّمَا نُمْلِى لَهُمْ that the respite[4] We give them
خَيْرٌ لِّأَنفُسِهِمْ is good for themselves;
إِنَّمَا نُمْلِى لَهُمْ We but give them respite
لِيَزْدَادُوٓا۟ إِثْمًا that they increase[5] in sin;
وَلَهُمْ and they will have
عَذَابٌ مُّهِينٌ ﴿١٧٨﴾ a humiliating[6] punishment.

مَّا كَانَ ٱللَّهُ 179. Allah is not
لِيَذَرَ ٱلْمُؤْمِنِينَ to leave[7] the believers
عَلَىٰ مَآ أَنتُمْ عَلَيْهِ in the state you are in
حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ till He marks out[8] the bad[9]
مِنَ ٱلطَّيِّبِ from the good;[10]
وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ nor is Allah to apprise[11] you

1. اشتروا *ishtaraw* = they bought, purchased (v. iii. m. pl. past *ishtarâ*, form VIII of *sharâ* [*shiran /shirâ'*], to buy. See at 2:174, p. 82, n. 7).

2. يضروا *yaḍurrû(na)* = they harm, injure, damage, hurt, adversely affect (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. See *yaḍurru* at 3:120, p. 203, n. 14. The terminal *nûn* is dropped for the particle *lan* coming before the verb. See at 3:176, p. 224, n. 11).

3. أليم *'alîm* = agonizing, anguishing, very painful. See at 3:91, p. 192, n. 1; 3:21, p. 163, n. 6.

4. نملي *numlî* = we give respite, defer, adjourn (v. i. pl. impfct. from *'amlâ*, form IV of *malâ* [*malw*], to walk briskly, to race).

5. يزدادوا *yazdâdû(na)* = they increase, grow, compound (v. iii. m. pl. impfct. from *izdâda*, form VIII of *zâda* [*ziyâdah*], to increase. The terminal *nûn* is dropped because of an implied *'an* in the *lâm* (*li* in the sense of *kay*) coming before the verb. See *zdâdû* at 3:89, p. 191, n. 2).

6. مهين *muhîn* = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be easy, to be of little importance. See at 2:90, p. 43, n. 7).

7. يذر *yadhara(u)* = he leaves, lets alone (v. iii. m. s. impfct. from *wadhr*. The final letter takes *fatḥah* because of a hidden *'an* in the *lâm* of denial (*lâm al-juhûd*, preceded by *mâ kâna*) coming before the verb. See *yadharûna* at 2:240, p. 121, n. 4; and *dharû* at 2:276, p. 145, n. 11).

8. يميز *yamîza(u)* = he isolates, distinguishes, marks out (v. iii. m. s. impfct. from *mâza* [*mayz*], to separate, to distinguish. The final letter takes *fatḥah* because of an implied *'an* in *ḥattâ* coming before the verb).

9. i.e., the hypocrites and unbelievers. خبيث *khabîth* (pl. *khubuth*) = bad, evil, vicious, noxious, malignant.

10. i.e., by their respective performances in the hour of trial. طيب *ṭayyib* = good, pleasant (here sincere believers). See at 2:168, p. 79, n. 7.

11. يطلع *yuṭli'a(u)* = he apprises, acquaints, notifies, informs, breaks forth (v. iii. m. s. impfct. from *'aṭla'a*, form IV of *ṭala'a* [*ṭulû'/maṭla'*], to rise). The final letter takes *fatḥah* because of an implied *'an* in the particle *lâm* of denial before the verb (preceded by *mâ kâna*).

عَلَى ٱلْغَيْبِ	of the unseen;[1]
وَلَٰكِنَّ ٱللَّهَ يَجْتَبِى	but Allah chooses[2]
مِن رُّسُلِهِۦ	from among His Messengers
مَن يَشَآءُ	whom He will.[3]
فَـَٔامِنُوا۟ بِٱللَّهِ	So believe in Allah
وَرُسُلِهِۦ	and His Messengers;
وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟	and if you believe and fear[4]
فَلَكُمْ	you will have
أَجْرٌ عَظِيمٌ ﴿١٧٩﴾	an immense[5] reward.
وَلَا يَحْسَبَنَّ	180. And let there not think
ٱلَّذِينَ يَبْخَلُونَ	those that be miserly[6]
بِمَآ ءَاتَىٰهُمُ ٱللَّهُ	with what Allah gives[7] them
مِن فَضْلِهِۦ	of His grace
هُوَ خَيْرًا لَّهُم	that it is good for them.
بَلْ هُوَ شَرٌّ لَّهُمْ	Nay, it is bad[8] for them.
سَيُطَوَّقُونَ	Tied round[9] their necks will
مَا بَخِلُوا۟ بِهِۦ	be what they are stingy with
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Resurrection.
وَلِلَّهِ	And to Allah belongs
مِيرَٰثُ ٱلسَّمَٰوَٰتِ	the heritage[9] of the heavens
وَٱلْأَرْضِ	and the earth;
وَٱللَّهُ بِمَا تَعْمَلُونَ	and Allah is of what you do
خَبِيرٌ ﴿١٨٠﴾	All-Aware.[11]

1. i.e., Allah does not let man to know the minds of believers, hypocrites and unbelievers but brings to light their characters through trials in practical situations. (Al-Ṭabarî, pt. IV, 188).

2. يجتبى *yajtabî* he selects, picks, chooses (v. iii. m. s. impfct. from *ijtabâ*, form VIII of *jabâ* [*jibâyah*], to collect).

3. i. e., Allah may, if He wills, select some of His Messengers to know, by means of *waḥy* to them, something of the minds of some people. (Al-Ṭabarî, pt. IV, 188).

4. تتقوا *tattaqû(na)* = you all fear, be afraid of, be on your guard (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. The terminal *nûn* is dropped, for the verb is part of a conditional clause (preceded by *'in*). See at 3:2 125, p. 52, n. 6).

5. عظيم *'aẓîm* = great, big, grand, huge, stupendous, immense, enormous, tremendous, magnificent. See at 3:74, p. 184, n. 4).

6. After a description of the hypocrites the present *'âyah* refers to those who are niggardly and do not pay *zakâh* nor spend in the way of Allah. يبخلون *yabkhalûna* = they be miserly, stingy, niggardly (v. iii. m. pl. impfct. from *bakhila* [*bakhal/bukhl*], to be niggardly).

7. ءاتى *'âtâ* = he gave, bestowed, granted (v. iii. m. s. past in form IV of *'atâ* [*ityân/aty/ma'tâh*], to come. See at 2:251, p. 128, n. 3).

8. شر *sharr* (pl. *ashrâr*) = bad, evil, wicked, mischievous. As elative it means worse, worst. See at 2:216, p. 104, n. 11.

9. سيطوقون *sa+yutawwaqûna* = they will be tied round their necks, surrounded, encircled, (v. iii. m. pl. impfct. passive from *ṭawwaqa*, form II of *ṭâqa* [*ṭawq*], to be able, to endure). With reference to this *'âyah* the Prophet, peace and blessings of Allah be on him, said that those who do not pay *zakâh* on their wealth will have their wealth on the Day of Resurrection put round their necks as poisonous serpents biting them. See *Bukhârî*, no. 4565.

10. ميراث *mîrâth* (s.; pl. *mawârîth*) = heritage, inheritance, legacy.

11. خبير *khabîr* = All-Aware, All-Conversant, All-Acquainted. Active participle in the scale of *fa'îl* from *khabara* [*khubr* /*khibrah*] to be acquainted. See at 2:234, p. 118, n. 4.

Section (Rukû') 19

لَّقَدْ سَمِعَ ٱللَّهُ 181. Allah has indeed heard[1]
قَوْلَ ٱلَّذِينَ the saying of the those who
قَالُوٓا۟ إِنَّ ٱللَّهَ فَقِيرٌ said: "Verily Allah is poor[2]
وَنَحْنُ أَغْنِيَآءُ and we are rich".[3]
سَنَكْتُبُ We shall write down[4]
مَا قَالُوا۟ وَ what they said and
قَتْلَهُمُ ٱلْأَنۢبِيَآءَ their killing of the Prophets
بِغَيْرِ حَقٍّ without any right;
وَنَقُولُ and We shall say:[4]
ذُوقُوا۟ عَذَابَ "Taste[5] the punishment
ٱلْحَرِيقِ ﴿١٨١﴾ of the burning fire".[6]

ذَٰلِكَ بِمَا 182. That is because of
قَدَّمَتْ أَيْدِيكُمْ what your hands forwarded;[7]
وَأَنَّ ٱللَّهَ لَيْسَ and that Allah is not
بِظَلَّامٍ لِّلْعَبِيدِ unjust[8] to the servants.
﴿١٨٢﴾

ٱلَّذِينَ قَالُوٓا۟ 183. Those who said:
إِنَّ ٱللَّهَ عَهِدَ إِلَيْنَآ "Allah has committed[9] to us
أَلَّا نُؤْمِنَ that we believe not
لِرَسُولٍ حَتَّىٰ in a Messenger unless
يَأْتِيَنَا بِقُرْبَانٍ he brings us a sacrifice[10]
تَأْكُلُهُ ٱلنَّارُ that fire consumes.[11]

1. In the early stage of Islam the Muslims sometimes borrowed money from the Jews of Madina. One day 'Abû Bakr (r.a.) went to the usual gathering place of the Jews and called upon them to accept Islam. At this one of their leaders and learned men, Finhâs, said that they had no need for Allah, for they were rich and Allah was poor. His remarks so enraged 'Abû Bakr (r.a.) that he gave Finhâs a blow. When the matter was brought before the Prophet Finhâs denied having made the remark about Allah. This *'âyah* belies Finhâs and the subsequent few *'âyahs* speak about the attitude of the Jews in general. (See Al-Ṭabarî, pt. IV, 194-195; Ibn Kathîr, II, 153; *Al-Tafsîr al-Kabîr*, pt. IX, 122; *Al-Bahr*, III, 454). سمع ***sami'a*** = he heard, listened (v. iii. m. s. past from *sam'/ samâ'/ samâ'ah/ masma'*. See at 2:181, p. 86, n. 1).

2. فقير ***faqîr*** (s.; pl. *fuqarâ'*) = poor, indigent.

3. أغنياء ***'aghniyâ'*** (pl.; s. *ghaniyy*) = rich, wealthy, affluent, opulent, well-to-do, above want.

4. i.e., on the Day of Judgement.

5. ذوقوا ***dhûqû*** = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/madhâq*], to taste. See at 3:106, p. 197, n. 14).

6. حريق ***ḥarîq*** (s.; pl. حرائق *ḥarâ'iq*)= fire, conflagration. Active participle on the scale of *fa'îl* from *ḥaraqa* [*ḥarq*], to burn. See *iḥtaraqat* at 2:266, p. 139, n. 17).

7. قدمت ***qaddamat*** = she sent ahead, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama/qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 2:95, p. 45, n. 7).

8. ظلام ***ẓallâm*** = unjust, oppressor, wrong-doer (intensive form in the scale of *fa''âl* of *ẓâlim*, active participle of *ẓalama* [*ẓulm*], to transgress, do wrong).

9. عهد ***'ahida('ilâ)*** = he assigned, committed to, entrusted to (v. iii. m. s. past from *'ahd*, to delegate, to entrust, to commit. See *'ahidnâ* at 2:125, p. 59, n. 13).

10. قربان ***qurbân*** (s.; pl. قرابين *qarâbîn*) = sacrifice, offering.

11. تأكل ***ta'kulu*** she eats, consumes, devours (v. iii. f. s. impfct. from *'akala* [*'akhl/ma'kal*], to eat. See *ta'kulûna* at 3:49, p. 175, n. 8).

قُلْ قَدْ جَآءَكُمْ Say: "There had come to you
رُسُلٌ مِّن قَبْلِى Messengers before me
بِٱلْبَيِّنَٰتِ with clear evidences[1]
وَبِٱلَّذِى قُلْتُمْ and with that which you say.[2]
فَلِمَ قَتَلْتُمُوهُمْ Then why did you kill them,[3]
إِن كُنتُمْ صَٰدِقِينَ if you are truthful?"[4]
﴿١٨٣﴾

فَإِن كَذَّبُوكَ 184. So if they disbelieve[5] you,
فَقَدْ كُذِّبَ then disbelieved[6] indeed were
رُسُلٌ مِّن قَبْلِكَ Messengers before you.
جَآءُو They came
بِٱلْبَيِّنَٰتِ with clear evidences
وَٱلزُّبُرِ and the scriptures,[7]
وَٱلْكِتَٰبِ ٱلْمُنِيرِ and the enlightening[8] Book.
﴿١٨٤﴾

كُلُّ نَفْسٍ 185. Every living being[9]
ذَآئِقَةُ ٱلْمَوْتِ shall taste[10] death;
وَإِنَّمَا تُوَفَّوْنَ And you will but be given in
أُجُورَكُمْ full[11] your recompenses[12]
يَوْمَ ٱلْقِيَٰمَةِ on the Day of Resurrection.
فَمَن زُحْزِحَ Then whoever is removed[13]
عَنِ ٱلنَّارِ وَ from the fire and
أُدْخِلَ ٱلْجَنَّةَ admitted[14] into paradise
فَقَدْ فَازَ will have attained success.

1. بينات **bayyinât** (pl.; sing. *bayyinah*) = clear signs, indisputable evidences. see at 3:86, p. 190, n 2).

2. i.e., fire from the sky to consume the sacrifice. (Al-Tabarî, pt. IV, 197; Ibn Kathîr, II, 154).

3. i.e., some of them like Zakariyyâ and Yahyâ. قتلتم **qataltum** = you (all) killed, murdered, assassinated (v. ii. m. pl. past from *qatala* [*qatl*], to kill. See at 2:72, p. 34, n. 5).

4. صادقين **ṣâdiqîn** (acc./gen. of *ṣâdiqûn*, pl. of *ṣâdiq*) = truthful (active participle from *ṣadaqa* [*ṣadq*/ *ṣidq*], to speak the truth. See at 3:168, p. 222, n. 4).

5. كذبوا **kadhdhabû** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See at 3:11, p. 158, n. 3).

6. كذب **kudhdhiba** = he was disbelieved, was thought untrue (v. iii. m. s. past passive from *kadhdhaba*. See n. 5 above).

7. زبر **zubur** (pl.; s. زبور *zabûr*) = scriptures.

8. منير **munîr** = enlightening, radiant, illuminating, brilliant, shining (active participle from *'anâra*, form IV of *nâra* [*nûr*], to give light).

9. نفس **nafs** (s.; pl. *nufûs*/*'anfus*)= living being, person, individual, nature, self. See *'anfus* at 2:155, p. 73, n. 10.

10. ذائقة **dhâ'iqah** (f.) = one who tastes (active participle from *dhâqa* [*dhawq*/*madhâq*], to taste. See *dhûqû* at 3:181, p. 227, n. 5).

11. توفون **tuwaffûna** = you are given in full, fully paid, rewarded (v. ii. m. pl. impfct. passive from *waffâ*, form II of *wafâ* [*wafâ'*], to fulfil, to redeem, to live up to. See *tuwaffâ* at 3:161, p. 219, n. 4).

12. أجور **'ujûr** (sing. أجر *'ajr*) = remuneration, rewards, emoluments. See at 3:57, p. 178, n. 7.

13. زحزح **zuḥziḥa** = he was removed, taken away, moved (v. iii. m. s. past passive from *zaḥzaḥa* [*zaḥzaḥah*], to move. See *muzaḥziḥ* at 297, p. 46, n. 1).

14. أدخل **'udkhila** = he was admitted, put in, given entrance (v. iii. m. s. past passive from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. See *tadkhulû* at 3:142, p. 210, n. 6).

وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ And this worldly life is nought
إِلَّا مَتَٰعُ ٱلْغُرُورِ but a delight[1] of delusion.[2] ﴿١٨٥﴾

لَتُبْلَوُنَّ 186. You will surely be tried[3]
فِىٓ أَمْوَٰلِكُمْ وَأَنفُسِكُمْ in your properties and selves;
وَلَتَسْمَعُنَّ and you will certainly hear[4]
مِنَ ٱلَّذِينَ أُوتُوا۟ from those who had been
ٱلْكِتَٰبَ مِن قَبْلِكُمْ given the Book before you
وَمِنَ ٱلَّذِينَ and from those who
أَشْرَكُوٓا۟ set partners[5] [with Allah]
أَذًى كَثِيرًا many a painful[6] thing;
وَإِن تَصْبِرُوا۟ but if you bear calmly[7]
وَتَتَّقُوا۟ and be on your guard,[8]
فَإِنَّ ذَٰلِكَ مِنْ that certainly shall be of
عَزْمِ ٱلْأُمُورِ firm will[9] in the affairs.[10] ﴿١٨٦﴾

وَإِذْ أَخَذَ ٱللَّهُ 187. And when Allah took
مِيثَٰقَ ٱلَّذِينَ the covenant of those who
أُوتُوا۟ ٱلْكِتَٰبَ were given the Book:
لَتُبَيِّنُنَّهُۥ لِلنَّاسِ "You shall make it clear[11] to
وَلَا تَكْتُمُونَهُۥ men and shall not hide[12] it."
فَنَبَذُوهُ But they flung[13] it
وَرَآءَ ظُهُورِهِمْ behind their backs[14]
وَٱشْتَرَوْا۟ بِهِۦ and bought therewith

1. متاع ***matâ'*** (pl. *'amti'ah*)= enjoyment, pleasure, delight, object of delight . See at 3:14, p. 159, n. 18; 2:240, p. 121, n. 6.
2. غرور ***ghurûr*** = deception, conceit, delusion, illusion. See *gharra* at 3:24, p. 164, n. 5.
3. لتبلون ***la+tublawunna*** = you are surely tried, put to test (v. ii. m. pl. impfct. in the emphatic form from *balâ* [*balw/balâ'*], to test, to try. See *nabluwanna* at 2:154, p. 73, n. 6).
4. لتسمعن ***la+tasma'unna*** = you surely hear (v. ii. m. pl. impfct. in the emphatic form from *sami'a* [*sam'/ samâ'/ samâ'ah/ masma'*], to hear. See *sami'a* at 3: 181, p. 227, n. 1)
5. أشركوا ***'ashrakû*** = they set partners, (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 3:151, p. 213, n. 10).
6. أذى ***'adhan*** = insult, offence, harm, injury, hurt, painful thing. See at 3: 111, p. 199, n. 6.
7. تصبروا ***taṣbirû(na)*** = you have patience, persevere, bear calmly (v. ii. m. pl. impfct. from *ṣabara* [*ṣabr*], to be patien. The terminal *nûn* is dropped, for the verb is part of a conditional clause (preceded by *'in*). See at 3:125, p.205, n. 5).
8. تتقوا ***tattaqû(na)*** = you all fear, be afraid of, be on your guard (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. The *nûn* is dropped for the reason stated in n. 7 above.. See at 3:179, p. 226, n. 4.).
9. عزم ***'ajm*** = determination, resolution, decision, firm will. See *'ajamta* at 3:159, p. 218, n. 11.
10. أمور ***'umûr*** (pl.; s. أمر *'amr*) = affairs, matters, issues, concerns. See at 3:108, p. 198, n. 10.
11. لتبين ***la+tubayyinunna*** = you indeed make clear, elucidate (v. ii. m. s. impfct. in the emphatic form from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *yubayyinu* at 3:103, p. 196, n. 13).
12. تكتمون ***taktumûna*** = you (all) conceal, hide, secrete (v. ii. m. pl. impfct. from *katama* [*katm/kitmân*], to conceal. See *yaktumûna* at 3:167, p. 211, n. 9).
13. نبذوا ***nabadhû*** = they hurled or flung away, rejected, forswore (v. iii. m. pl. past from *nabdh*, to hurl. See *nabadha* at 2:100, p. 47, n. 5).
14. i.e., they repudiated it.

ثَمَنًا قَلِيلًا a little value.[1]

فَبِئْسَ مَا يَشْتَرُونَ So bad is what they buy.[2] ﴿١٨٧﴾

لَا تَحْسَبَنَّ 188. You must not suppose[3]

الَّذِينَ يَفْرَحُونَ those who rejoice[4] at what

بِمَا أَتَوا they have come up with

وَيُحِبُّونَ أَن يُحْمَدُوا and love[5] to be praised[6]

بِمَا لَمْ يَفْعَلُوا for what they have not done

فَلَا تَحْسَبَنَّهُم — you must not suppose

بِمَفَازَةٍ them to have run away[7]

مِّنَ الْعَذَابِ from the punishment;

وَلَهُمْ and they shall have

عَذَابٌ أَلِيمٌ an agonizing[8] punishment. ﴿١٨٨﴾

وَلِلَّهِ 189. And to Allah belongs

مُلْكُ السَّمَاوَاتِ the dominion of the heavens

وَالْأَرْضِ and the earth;

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ and Allah is over everything

قَدِيرٌ All-Powerful. ﴿١٨٩﴾

Section (Rukû') 20

إِنَّ فِي خَلْقِ 190. Verily in the creation[9] of

السَّمَاوَاتِ وَالْأَرْضِ the heavens and the earth

وَاخْتِلَافِ and the alternation[10]

1. ثمن *thaman* (pl. *athmân/athminah*) = price, value. See at 2:174, p. 82, n. 2.

2. يشترون *yashtarûna* = they buy, purchase (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shiran/shirâ'*], to buy, to sell. See at 3:77, p. 185, n. 9). This and the next *'âyah* speak about those scholars of the People of the Book who concealed important aspects of what their scriptures contain, particularly the prophecy and description of the final Prophet to come, Muhammad, peace and blessings of Allah be on him, and thereby obtained some worldly advantages and praises for themselves as men having knowledge and understanding of the scriptures. (See Al-Ṭabarî, pt. IV, 205-208).

3. لا تحسبن *lâ taḥsabanna* = do not reckon, count, think, suppose, assume (v. ii. m. s. imperative [prohibition] from *ḥasiba* [*ḥasb, ḥisâb /ḥisbân /ḥusbân*], to reckon, to count. See at 3:169, p. 222, n. 5).

4. يفرحون *yafraḥûna* = they rejoice, become happy, delighted (v. iii. m. pl. impfct. from *fariḥa* [*faraḥ*], to be glad. See *yafraḥû* at 3:120, p. 203, n. 12).

5. يحبون *yuḥibbûna* = they love, adore (v. iii. m. pl. impfct. from *'aḥabba*, form IV of *ḥabba* [*ḥubb*], to love, to like. See at 2:165, p. 77, n. 12).

6. يحمدوا *yuḥmadû(na)* = they are praised, extolled, lauded, commended (v. iii. m. pl. impfct. passive from *ḥamida* [*ḥamd*], to praise).

7. مفازة *mafâzah* = success, escape, to run away, to slip away.

9. أليم *'Alîm* = agonizing, very painful. See at 3:177, p. 225, n. 3; 3:91, p. 192, n. 1.

10. خلق *khalq* = creation, origination, making, something which is created, physical constitution. See *'akhluqu* at 3:49, p. 174, n. 6. As at the start of the *sûrah*, so in this final section of it, emphasis is laid on monotheism (*tawḥîd*) and attention is drawn to the wonderful creation of Allah, particulary the heavens and the earth and the rotation of day and night and to the need for reflecting on them and remembering Allah.

11. اختلاف *ikhtilâf* = alternation, succession, variation, disagreement (verbal noun in form VIII of *khalafa* [*khalf*], to come after, to follow. See at 2:164, p. 76, n. 7; and *ikhtalafa* at 3:19, p. 161, n. 10).

ٱلَّيْلِ وَٱلنَّهَارِ	of the night[1] and the day[2]
لَءَايَٰتٍ	are sure signs[3]
لِّأُو۟لِى ٱلْأَلْبَٰبِ ١٩٠	for men of understanding[4] —
ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ	191. Who remember[5] Allah
قِيَٰمًا وَقُعُودًا	standing[6] and sitting,[7]
وَعَلَىٰ جُنُوبِهِمْ	and lying on their sides;[8]
وَيَتَفَكَّرُونَ فِى خَلْقِ	and reflect[9] about the creation
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	of the heavens and the earth
رَبَّنَا	[saying]: "Our Lord,
مَا خَلَقْتَ	You have not created[10]
هَٰذَا بَٰطِلًا	this in vain![11]
سُبْحَٰنَكَ	Sacrosanct[12] are You;
فَقِنَا	so save[13] us from
عَذَابَ ٱلنَّارِ ١٩١	the punishment of the fire."
رَبَّنَآ إِنَّكَ	192. "Our Lord, verily he
مَن تُدْخِلِ ٱلنَّارَ	whom You put into[14] the fire,
فَقَدْ أَخْزَيْتَهُۥ	You indeed disgrace[15] him;
وَمَا لِلظَّٰلِمِينَ	and the transgressors shall
مِنْ أَنصَارٍ ١٩٢	not have anyone to help."
رَّبَّنَآ	193. "Our Lord,
إِنَّنَا سَمِعْنَا	we have indeed heard

1. ليل **layl** (s.; pl. ليالي *layâlî*) = night.

2. نهار **nahâr** (s.; pl. *'anhur/nuhur*) = day.

3. آيات **'âyât** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 3:164, p. 220, n. 4.

4. ألباب **'albâb** (sing. لب *lubb*) = heart, mind, acumen, understanding. See at 3:7, p. 157, n. 2).

5. يذكرون **yadhkurûna** = they remember, call to mind, recall, recollect (v. iii. m. pl. impfct. from *dhakara* [*dhikr* /*tadhkâr*], to remember. See *dhakarû* at 3:135, p. 208, n. 4).

6. قيام **qiyâm** = standing, getting up, rising.

7. قعود **qu'ûd** = sitting, to sit down, to stay. See *qa'adû* at 3:168, p. 222, n. 1.

8. جنوب **junûb** (pl.; s. جنب *janb*) = sides. This part of the *'âyah* means that the daily prayers must be performed standing, sitting or lying down according as the physical conditions of the person allow. (See *Al-Tafsîr al-Kabîr*, V, 141-142).

9. يتفكرون **yatafkkarûna** = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See *tatafakkarûna* at 2:266, p. 140, n. 3).

10. خلقت **khalaqta** = you created, originated, made (v. ii. m. s. past from *khalaqa* [*khalq*], to create. See *khalq* at 3:190, p.230, n. 10).

11. باطل **bâṭil** = vain, futile, untruth, false, falsehood, void. See at 3:71, p. 182, n. 13).12.

12. The word سبحان **subḥân** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥânaka* means " You are Free from and High above all kinds of associativity and undivine attribute", i. e., "Sacrosanct are You". See at 2:116, p. 55, n. 6.

13. ق **qi** = (you) save, protect, guard (v. ii. m. s. imperative form *waqâ* [*waqy/wiqâyah*], to protect. See at 3:15, p. 160, n. 9).

14. تدخل **tudkhil(u)** = you make enter, enter, admit, bring in, insert, put into (v. ii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. See *'adkhil* at 3:185, p. 228, n. 14).

15. أخزيت **'akhzayta** = you disgraced, humiliated, degraded, (v. ii. m. s. past from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be despicable. See *khizy* at 2:114, p. 54, n. 13).

مُنَادِيًا يُنَادِي a summoner[1] calling[2]
لِلْإِيمَٰنِ أَنْ ءَامِنُوا to the faith, that you believe[3]
بِرَبِّكُمْ in your Lord —
فَـَٔامَنَّا so we have believed.[4]
رَبَّنَا فَٱغْفِرْ لَنَا Our Lord, hence forgive us
ذُنُوبَنَا وَكَفِّرْ عَنَّا our sins and efface[5] from us
سَيِّـَٔاتِنَا our misdeeds,[6]
وَتَوَفَّنَا and make us die[7]
مَعَ ٱلْأَبْرَارِ ۝١٩٣ with the righteous."[8]

رَبَّنَا وَءَاتِنَا 194. "Our Lord, give us
مَا وَعَدتَّنَا what you had promised[9] us
عَلَىٰ رُسُلِكَ on Your Messengers,
وَلَا تُخْزِنَا and do not disgrace[10] us
يَوْمَ ٱلْقِيَٰمَةِ on the Day of Resurrection.
إِنَّكَ لَا تُخْلِفُ Verily You do not go back[11]
ٱلْمِيعَادَ ۝١٩٤ on the promise."[12]

فَٱسْتَجَابَ 195. So there will respond[13]
لَهُمْ رَبُّهُمْ to them their Lord [saying]:
أَنِّى لَآ أُضِيعُ " I do not let go in vain[14]
عَمَلَ عَٰمِلٍ مِّنكُم the deed of any doer of you,
مِّن ذَكَرٍ أَوْ أُنثَىٰ of male or female,
بَعْضُكُم مِّنۢ بَعْضٍ the one of you is of the other.[15]

1. (منادى) **munâdin** = summoner, caller. Active participle from *nâda*, form III of *nadâ*, [*nadw*], to call. See *nâdat* at 3:39, p. 170, n. 12.

2. ينادى **yunâdî** = he calls, summons, announces (v. iii. m. s. impfct. from *nâda*, form III of *nadâ*).

3. ءامنوا **'âminû** = you all believe, have faith (v. ii. m. pl. imperative from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe, feel safe. See at 3:72, p.183, n. 4).

4. ءامنا **'âmannâ** = we believed (v. i. pl. past from *'âmana* [*'îmân*], from IV of *amina*, to be safe, feel safe. See at 2:136, p. 64, n. 4).

5. كفر **kaffir** = (you) efface, obliterate, cover, forgive (v. ii. m. s. imperative from *kaffara*, form II of *kafara* [*kafr/kufr/kufrân/kufûr*], to hide, to disbelieve. See *yukaffiru* at 2:271, p. 142, n. 4).

6. سيات **sayyi'ât** (pl.; s. *sayyi'ah*) = misdeeds, offences, sins. See *sayyi'ah* at 2:81, p. 38, n. 3.

7. توف **tawaffa** = (you) take in full, cause to die, let die (v. ii. m. s. imperative from *tawaffâ*, form V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See *mutawaffin* at 3:52, p. 177, n. 3).

8. أبرار **'abrâr** (pl.; s. بر *barr*/بار *bârr*) = pious, righteous, upright, dutiful, kind, benevolent. See *birr* at 2:189, p. 91, n. 4.

9. وعدت **wa'adta** = you promised, pledged (v. ii. m. s. past from *wa'ada* [*wa'd*], to make a promise. See *ya'idu* at 2:268, p. 140, n. 13).

10. لا تخز **lâ tukhzi** = do not disgrace, humiliate (v. ii. m. s. imperative (prohibition) from *khaziya* [*khizy/khazan*], to be despicable. See *'akhzayta* at 3:192, p. 231, n. 15).

11. لا تخلف **lâ tukhlifu** = you do not break, fail to keep, go back on (v. ii. m. s. impfct. from *'akhlafa*, form IV of *khalafa* [*khalf*] to come after, to lag behind. See 3:9, p. 157, n. 9).

12. ميعاد **mî'âd** (pl. مواعيد *mawâ'îd*) = promise, time agreed on. See at 3:9, p. 157, n. 9.

13. استجاب **istajâba** = he responded, answered (v. iii. m. s. past in from X of *jâba* [*jawb*], to travel, to explore. See *istajâbû* at 3:172, p. 223, n. 2).

14. أضيع **'udî'u** = I ruin, let perish, let go in vain, frustrate (v. i. s. impfct. from *'adâ'a*, form IV of *dâ'a* [*day'/diyâ'*], to get lost. See *yudî'u* at 3:171, p. 223, n. 1).

15. i.e., born of one another.

فَٱلَّذِينَ هَاجَرُوا۟ So those who migrated[1]
وَأُخْرِجُوا۟ and were ousted[2]
مِن دِيَـٰرِهِمْ from their homes,
وَأُوذُوا۟ and were persecuted[3]
فِى سَبِيلِى in My cause,
وَقَـٰتَلُوا۟ وَقُتِلُوا۟ and fought[4] and were killed,[5]
لَأُكَفِّرَنَّ I will certainly efface[6]
عَنْهُمْ سَيِّـَٔاتِهِمْ from them their misdeeds
وَلَأُدْخِلَنَّهُمْ and will make them enter[7]
جَنَّـٰتٍ تَجْرِى gardens flowing[8]
مِن تَحْتِهَا ٱلْأَنْهَـٰرُ below them the rivers –
ثَوَابًا مِّنْ عِندِ ٱللَّهِ as a reward[9] from Allah.
وَٱللَّهُ عِندَهُۥ And with Allah lies
حُسْنُ ٱلثَّوَابِ ﴿١٩٥﴾ the most handsome reward.

لَا يَغُرَّنَّكَ 196. Let there not decieve[10] you
تَقَلُّبُ the moving about[11]
ٱلَّذِينَ كَفَرُوا۟ of those who disbelieve
فِى ٱلْبِلَـٰدِ ﴿١٩٦﴾ in the land.

مَتَـٰعٌ قَلِيلٌ ثُمَّ 197. A little enjoyment;[12] then
مَأْوَىٰهُمْ جَهَنَّمُ their abode[13] will be hell;
وَبِئْسَ ٱلْمِهَادُ ﴿١٩٧﴾ and bad is the place of rest.

1. هاجروا *hâjarû* = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr /hijrân*], to emigrate. See at 2:218, p.106, n. 4).

2. أخرجوا *'ukhrijû* = they were ousted, driven out, expelled, dislodged (v. iii. m. pl. past passive from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See *'ukhrijnâ* at 2:246, p. 1124, n. 5).

3. أوذوا *'ûdhû* = they were persecuted, made to suffer, hurt, molested, (v. iii. m. pl. past passive from *'âdhiya*, form IV of *'adhiya* [*'adhan*], to be harmed. See *'adhan* at 3:186, p. 229, n. 6).

4. قاتلوا *qâtalû* = they fought, battled, waged war (v. iii. m. pl. past in form III of *qatala* [*qatl*], to kill. See *qâtila* at 3:146, p. 212, n. 1).

5. قتلوا *qutilû* = they were killed (v. iii. m. pl. past passive from *qatala* [*qatl*], to kill. See at 3:156, p. 217, n. 4).

6. لأكفرن *la+'ukaffiranna* = I certainly efface, obliterate, cover, pardon (v. i. s. emphatic impfct. in form II of *kafara* [*kafr /kufr /kufrân/kufûr*], to hide, to disbelieve. See *kaffir* at 3:193, p. 232, n. 7).

7. لأدخلن *la+'udkhilanna* = I certainly make enter, admit, put in (v. i. s. emphatic impfct. in form IV of *dakhala* [*dukhûl*], to enter. See *tudkhil* at 3:192, p. 231, n. 14).

8. تجري *tajrî* = she or it runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 3:136, p. 208, n. 11).

9. ثواب *thawâb* = reward, recompense, requital. See at 3:145, n. 211, n. 11.

10. لا يغرن *lâ yaghurranna* = let he or it not deceive, he or it should not deceive, beguile, delude (v. iii. m. s. emphatic prohibition from *gharra* [*ghurûr*], to deceive. See *gharra* at 3:185, p. 229, n. 2).

11. i.e., the moving about in ease and affluence in the land. (Al-Ṭabarî pt. IV, 217). تقلب *taqallub* = moving about, fluctuation, variation, turning and tossing (verbal noun in form V of *qalaba* [*qalb*], to turn round. See at 2:144, p. 68, n. 8).

12. متاع *matâ'* (pl. أمتعة *'amti'ah*)= enjoyment, delight, object of delight. See at 3:185, p.229, n. 1.

13. مأوى *ma'wan* (s.; pl. *ma'âwin*) = abode, dwelling, shelter. See at 3:162, p. 219, n. 10).

لَٰكِنِ ٱلَّذِينَ	198. But those who
ٱتَّقَوۡاْ رَبَّهُمۡ	fear[1] their Lord,
لَهُمۡ جَنَّٰتٞ	they will have gardens
تَجۡرِي مِن تَحۡتِهَا	flowing[2] below them
ٱلۡأَنۡهَٰرُ	the rivers;
خَٰلِدِينَ فِيهَا	living for ever[3] therein
نُزُلٗا مِّنۡ عِندِ ٱللَّهِۗ	as of hospitality[4] from Allah;
وَمَا عِندَ ٱللَّهِ	and what lies with Allah
خَيۡرٞ لِّلۡأَبۡرَارِ ١٩٨	is the best[5] for the virtuous.[6]
وَإِنَّ مِنۡ	199. And there indeed are
أَهۡلِ ٱلۡكِتَٰبِ	among the People of the Book
لَمَن يُؤۡمِنُ بِٱللَّهِ	those who believe in Allah
وَمَآ أُنزِلَ	and what has been sent down
إِلَيۡكُمۡ وَمَآ	to you and what has been
أُنزِلَ إِلَيۡهِمۡ	sent down to them,
خَٰشِعِينَ لِلَّهِ	being submissive[7] to Allah.
لَا يَشۡتَرُونَ	They do not buy[8]
بِـَٔايَٰتِ ٱللَّهِ	with Allah's revelatiions
ثَمَنٗا قَلِيلًاۚ	a little value.[9]
أُوْلَٰٓئِكَ لَهُمۡ	They will have their reward
أَجۡرُهُمۡ عِندَ رَبِّهِمۡۗ	with their Lord.
إِنَّ ٱللَّهَ	Verily Allah is
سَرِيعُ ٱلۡحِسَابِ ١٩٩	Prompt[10] in taking account.

1. While in the previous *'âyah* the believers are asked not to be deceived and discouraged by the affluence and prosperity of the unbelievers, which are only temporary and which will not save them from due punishment, the present *'âyah* assures the believers that if they fear Allah, i.e., abide by His commanments and prohibitions, they will have rewards to enjoy eternally in the hereafter. اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 3: 172, p. 223, n. 6).

2. تجرى ***tajrî*** = shet runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 3:195, p. 233, n. 8).

3. خالدين ***khâlidîn*** (acc./gen. of *khâlidûn*, pl. of *khâlid*) = living for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 3:136, p. 1208, n. 13).

4. نزل ***nuzul*** = hospitality, food and lodge prepared for guest.

5 خير ***khayr*** = good, better, best. This word retains the same form in all degrees of comparison. See at 3:15, p. 160, n. 3).

6. أبرار ***'abrâr*** (pl.; s. *barr/bârr*) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See *birr* at 2:189, p. 91, n. 4.

7. This *'âyah* refers to 'Abd Allah ibn Salâm and such others of the People of the Book who embraced Islâm. خاشعين ***khâshi'în*** (acc./ gen. of *khâshi'ûn*, sing. *khâshi'*) = the submissive ones, humble (active participle from *khasha'a* [*khushû'*], to be submissive, humble. See at 2:45, p. 22, n. 13).

8. i.e., such of them do not tamper with the text of their scriptures and thus conceal what Allah has revealed, particularly about the prophecy and description of Prophet Muḥammad, peace and blessings of Allah be on him. يشترون ***yashtarûna*** = they buy, purchase (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shiran/shirâ'*], to buy, to sell. See at 3:177, p. 230, n. 2).

9. ثمن ***thaman*** (pl. أثمان/أثمنة *athmân/'athminah*) = price, value. See at 3:187, p. 230, n. 1.

10. سريع ***sarî'*** = prompt, expeditious, quick, speedy, rapid, swift. See at 3:19, p. 162, n. 4.

يَـٰٓأَيُّهَا ٱلَّذِينَ 200. O you who believe,

ءَامَنُوا۟ ٱصْبِرُوا۟ be patient[1]

وَصَابِرُوا۟ and vie in endurance,[2]

وَرَابِطُوا۟ and take up positions[3]

وَٱتَّقُوا۟ ٱللَّهَ and fear[4] Allah,

لَعَلَّكُمْ تُفْلِحُونَ so that you may succeed.[5]

1. This last *'âyah* contains four pieces of valuable instructions by following which the Muslims may attain success and happiness in this life and in the hereafter. These are: (a) to bear patiently all hardships and sufferings for the sake of the faith; (b) to vie in endurance in the struggle with the enemies of Islam; (c) to line up and be always ready to face the enemies and (d) to fear Allah, i.e., to abide scrupulously by His commandments and prohibitions (Al-Ṭabarî, pt. IV, 220-223; *Al-Tafsîr al-Kabîr*, V, 161-163).

اصبروا *iṣbirû* = (you all) be patient, bear calmly, persevere, (v. ii. m. pl. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See *taṣbirû* at 3:186, p. 229, n. 7.

2. صابروا *ṣâbirû* = (you all) vie in endurance, bear stoutly (v. ii. m. pl. imperative from *ṣâbara*, form III of *ṣabara*. See n. 1 above).

3. رابطوا *râbiṭû* = (you all) take up positions, move into fighting positions, be lined up (v. ii. m. pl. imperative from *râbaṭa*, form III of *rabaṭa* [*rabt*], to bind, to tie up).

4. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 3:130, p. 207, n. 3).

5. تفلحون *tuflihûna* = you (all) succeed, be successful, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*), to cleave, split. See at 3:130, p. 207, n. 4).

4. *Sûrat al-Nisâ'* (The Women)
(Madinan: 176 *'âyahs*)

Like most Madinan *sûrahs* this *sûrah* lays down important rules, particularly for the regulation and conduct of domestic and family affairs as well for state and society as a whole. A good deal of it, however, contains rules regarding women and family. Hence it is called *Sûrat al-Nisâ'*, i.e., *sûrah* concerning women.

It delineates the rights of women and female orphans under the care of their guardians, and specifies their rights regarding inheritance, income and marriage, thereby rescuing them from their despicable position under the social system of the *jâhiliyyah* (the system of ignorance). As family is the basic unit of society and the primary organization for man's happy living, rules regarding marriage and conjugal relationships, the question of divorce, the status of women within the family and society, the permissibility or otherwise of marriage between a man and a woman because of affinity, consanguinity, uterine or foster relationship are clearly laid down.

In addition to such matters the *sûrah* deals with other aspects of society and state, emphasizing the need for tolerance, trust and cooperation between the individuals composing the society and cautions them against the conduct and attitude of hypocrites and overt and covert enemies.

1. The *sûrah* starts by addressing mankind as a whole, reminding them of their common origin and common Creator and asks them to beware of Him, i.e., (a) to worship Him Alone; (b) to abide by His injunctions; and (c) to remember the inevitable return and accountability to Him.

سُورَةُ النِّسَاء

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّاسُ 1. O mankind,[1]

ٱتَّقُواْ رَبَّكُمُ beware[2] of your Lord

ٱلَّذِى خَلَقَكُم Who created[3] you

مِّن نَّفْسٍ وَٰحِدَةٍ from one individual[4],

وَخَلَقَ مِنْهَا زَوْجَهَا and from it created its mate,[5]

وَبَثَّ مِنْهُمَا and spread[6] from the two

رِجَالًا كَثِيرًا وَنِسَآءً men in numbers and women.

وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى Beware of Allah by Whom

تَسَآءَلُونَ بِهِۦ you make claims,[7]

وَٱلْأَرْحَامَ and of kinship.[8]

2. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/ wiqâyah*), to guard, safeguard. See at 3:200, p. 235, n. 4).

3. خلق *khalaqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 3:59, p. 178, n. 14).

4. i.e., from 'Âdam. نفس *nafs* (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See *'anfus* at 3:185, p. 228, n. 9.

5. i.e., Hawwâ'. زوج *zawj* (pl. أزواج *'azwâj*) = wife, husband, spouse, partner, one of a pair, mate. See at 2:102, p. 48, n. 10.

6. بث *baththa* = he spread, scattered abroad, disseminated (v. iii. m. s. past from *bathth*, to scatter. See at 2:164, p. 77, n. 6).

7. i.e., on one another. تساءلون *tasâ'alûna* (originally *tatasâ'alûna*)= you (all) ask, ask one another, make claims, demand (v. ii. m. pl. impfct. from *tatasâ'ala*, from VI of *sa'ala* [*su'âl*], to ask).

8. أرحام *'arḥâm* (pl.; sing. رحم *raḥim/riḥm*) = wombs, uterus, kinship, blood relationships. See at 2:228, p. 112, n. 3.

إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ	Verily Allah is over you
رَقِيبًا ﴿١﴾	Ever-Watchful.[1]
وَءَاتُوا۟ ٱلْيَتَـٰمَىٰٓ	2. And give the orphans
أَمْوَٰلَهُمْ	their properties;
وَلَا تَتَبَدَّلُوا۟	and do not give in exchange[2]
ٱلْخَبِيثَ بِٱلطَّيِّبِ	the bad for the good
وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَهُمْ	nor eat up[3] their property
إِلَىٰٓ أَمْوَٰلِكُمْ	with your peroperty.
إِنَّهُۥ كَانَ حُوبًا كَبِيرًا ﴿٢﴾	Verily it is a major sin.[4]
وَإِنْ خِفْتُمْ	3. But if you apprehend[5]
أَلَّا تُقْسِطُوا۟	that you cannot do justice[6]
فِى ٱلْيَتَـٰمَىٰ	about the orphans
فَٱنكِحُوا۟ مَا طَابَ لَكُم	then marry what pleases[7] you
مِّنَ ٱلنِّسَآءِ	of the women,[8]
مَثْنَىٰ وَثُلَـٰثَ وَرُبَـٰعَ	two or three or four;
فَإِنْ خِفْتُمْ	but if you fear
أَلَّا تَعْدِلُوا۟	that you cannot treat justly,[9]
فَوَٰحِدَةً أَوْ مَا	then one, or what
مَلَكَتْ أَيْمَـٰنُكُمْ	your right hands own.[10]
ذَٰلِكَ أَدْنَىٰٓ	That is the more appropriate[11]
أَلَّا تَعُولُوا۟ ﴿٣﴾	that you may not oppress.[12]

1. i.e., Allah watches you as well as takes care of you constantly. رقيب ***raqîb*** = Ever-Watchful, vigilant, overseer, supervisor. Active participle in the scale of *fa'îl* from *raqaba* [*ruqûb/raqâbah*], to watch, to control.

2. لا تتبدلوا ***lâ tatabaddalû*** = do not change, be exchanged, give or take in exchange (v. ii. m. pl. imperative {prohibition} from *tabaddala*, form V of *badala* [*badl*], to replace. See *yatabaddal* at 2:108, p. 51, n. 5).

3. لا تأكلوا ***lâ ta'kulû*** = you (all) do not eat, consume, devour (v. ii. m. pl. imperative {prohibition} from *'akala* [*'akhl/ma'kal*], to eat. See at 3:130, p. 206, n. 9).

4. حوب ***hûb*** = sin, offence, misdeed, outrage.

5. خفتم ***khiftum*** = you (all) feared, apprehended, were afraid of (v. ii. m. pl. past from *khâfa* [*khawf /makhâfah/khifah*], to fear. See *lâ takhâfû* at 3:175, p. 224, n. 7).

6. تقسطوا ***tuqsitû(na)*** = you (all) do justice, treat equally (v. ii. m. pl. impfct. from *'aqsata*, form IV of *qasata* [*qist*], to be fair, to act justly. See *qist* at 3:21, p. 163, n. 4). The terminal *nûn* is dropped because of the particle *'an* {*an+lâ*} coming before the verb).

7. طاب ***tâba*** = he or it became good, agreeable, it pleased (v. iii. m. s. past from *tib/tibah*, to be good. See *tayyibah* at 3:38, p. 170, n. 10).

8. i.e., women other than the orphans under care. The pre-Islamic Arabs, like many other people, used to take a multiplicity of wives without any fixed limit and often took female orphans under their care as wives in order to appropriate their properties. The *'âyah* prohibits such practices and asks to take other women as wives, setting the maximum limit to four if one can treat them impartially, or else to have only one.

9. تعدلوا ***ta'dilû(na)*** = you (all) treat equally, deal with equity, be impartial (v. ii. m. pl. impfct. from *'adala*[*'adl/'adâlah*], to act justly).

10. i.e., marry the slave maids that you own.

11. أدنى ***'adnâ*** = more appropriate, closer, nearer.

12. تعولوا ***ta'ûlû(na)*** = you (all) deviate from the right course, oppress (v. ii. m. pl. impfct. from *'âla* [*'awl*], to oppress, distress).

وَءَاتُواْ ٱلنِّسَآءَ	4. And give women (wives)
صَدُقَٰتِهِنَّ	their dowries[1]
نِحْلَةً	as a compulsory gift;[2]
فَإِن طِبْنَ لَكُمْ	but if they be good[3] in your
عَن شَيْءٍ مِّنْهُ	favour about anything of it
نَفْسًا	on their own accord,[4]
فَكُلُوهُ	then consume it
هَنِيٓـًٔا مَّرِيٓـًٔا	with ease[5] and relish.[6]
وَلَا تُؤْتُواْ	5. And do not give
ٱلسُّفَهَآءَ	to the incompetent ones[7]
أَمْوَٰلَكُمُ ٱلَّتِى	your properties that
جَعَلَ ٱللَّهُ لَكُمْ	Allah has set for you
قِيَٰمًا	as subsistence;[8]
وَٱرْزُقُوهُمْ فِيهَا	and feed[9] them out of these
وَٱكْسُوهُمْ	and clothe[10] them
وَقُولُواْ لَهُمْ	and speak to them
قَوْلًا مَّعْرُوفًا	words of kindness.[11]
وَٱبْتَلُواْ ٱلْيَتَٰمَىٰ	6. And try[12] the orphans
حَتَّىٰٓ إِذَا بَلَغُواْ	until they attain
ٱلنِّكَاحَ	the age of marrying.
فَإِنْ ءَانَسْتُم	Then if you perceive[13]

1. صدقات **ṣaduqât** (pl.; sing. صدقة ṣaduqah) = dowries, bridal money.

2 نحلة **niḥlah** = compulsory gift, present, donation.

3. طبن **ṭibna** = they (females) became good, were pleased (v. iii. f. pl. past from *ṭâba* [*ṭîb/ṭibah*], to be good. See *ṭâba* at 4:3, p. 237, n. 8).

4. نفس **nafs** (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See at 4:1, p. 236, n. 9. Here it a distinctive description of the act meaning "as of themselves", "on their own accord". (*Al-Tafsîr al-Kabîr*, V, p. 189).

5. هنيء **hanî'** = easy, that which does not entail any hardship or difficulty.

6. مريء **marî'** = pleasing, palatable, acceptable to the nature, relishing.

7. سفهاء **sufahâ'** (pl.; sing. سفيه *safîh*) = fools, stupid, impudent, incompetent. See at 2:142, p. 67, n.1. Here it means minor children and women of immature understanding (Al-Ṭabarî, pt. IV, 245) who are not be put in charge of the properties.

8. قيام **qiyâm** = subsistence, means of support, standing, existence. See at 3:191, p. 231, n. 6.

9. ارزقوا **urzuqû** = you (all) feed, provide with the means of subsistence (v. ii. m. pl. imperative from *razaqa* [*rizq*], to bestow. See *yurzaqûna* at 3:169, p. 222, n. 8).

10. اكسوا **uksû** = you (all) clothe, dress, cover, drape (v. ii. m. pl. imperative from *kasâ* [*kasw/kasy*], to clothe). See *naksû* at 2:259, p. 135, n. 7.

11. معروف **ma'rûf** = known, well-known, generally recognized, conventional, appropriate, fairness, kindness, beneficence, approved by *sharî'ah* (passive participle from *'arafa/ 'arifa* [*ma'rifah / 'irfân*], to know. See at 3:114, p. 200, n. 12.

12. ابتلوا **ibtalû** = you (all) put to test, put on probation, try (v. ii. m. pl. imperative from *ibtalâ*, form VIII of *balâ* [*balw / balâ'*], to test, to try. See *ibtalâ* at 2:124, p. 58, n. 12).

13. آنستم **'ânastum** = you (all) perceived, discerned, sensed (v. ii. m. pl. past from *'ânasa*, form IV of *'anisa'/anusa* [*'uns*], to be intimate, sociable).

مِّنْهُمْ رُشْدًا on their part maturity[1]
فَادْفَعُوٓا إِلَيْهِمْ then make over[2] to them
أَمْوَٰلَهُمْ their properties;
وَلَا تَأْكُلُوهَآ and do not consume these
إِسْرَافًا وَبِدَارًا extravagantly[3] and hastily[4]
أَن يَكْبَرُوا fearing that they grow up;[5]
وَمَن كَانَ غَنِيًّا and he that is affluent
فَلْيَسْتَعْفِفْ shall be abstemious,[6]
وَمَن كَانَ فَقِيرًا and he that is indigent
فَلْيَأْكُلْ بِالْمَعْرُوفِ shall consume with equity;[7]
فَإِذَا دَفَعْتُمْ and when you make over[8]
إِلَيْهِمْ أَمْوَٰلَهُمْ to them their properties
فَأَشْهِدُوا عَلَيْهِمْ take witnesses[9] on them.
وَكَفَىٰ بِاللَّهِ And Sufficient is Allah
حَسِيبًا ﴿٦﴾ as Account Taker.[10]

لِّلرِّجَالِ نَصِيبٌ 7. Men have a share[11]
مِّمَّا تَرَكَ of what there leave behind[12]
الْوَٰلِدَانِ وَالْأَقْرَبُونَ the parents and next of kin;[13]
وَلِلنِّسَآءِ نَصِيبٌ and women have a share
مِّمَّا تَرَكَ of what there leave behind
الْوَٰلِدَانِ وَالْأَقْرَبُونَ the parents and next of kin –
مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ of little or much of it –
نَصِيبًا مَّفْرُوضًا ﴿٧﴾ as a share made obligatory.[14]

1. رشد **rushd** = right and proper conduct, good sense, maturity of the mind, guidance. See at 2:256, p. 132, n. 4.

2. ادفعوا **idfa'û** = you defend, push back, drive away; also (when followed by the particle *'ilâ*)) you pay, deliver, make over (v. ii. m. pl. imperative from *dafa'a* [*daf'*], to push, push away. See at 3:167, p. 221, n. 5).

3. اسراف **'isrâf** = intemperance, extravagance, waste, transgression. See at 3:147, p. 212, n. 10.

4. بدار **bidâr** = haste, hurry, speed, expedition.

5. يكبروا **yakbarû(na)** = they grow up, become big, attain age (v. iii. m. pl. impfct. from *kabara* [*kabr*], to be big. The terrminal *nûn* is dropped because of the particle *'an* coming before the verb. See *kibar* at 2:266, p. 139, n. 13).

6. i.e., the affluent guardian should not take any remuneration out of the properties of an orphan ward under his care. ليستعفف **li yasta'fif** = he should be abstemious, should refrain (v. iii. m. s. imperative from *ista'affa*, form X of *'affa* [*'iffah/'afâf*], to refrain, to abstain. See *ta'affuf* at 2:273, p. 143, n. 6).

7. i.e., should take the cost of looking after with equity. معروف **ma'rûf** , see at 4:5, p. 238, n. 11.

8. دفعتم **dafa'tum** = you made over, delivered, paid, defended, pushed back (v. ii. m. pl. past from *dafa'a* . See at n. 2 above).

9. أشهدوا **'ash-hidû** = you (all) bear witness, call someone as a witness (v. ii. m. pl. imperative from *'ash-hada*, form IV of *shahida* [*shuhûd*], to witness. See at 3:64, p. 180, n. 8).

10. حسيب **hasîb** = accounmt taker, account keeper, comptroller, noble, respected, esteemed.

11. نصيب **nasîb** (s.; pl. *nusub/ansibâ'/ansibah*) = share, portion, dividend. See at 3:22, p. 163, n.9.

12. ترك **Taraka** = he left, abandoned, relinquished, bequeathed (v. iii. m. s. past from *tark*, to leave. See at 2:264, p. 138, n. 7).

13. أقربون **'aqrabûn** (pl.; sing. *aqrab*) = near relations, relatives, next of kin.

14. مفروض **mafrûd** = obligatory, made incumbent, ordained (passive participle from *farada* [*fard*], to make incumbent, to ordain, to decree. See *farîdah* at 2:237, p. 120, n. 2).

وَإِذَا حَضَرَ 8. And if there attend[1]
ٱلْقِسْمَةَ at the division[2]
أُوْلُوا۟ ٱلْقُرْبَىٰ the near relatives[3]
وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينُ and the orphans and the poor,
فَٱرْزُقُوهُم مِّنْهُ give them[4] out of it
وَقُولُوا۟ لَهُمْ and speak to them
قَوْلًا مَّعْرُوفًا words of kindliness. ﴿٨﴾

وَلْيَخْشَ ٱلَّذِينَ 9. And let those fear[5] who,
لَوْ تَرَكُوا۟ مِنْ خَلْفِهِمْ if they leave behind them
ذُرِّيَّةً ضِعَٰفًا offspring[6] all weak[7]
خَافُوا۟ عَلَيْهِمْ about whom they worry –
فَلْيَتَّقُوا۟ ٱللَّهَ let them fear[8] Allah
وَلْيَقُولُوا۟ and let them say
قَوْلًا سَدِيدًا words of justice.[9] ﴿٩﴾

إِنَّ ٱلَّذِينَ يَأْكُلُونَ 10. Verily those who eat up
أَمْوَٰلَ ٱلْيَتَٰمَىٰ the properties of orphans
ظُلْمًا unjustly,
إِنَّمَا يَأْكُلُونَ they only consume
فِى بُطُونِهِمْ نَارًا in their stomachs[10] a fire;[11]
وَسَيَصْلَوْنَ and they shall enter
سَعِيرًا a burning blaze.[12] ﴿١٠﴾

1. حضر *ḥaḍara* = he attended, was present (v. iii. m. s. past from *ḥuḍûr*. See at 2:180, p. 85, n. 6).

2. قسمة *qismah* = division, allotment, apportionment.

3. i.e., those not entitled to inherit

4. i.e., give them something as a matter of consolation before apportionment to the inheritors. ارزقوا *urzuqû* = you (all) feed, provide with the means of subsistence, give (v. ii. m. pl. imperative from *razaqa* [*rizq*], to give the means of subsistence. See at 4:5, p. 238, n. 9).

5. ليخش *li-yakhsha* = let him fear, he should fear (v. iii. m. s. imperative from *yakhshâ*, impfct. from *khashiya* [*khashy* /*khashyah*], to fear. See *khashyah* at 2:74, p. 35, n. 8). This instruction is directed to: (a) those who attend a dying person and suggest to him to bequeath his properties to relatives and charities and asks them to think how they would feel if they were to leave behind them minor and weak children; (b) to the dying person himself and asks him not to bequeath his whole or most of his properties to other persons or objects disregarding his own progeny; and (c) to the guardians of minor orphans and asks them to think how they would feel if they themselves died leaving behind such minor offspring. (See Al-Tabari, pt. IV, 269-272; *Al-Tafsîr al-Kabîr*, V, 206-207).

6. ذرية *dhurriyah* (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendant. See at 3:33, p. 168, n. 7).

7. ضعاف *ḍi'âf* (pl.; sing. ضعيف *ḍa'îf*) = weak, feeble.

8. ليتقوا *li-yattaqû* = let them fear, beware of (v. iii. m. pl. imperative from *yattaqûna*, impfct from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard. See *ittaqû* at 4:1, p. 236, n. 1).

9. سديد *sadîd* = just, right, pertinent, apposite.

10. بطون *buṭûn* (pl.; sing. *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. The expressions "eating up" and "stomachs" are used here figuratively to mean all kinds of arrogation and misappropriation. (*Al-Tafsîr al-Kabîr*, V, 208-209).

11. i.e., such taking of the orphans' properties will entail punishment in hell. (*Ibid.*)

12. سعير *sa'îr* (s.; pl. سعر *su'ur*) = burning blaze, hell, inferno.

Section (*Rukû'*) 2

يُوصِيكُمُ اللَّهُ	11. Allah directs[1] you
فِيٓ أَوْلَٰدِكُمْ	regarding your children:
لِلذَّكَرِ مِثْلُ	the male shall have the like[2]
حَظِّ الْأُنثَيَيْنِ	of the share[3] of two females;[4]
فَإِن كُنَّ نِسَآءً	but if they are (all) females,
فَوْقَ اثْنَتَيْنِ	two and above,[5]
فَلَهُنَّ ثُلُثَا	they shall have two-thirds[6]
مَا تَرَكَ	of what he[7] left;
وَإِن كَانَتْ وَٰحِدَةً	and if she is one
فَلَهَا النِّصْفُ	she shall have the half;
وَلِأَبَوَيْهِ	and for his[8] parents,
لِكُلِّ وَٰحِدٍ مِّنْهُمَا	each one of the two shall get
السُّدُسُ مِمَّا تَرَكَ	one-sixth of what he[9] left if
إِن كَانَ لَهُۥ وَلَدٌ	he has a child;[10]
فَإِن لَّمْ يَكُن لَّهُۥ وَلَدٌ	but if he has no child
وَوَرِثَهُۥٓ	and there inherit from him
أَبَوَاهُ	his two parents,[11]
فَلِأُمِّهِ	then the mother shall have
الثُّلُثُ فَإِن كَانَ لَهُۥٓ	one-third;[12] but if he has
إِخْوَةٌ	brothers and sisters[13]
فَلِأُمِّهِ	then his mother shall have
السُّدُسُ مِنۢ بَعْدِ	one-sixth[14] after [paying]

1. يوصي *yûṣî* = he directs, bids, enjoins, makes incumbent, decrees by will, bequeaths (v. iii. m. s. impfct. from *'awṣâ*, from IV of *waṣâ* [*waṣy*], to reach, to be joined. See *waṣṣâ* at 2:132, p. 62, n. 8).

2. مثل *mithl* (s.; pl. أمثال *'amthâl*) = like, similar, equivalent.

3. حظ *ḥaẓẓ* (s.; pl. حظوظ *ḥuẓûẓ*) = portion, share, lot, good luck, good thing. See at 3:176, p. 224, n. 12.

4. i.e., when the deceased leaves male and female children, e.g., one son and one daughter or more of either sex.

5. The apparent meaning of *fawq ithnatayn* is "above two"; but the sense here is two and above; for the next clause says "if she is one", which makes it clear that the present clause means "two and above". See also the last *'âyah* of the *sûrah* (4:176).

6. ثلثا *thuluthâ(n)* = two thirds (dual of *thuluth*, one third. The terminal *nûn* is dropped because of the genitive construction).

7. i.e., the deceased.

8. i.e., the deceased's parents.

9. i.e., the deceased.

10. i.e., either a son or a daughter. The term *walad* is used to denote both male and female child.

11. i.e., if the deceased is survived by his parents only, along with either the wife or husband.

12. i.e., the mother shall have a third of the property after paying the obligatory share of the husband or the wife of the deceased, if any, and the remainder will go to the father of the deceased.

13. اخوة *'ikhwah* (pl.; sing. *'âkh*) = brothers and sisters. (See *Al-Mufradât*, p. 13; also see 4:176 where *'ikhwah* has been used clearly to mean brothers and sisters).

14. i.e., if the deceased is survived by his parents and brothers and sisters but no children of him, then the mother shall get one-sixth of the property and the remainder shall go to the father, both after the payment of the deceased's debt and bequests made by him, if any. سدس *suduth* (s.; pl. *'asdâth*) = one-sixth.

وَصِيَّةٍ يُوصِي بِهَآ any bequest he has made[1]

أَوْ دَيْنٍ or a debt.[2]

ءَابَآؤُكُمْ Your parents

وَأَبْنَآؤُكُمْ and your children —

لَا تَدْرُونَ you do not know[3]

أَيُّهُمْ who of them are

أَقْرَبُ لَكُمْ نَفْعًا nearer[4] to you in benefit.[5]

فَرِيضَةً مِّنَ [This is] An Ordinance[6] from

ٱللَّهِ Allah;

إِنَّ ٱللَّهَ كَانَ Verily Allah is

عَلِيمًا حَكِيمًا ﴿١١﴾ All-Knowing, All-Wise.[7]

وَلَكُمْ نِصْفُ 12. And you shall have a half

مَا تَرَكَ أَزْوَٰجُكُمْ of what your wives leave

إِن لَّمْ يَكُن لَّهُنَّ if they do not have

وَلَدٌ any child;[8]

فَإِن كَانَ لَهُنَّ but if they have

وَلَدٌ a child

فَلَكُمُ ٱلرُّبُعُ then you shall have a fourth[9]

مِمَّا تَرَكْنَ of what they leave

مِنۢ بَعْدِ وَصِيَّةٍ after [payment] of a bequest

يُوصِينَ بِهَآ they might have made[10]

أَوْ دَيْنٍ or a debt.

1. يوصي ***yûṣî*** = he directs, bids, enjoins, makes incumbent, decrees by will, bequeaths (v. iii. m. s. impfct. from *'awṣâ*, from IV of *waṣâ* [*waṣy*], to reach, to be joined. See at p. 241, n. 1

2. دين ***dayn*** (s.; pl. ديون ***duyûn***) = debt, pecuniary obligation. See *tadâyantum* at 2:282, p. 147, n. 3).

3. تدرون ***tadrûna*** = you (all) know, understand, comprehend, are aware of (v. ii. m. pl. impfct. from *darâ* [*dirâyah*], to know, to comprehend).

4. أقرب ***'aqrab*** = closer, nearer, nearest, more/most likely (elative of *qarîb*. See at 3:167, p. 221, n. 7).

5. نفع ***naf'*** = benefit, gain, profit, use, advantage, welfare.

6. فريضة ***farîḍah*** (s.; pl. فرائض ***farâ'iḍ***) = Ordinance of Allah, obligatory, incumbent. See at 2:237, p. 120, n. 2.

7. i.e., Allah has ordained these distributive shares of inheritance for the deceased's near relations out of His Supreme Wisdom and Awareness of the welfare of mankind.

8. i.e. any child, male or female, by you or by other husbands.

9. ربع ***rubu'*** (s.; pl. أرباع ***'arbâ'***) = one fourth, quarter.

10. يوصين ***yûṣîna*** = they (fem.) make a bequest, direct by will, enjoin (v. iii. f. pl. impct. from *'awṣâ*, form IV of *waṣâ*. See *yûṣî* at 1 above).

وَلَهُنَّ And they (wives) shall have

ٱلرُّبُعُ مِمَّا تَرَكْتُمْ one fourth of what you leave

إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ if you do not have any child;[1]

فَإِن كَانَ لَكُمْ وَلَدٌ but if you have a child then

فَلَهُنَّ ٱلثُّمُنُ they shall have one-eighth[2]

مِمَّا تَرَكْتُم of what you leave[3]

مِّنۢ بَعْدِ وَصِيَّةٍ after [paying] any bequest[4]

تُوصُونَ بِهَآ you might have made[5]

أَوْ دَيْنٍ or a debt.

وَإِن كَانَ رَجُلٌ And if a man is inherited[6]

يُورَثُ كَلَٰلَةً having no parent or child,[7]

أَوِ ٱمْرَأَةٌ and a woman (of same state),

وَلَهُۥٓ أَخٌ أَوْ أُخْتٌ but has a brother or sister,[8]

فَلِكُلِّ وَٰحِدٍ مِّنْهُمَا then each of the two shall get

ٱلسُّدُسُ one-sixth;[9]

فَإِن كَانُوٓا۟ but if they were

أَكْثَرَ مِن ذَٰلِكَ more than that

فَهُمْ شُرَكَآءُ then they will be sharers[10]

فِى ٱلثُّلُثِ in one-third[11]

مِنۢ بَعْدِ وَصِيَّةٍ after (paying) any bequest

يُوصَىٰ بِهَآ that might have been made[12]

أَوْ دَيْنٍ or a debt,

غَيْرَ مُضَآرٍّ not being malevolent[13]—

1. i.e., any child, male or female, one or more of either sex, by the inheriting wife/wives or other wife/wives.

2. i.e., the wife or wives will get a total of one-eighth of the deceased husband's estate if he leaves any child, male or female, one or more of either sex, by the inheriting wife or other wife/wives. ثمن ***thumun*** (s.; pl. *'athmân*) = one-eighth.

3. تركتم ***taraktum*** = you (all) left, relinquished (v. ii. m. pl. past from *taraka* [*tark*], to leave. See *taraka* at 4:7, p. 239, n. 12).

4. وصية ***waṣiyyah*** (s.; pl. *waṣâyâ*) = bequest, will, testament, directive, command, injunction, order.

5. توصون ***tûṣûna*** = you (all) make a bequest, bequeath, make a testament, will (v. ii. m. pl. impfct. from *'awṣâ*, form IV of *waṣâ* [*waṣy*], to reach, to be joined. See *yûṣîna* at p. 242, n. 10).

6. يورث ***yûrathu*** = he is inherited (v. iii. m. s. past passive from *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/turâth*], to be heir, to inherit).

7. كلالة ***kalâlah*** = a person leaving no son nor father. Son includes here son's son or the latter's son howsoever downwards; and father includes here father's father and the latter's father howsoever upwards.

8. i.e., brother or sister by the same mother as the deceased's . (See Al-Ṭabarî, pt. IV, p. 287).

9. i.e., if there is a brother or a sister by the same mother, he or she will get one-sixth of the deceased's estate. سدس ***sudus*** (s.; pl. *'asdâs*) = one-sixth. See at 4:11, p. 242, n. 14.

10. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers.

11. i.e., if there are two or more brothers and sisters, they will share equally, whether male or female, one-third of the deceased's estate.

12. يوصى ***yûṣâ*** = he or it is willed, bequeathed, given by testament, directed, ordered (v. iii. m. s. impfct. passive from *'awṣâ*, form IV of *waṣâ*. See *tûṣûna* at n. 5 above).

13. i.e., if the bequest is not made to damage or harm the lawful heirs, such as the deceased's having given away by will more than the permissible one-third of the total estate. مضار ***muḍârr*** = malevolent, detrimental, damaging, harmful, prejudicial.

وَصِيَّةً مِّنَ ٱللَّهِ a commandment[1] of Allah.
وَٱللَّهُ عَلِيمٌ Allah is All-Knowing,[2]
حَلِيمٌ ﴿١٢﴾ Most Forbearing.[3]

تِلْكَ حُدُودُ ٱللَّهِ 13.These are Allah's rulings;[4]
وَمَن يُطِعِ ٱللَّهَ and whoever obeys[5] Allah
وَرَسُولَهُۥ and His Messenger, He
يُدْخِلْهُ جَنَّٰتٍ will admit[6] him into gardens
تَجْرِى مِن تَحْتِهَا flowing beneath them
ٱلْأَنْهَٰرُ the rivers,
خَٰلِدِينَ فِيهَا to abide[7] for ever therein;
وَذَٰلِكَ and that is
ٱلْفَوْزُ ٱلْعَظِيمُ the magnificent[8] success.[9]
﴿١٣﴾

وَمَن يَعْصِ 14. And whoever disobeys[10]
ٱللَّهَ وَرَسُولَهُۥ Allah and His Messenger
وَيَتَعَدَّ حُدُودَهُۥ and transgresses[11] His rulings,
يُدْخِلْهُ نَارًا He will insert him into a fire,
خَٰلِدًا فِيهَا to remain for ever therein,
وَلَهُۥ عَذَابٌ and he will have a punishment
مُّهِينٌ ﴿١٤﴾ very debasing.[12]

Section (*Rukû'*) 3

وَٱلَّٰتِى يَأْتِينَ 15. And those who commit

1. i.e., these rules are Allah's commandment.
2. i.e., particularly whether you abide by his commandments.
3. حليم ***halîm*** = Most Forbearing, Most Clement. See at 2:235, p.119, n. 2).
4. حدود ***hudûd*** (pl.; sing. *hadd*) = edges, boundaries, limits, Allah's rulings/ injunctions/ orders. See at 2:230, p. 114, n. 6.
5. يطع ***yuṭi'*** (originally *yuṭî'u*) = he obeys, follows, complies with (v. iii. m. s. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* (*ṭaw'*), to obey. The last letter is vowelless and so the medial *yâ'* is dropped because the verb is in a conditional clause (preceded by *man*). See *'aṭî'û* at 3:132, p. 207,n. 6).
6. يدخل ***yudkhil(u)*** = he admits, enters (in the transitive sense), puts in, inserts,(v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. The last letter is vowelless because the verb is the conclusion of a conditional clause. See *tudkhil* at 3:192, p. 231, n. 14).
7. خالدين ***khâlidîn*** (acc./gen. of *khâlidûn*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 3:198, p. 234, n. 3).
8. عظيم ***'aẓîm*** = great, magnificent, splendid, stupendous, big, huge, immense, enormous, tremendous. See at 3:179, p. 226, n.5).
9. فوز ***fawz*** = success, triumph, victory, achievement. See *mafâzah* at 3:188, p. 230, n. 7.
10. يعص ***ya'ṣi(sî)*** = he disobeys, defies (v. iii. m. s. impfct. from *'aṣâ* [*'aṣy /ma'ṣiyah /'iṣyân*], to disobey. The last letter *yâ'* is vowelless and hence dropped for the reason stated at n. 5 above. See *'aṣaytum* at 3:152, p. 214, n. 4).
11. يتعد ***yata'adda(â)*** = he transgresses, oversteps, crosses the limits, acts outrageously (v. iii. m. s. impfct. from *ta'addâ*, form V of *'adâ* [*'adw*], to run, to speed. The final *yâ'* is vowelless and hence dropped for the reason stated at n. 5 above. See at 2:229, p. 113, n. 8).
12. مهين ***muhîn*** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be easy, to be of little importance. See at 3:178, p. 225, n. 6).

ٱلْفَٰحِشَةَ	adultery[1]
مِن نِّسَآئِكُمْ	from among your women,
فَٱسْتَشْهِدُوا۟ عَلَيْهِنَّ	call to testify[2] against them
أَرْبَعَةً مِّنكُمْ	four from amongst you.[3]
فَإِن شَهِدُوا۟	So if they testify[4]
فَأَمْسِكُوهُنَّ	then retain[5] them
فِى ٱلْبُيُوتِ	in the houses
حَتَّىٰ يَتَوَفَّىٰهُنَّ ٱلْمَوْتُ	till death takes them[6] fully
أَوْ يَجْعَلَ ٱللَّهُ لَهُنَّ	or Allah sets for them
سَبِيلًا ﴿١٥﴾	a way.[7]
وَٱلَّذَانِ	16. And the two[8] who
يَأْتِيَٰنِهَا مِنكُمْ	commit it from amongst you,
فَـَٔاذُوهُمَا	punish[9] them (the two);
فَإِن تَابَا وَأَصْلَحَا	if they repent[10] and reform,[11]
فَأَعْرِضُوا۟ عَنْهُمَآ	then turn away[12] from them.
إِنَّ ٱللَّهَ كَانَ	Verily Allah is
تَوَّابًا	Most Forgiving,
رَّحِيمًا ﴿١٦﴾	Most Merciful.
إِنَّمَا ٱلتَّوْبَةُ	17. Verily forgiveness[13]
عَلَى ٱللَّهِ	on Allah's part
لِلَّذِينَ يَعْمَلُونَ	is for those who do[14]

1. فاحشة *fâḥishah* (s.; pl. فواحش *fawâḥish*) = vile deed, grave sin, monstrosity, adultery, fornication. See at 3:135, p. 208, n. 2.

2. استشهدوا *istash-hidû* = you (all) call to witness, to testify, to attest (v. ii. m. pl. imperative from *istashhada*, form X of *shahida* [*shuhûd*], to witness. See at 2:282, p. 148, n. 5).

3. i.e., four Muslim men.

4. i.e., to the guilt and it is proved. شهدوا *shahidû* = they bore witness, witnessed, attested, testified (v. iii. m. pl. past from *shahida*, [*shuhûd*], to witness. See at 3:86, p. 190, n.1).

5. أمسكوا *'amsikû* = you (all) hold, keep, retain (v. ii. m. pl. imperative from *'amsaka*, form IV of *masaka* [*mask*], to grasp. See at 2:231, p. 132, n. 12).

6. يتوفى *yatawaffâ* = he takes fully, receives in full (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See *tawaffa* at 3:193, p. 232, n. 7).

7. The way is specified in 24:2 which overrides this *'âyah* (See Ibn Kathîr, II, 204-205).

8. i.e., the adulterer and the adulteress.

9. آذوا *'âdhû* = you (all) punish (v. ii. m. pl. imperative from *'âdhâ*, form IV of *'adhiya* [*'adhan*], to suffer harm. See *'ûdhû* at 3:195, p. 233, n.3).

10. تابا *tâbâ* = they (two) returned, turned to (v. iii. m. dual past from *tâba* [*tawb/tawbah* / *matâb*]. Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See *tâba* at 2:187, p. 89, n. 8).

11. أصلحا *'aṣlaḥâ* = the two reformed, mended (v. iii. m. dual past from *'aṣlaḥa*, form IV of *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/ṣalâḥiyah*], to be good, right. See *'aṣlaḥa* at 2:182, p. 86, n. 7).

12. The rule in this *'âyah* has been superseded by 24:2. أعرضوا *'a'riḍû* = you (all) turn away, abandon, avoid (v. ii. m. pl. imperative from *'a'raḍa*, form IV of *'aruḍa /'araḍa* [*'arḍ*] to be wide, visible. See *mu'riḍûn* at 3:23, p. 164, n. 3).

13. See n. 10 above.

14. يعملون *ya'malûna* = they do, perform, act, work (v. iii. m. pl. impfct. from *'amila* [*'amal*], to do. See *'amilat* at 3:30, p. 167, n. 2).

ٱلسُّوٓءَ بِجَهَٰلَةٍ the evil[1] in ignorance[2]
ثُمَّ يَتُوبُونَ and then turn in repenatance[3]
مِن قَرِيبٍ shortly afterwards;[4]
فَأُوْلَٰٓئِكَ such ones
يَتُوبُ ٱللَّهُ عَلَيْهِمْ Allah turns in forgiveness to;
وَكَانَ ٱللَّهُ عَلِيمًا and Allah is All-Knowing,
حَكِيمًا ﴿١٧﴾ All-Wise.

وَلَيْسَتِ ٱلتَّوْبَةُ 18. Forgiveness is not
لِلَّذِينَ for those who
يَعْمَلُونَ ٱلسَّيِّـَٔاتِ do the evil deeds[5]
حَتَّىٰٓ إِذَا حَضَرَ till when there appears[6]
أَحَدَهُمُ ٱلْمَوْتُ death to anyone of them[7]
قَالَ إِنِّى تُبْتُ ٱلْـَٰٔنَ he says: " I repent[7] now";
وَلَا ٱلَّذِينَ يَمُوتُونَ nor for those who die[8]
وَهُمْ كُفَّارٌ while they are unbelievers.
أُوْلَٰٓئِكَ Such people,
أَعْتَدْنَا لَهُمْ We have got ready[9] for them
عَذَابًا أَلِيمًا ﴿١٨﴾ an agonizing[10] punishment.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 19. O you who believe,
لَا يَحِلُّ لَكُمْ it is not lawful[11] for you
أَن تَرِثُوا۟ ٱلنِّسَآءَ that you inherit[12] the women

1. سوء **sû'** (p أسواء *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 3:174, p. 224, n. 3). The *'âyah* points out that forgiveness may be expected only if one commits a sin in ignorance and turns to Allah in repentance as soon as one realizes it.

2. جهالة **jahâlah** = ignorance, unawareness, folly. See *jâhilîn* at 2:67, p. 32, n. 6.

3. يتوبون **yatûbûna** = they turn in repentance (v. iii. m. pl. impfct. from *tâba* [*tawb/tawbah / matâb*], to turn. See *tâbâ* at 4:16, p. 245, n. 10).

4. قريب **qarîb** = near, close by, not far away. See at 2:186, p. 88, n. 10. It applies to both time and space. *min qarîb* means, in respect of time, shortly afterwards, quickly.

5. سيئات **sayyi'ât** (pl.; s. سيئة *sayyi'ah*) = evil deeds, misdeeds, bad sides, offences, sins. See *sayyi'ah* at 2:81, p. 38, n. 3.

6. حضر **hadara** = he appeared, attended, was present (v. iii. m. s. past from *ḥuḍûr*. See at 4:8, p. 240, n. 1).

7. تبت **tubtu** = I turned in repentance (v. i. s. past from *tâba*. See n. 3 above. See also at 2:160, p. 75, n. 12).

8. يموتون **yamûtûna** = they die (v. iii. m. pl. impfct. from *mâta* [*mawt*], to die.

9. أعتدنا **'a'tadnâ** = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready).

10. أليم **'alîm** = agonizing, anguishing, very painful. See at 3:188, p. 230, n. 9.

11. يحل **yaḥillu** = it is lawful, permitted, allowed (v. iii. m. s. impfct. from *halla* [*hill*], to be allowed. See at 2:229, p. 112, n. 12).

12. ترثوا **tarithû(na)** = you (all) inherit, be heir to (v. ii. m. pl. impfct. from *waritha* [*wirth/ 'irth/ 'irthah/wirâthah/rithah/turâth*], to inherit. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yûrathu* at 4:12, p. 243, n. 6). In pre-Islamic Arabia the deceased's successors inherited his wives as chattels and either they themselves married those women or gave them in marriage and appropriated the bridal money. Even sons married their fathers' ex-wives (not mothers). The *'âyah* prohibits these practices and gives women a respectable status.

كَرْهًا against their will;[1]
وَلَا تَعْضُلُوهُنَّ and you shall not bar[2] their
لِتَذْهَبُوا marrying that you may take
بِبَعْضِ مَآ away[3] part of what
ءَاتَيْتُمُوهُنَّ you have given them
إِلَّآ أَن يَأْتِينَ except that they commit
بِفَٰحِشَةٍ مُّبَيِّنَةٍ a monstrocity[4] utterly clear.[5]
وَعَاشِرُوهُنَّ And live[6] with them
بِٱلْمَعْرُوفِ with fairness and kindness;[7]
فَإِن كَرِهْتُمُوهُنَّ for even if you dislike[8] them,
فَعَسَىٰٓ أَن تَكْرَهُوا۟ it may be that you dislike
شَيْـًٔا a thing
وَيَجْعَلَ ٱللَّهُ فِيهِ while Allah sets in it
خَيْرًا كَثِيرًا immense good.
(١٩)
وَإِنْ أَرَدتُّمُ 20. And if you intend
ٱسْتِبْدَالَ زَوْجٍ to substitute[9] a wife
مَّكَانَ زَوْجٍ for another wife
وَءَاتَيْتُمْ إِحْدَىٰهُنَّ and you have given the one
قِنطَارًا of them a great deal,[10]
فَلَا تَأْخُذُوا۟ مِنْهُ do not take from it
شَيْـًٔا anything.
أَتَأْخُذُونَهُۥ Will you take it
بُهْتَٰنًا by false accusation[11]

1. كره **karh** = against will, dislike, rejection, aversion, antipathy. See at 3:83, p. 188, n. 10.

2. لا تعضلوا **lâ ta'ḍulû** = you (all) do not hinder, prevent, constrict, bar (v. ii. m. pl. imperative {prohibition} from *'aḍala* [*'aḍl*], to prevent). See at 2:232, p. 115, n. 9).

3. تذهبوا **tadh-habû**(*na*) = you (all) go (v. ii. m. pl. impfct. from *dhahaba* [*dhihâb/madhhab*], to go. When followed by the particle *bi* it means to take away. The terminal *nûn* is dropped because of a hidden *'an* in the particle *li* {in the sense of *kay*} coming before the verb.

4. فاحشة **fâhishah** s.; (pl. فواحش *fawâhish*) = vile deed, grave sin, monstrosity, atrocity, adultery, fornication. Here it means both adultery and stark disobedience (See *Al-Baḥr*, III, 568-569; Ibn Kathîr, II, 211)). See at 4:15, p. 245, n. 1.

5. مبينة **mubayyinah** = manifest, that which makes clear, utterly clear (active participle, f., from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *mubîn* at 3:164, p. 220, n. 8). If the women are guilty of adultery or open disobedience they may be forced to give back part or full of the dowry given to them. See also 2:229.

6. عاشروا **'âshirû** = you (all) live with , give company, live conjugally (v. ii. m. pl. imperative from *'âshara*, form III of *'ashara* [*'ashr/'ushr*], to divide into tenths, to collect the tithe).

7. معروف **ma'rûf** = known, well-known, generally recognized, conventional, appropriate, fairness, equity, kindness, approved by *sharî'ah* (passive participle from *'arafa/'arifa* [*ma'rifah / 'irfân*], to know. See at 3:114, p. 200, n. 13.

8. كرهتم **karihtum** = you (all) disliked, detested, abhorred, hated (v. ii. m. pl. past from *kariha* [*karh/kurh/karâhiyah*], to dislike, to detest.

9. استبدال **istibdâal** = to substitute, to exchange (verbal noun in form X of *badala* [*badl*], to replace. See *lâ tatabaddalû* at 4:2, p. 237, n. 2).

10. قنطار **qinṭâr** (s.; pl. *qanâṭîr*)= a varying weight of measure, a hoard, an accumulated wealth, a great deal. See at 3:75, p. 184, n. 6.

11. i.e., by falsely accusing the wife of *fâḥishah* (*Al-Baḥr*, III, 573). بهتان **buhtân** = slander, calumny.

وَإِثْمًا مُّبِينًا ﴿٢٠﴾ and as a manifest sin?

وَكَيْفَ تَأْخُذُونَهُۥ 21. And how can you take it

وَقَدْ أَفْضَىٰ while there has attained[1]

بَعْضُكُمْ إِلَىٰ بَعْضٍ each of you to the other[2]

وَأَخَذْنَ مِنكُم and they have taken from

مِّيثَٰقًا غَلِيظًا you a tough [3] covenant?[4] ﴿٢١﴾

وَلَا تَنكِحُوا۟ 22. And do not marry[5]

مَا نَكَحَ ءَابَآؤُكُم whom[6] your fathers married

مِّنَ ٱلنِّسَآءِ of women,

إِلَّا مَا قَدْ سَلَفَ save what is over.[7]

إِنَّهُۥ كَانَ فَٰحِشَةً It indeed is a grave sin[8]

وَمَقْتًا and an abomination,[9]

وَسَآءَ سَبِيلًا and evil[10] is it as a way. ﴿٢٢﴾

Section (Rukû') 4

حُرِّمَتْ عَلَيْكُمْ 23. Prohibited[11] to you are

أُمَّهَٰتُكُمْ your mothers,[12]

وَبَنَاتُكُمْ and your daughters,[13]

وَأَخَوَٰتُكُمْ and your sisters,[14]

وَعَمَّٰتُكُمْ and your paternal aunts,[15]

وَخَٰلَٰتُكُمْ and your maternal aunts,[16]

وَبَنَاتُ ٱلْأَخِ and brother's daughters,[17]

وَبَنَاتُ ٱلْأُخْتِ and sister's daughters,[18]

1. أفضى *'afḍâ* = he reached, arrived, came, attained (v. iii. m. s. past in from IV of *faḍâ* [*fuḍûw/faḍâ'*], to be wide, to be empty).
2. i.e., each of the two has enjoyed the other.
3. غليظ *ghalîẓ* = sacred, inviolable, solid, tough, harsh, thick. See at 3:159, p. 218, n. 6.
4. ميثاق *mîthâq* (s.; pl. مواثيق *mawâthîq*) = covenant, pact, solemn agreement. See at 3:81, p. 187, n. 8.
5. لا تنكحوا *lâ tankiḥû* = (you all) do not marry (v. ii. m. pl. imperative {prohibition} from *nakaḥa* [*nikâḥ*], to marry. See at 2:221, p. 108, n. 2). Although the prohibition is formulated in the form of an address to men, it invariably applies to women too, *mutatis mutandis*.
6. The word *mâ* here bears the sense of *man* (whom).
7. سلف *salafa* = he or it was over, past, bygone (v. iii. m. s. past from *salaf*, to be over. See at 2:275, p. 144, n. 12).
8. فاحشة *fâḥishah*, see at n. 4, p. 247.
9. مقت *maqt* = abomination, hateful, aversion, detestation, odious.
10. ساء *sâ'a* = he or it became foul, bad, evil (v. iii. m. s. past from *sû'/saw'*, to be bad.
11. حرمت *ḥurrimat* = she was forbidden, prohibited, made unlawful, made inviolable (v. iii. f. s. past passive from *ḥarrama*, form II of *ḥaruma/ ḥarima*, to be prohibited. See at 3:50, p. 175, n. 12).
12. Mothers include both paternal and maternal grandmothers, however upwards.
13. Daughters include grand-daughters, however downwards, through sons and daughters.
14. Sisters include both full and half-sisters.
15. عمات *'ammât* (pl.; s. عمة *'ammah*) = paternal aunts, including sisters of grandfathers.
16. خالات *khâlât* (pl.; s. خالة *khâlah*) = maternal aunts. These include sisters of maternal grandmothers as well.
17. Brother's daughters include brother's grand-daughters howsoever downwards.
18. Sister's daughters include sister's grand-daughters howsoever downwards. These (i.e., nos. 12 to 18) are the seven categories of prohibited degrees in respect of blood relationship.

وَأُمَّهَٰتُكُمُ ٱلَّٰتِيٓ and your mothers who
أَرۡضَعۡنَكُمۡ breast-fed you,[1]
وَأَخَوَٰتُكُم and your sisters
مِّنَ ٱلرَّضَٰعَةِ by virtue of breastfeeding,[2]
وَأُمَّهَٰتُ نِسَآئِكُمۡ and your wives' mothers,[3]
وَرَبَٰٓئِبُكُمُ and your step-daughters[4]
ٱلَّٰتِي فِي حُجُورِكُم who are under your care[5]
مِّن نِّسَآئِكُمُ born of your wives
ٱلَّٰتِي دَخَلۡتُم بِهِنَّ you have cohabited with;[6]
فَإِن لَّمۡ تَكُونُواْ but if you have not had
دَخَلۡتُم بِهِنَّ cohabited with them
فَلَا جُنَاحَ عَلَيۡكُمۡ then no sin will be on you;[7]
وَحَلَٰٓئِلُ أَبۡنَآئِكُمُ and the wives[8] of your sons
ٱلَّذِينَ مِنۡ أَصۡلَٰبِكُمۡ who are born of your loins;[9]
وَأَن تَجۡمَعُواْ and that you conjoin[10]
بَيۡنَ ٱلۡأُخۡتَيۡنِ between two sisters
إِلَّا مَا قَدۡ سَلَفَۗ except what has gone by.
إِنَّ ٱللَّهَ كَانَ Verily Allah is
غَفُورٗا Most Forgiving,
رَّحِيمٗا ﴿٢٣﴾ Most Merciful.

1. أرضعن *'arḍa'na* = they breastfed, gave suck, suckled (v. iii. f. pl. past from *'arḍa'a*, from IV of *raḍa'a* [*raḍ'/raḍâ'ah/riḍâ'*], to breast-feed. See *yurdi'na* at 2:233, p. 116, n. 4).This part of the *'âyah* mentions the prohibited degrees because of fosterage or breastfeeding.

2. i. e., daughters of mothers who breastfed a person – foster sisters. They are prohibited degrees for that person. It is to be noted that though only foster-mothers and foster sisters are mentioned here, they also resolve into the same categories as mentioned in respect of blood relations (see *Bukhârî*, no. 5099; *Muslim*, no. 1444).

3. Wives' mothers become prohibited by the very fact of marriage with their daughters, whether the marriage is consummated by cohabitation or not. (See the next clause of the *'âyah*. Also see Ibn Kathîr, II, 217).

4. ربائب *rabâ'ib* (pl.; s ربيبة *rabîbah*) = wife's daughters by other husband/husbands, step-daughters (passive participle from *rabba* [*rabb/ribâbah*], to bring up, to be lord. They are so called because they are usually brought up by their mothers' subsequent husbands.

5. حجور *hujûr* (pl.; s. حجر *ḥijr/hajr*) = lap, guardianship, care, prohibited, understanding. The expression "under your care" is descriptive; it is not stipulative of the condition of the girl's being of a prohibited degree. The prohibitory condition is cohabitation. Hence a man may marry a wife's daughter by another husband if he divorces that wife before consummation.

6. دخلتم *dakhaltum* = you (all) entered, went in (v. ii. m. pl. past from *dakhala* [*dukhûl*], to enter. See *yudkhilu* at 4: 13, p. 244, n. 6. When followed by the particle *bi* and the object is a woman the verb gives the sense of cohabitation.

7. i.e., there will be no sin in marrying the daughter of that wife.

8. حلائل *halâ'il* (pl.; s. حليلة *halîlah*) = wives.

9. i.e., sons of your own procreation. Hence wives of adopted sons are not of a prohibited degree. أصلاب *'aslâb* (pl.; s. صلب *sulb*) = spinal columns, backbones, loins, solid, rigid.

10. i.e., joining together of two sisters at the same time is prohibited. Hence marrying one sister after the death or divorce of another is not prohibited.

Part (Juz') V

وَٱلْمُحْصَنَٰتُ 24. And those in wedlock[1]
مِنَ ٱلنِّسَآءِ of the women,[2]
إِلَّا مَا save those
مَلَكَتْ أَيْمَٰنُكُمْ whom your right hands own[3]
كِتَٰبَ ٱللَّهِ عَلَيْكُمْ – a writ[4] of Allah upon you –
وَأُحِلَّ لَكُم and lawful[5] is made for you
مَّا وَرَآءَ ذَٰلِكُمْ what is beyond[6] that
أَن تَبْتَغُوا۟ provided you seek[7] [them]
بِأَمْوَٰلِكُم with your money
مُّحْصِنِينَ for being in wedlock,[8]
غَيْرَ مُسَٰفِحِينَ not for being fornicators.[9]
فَمَا ٱسْتَمْتَعْتُم بِهِۦ So whoever you enjoyed[10]
مِنْهُنَّ فَـَٔاتُوهُنَّ of them, give them
أُجُورَهُنَّ فَرِيضَةً their dowries[11] as a due;[12]
وَلَا جُنَاحَ عَلَيْكُمْ but no sin lies on you in
فِيمَا تَرَٰضَيْتُم بِهِۦ what you mutually agree[13] to
مِنۢ بَعْدِ ٱلْفَرِيضَةِ after the fixing of the due.
إِنَّ ٱللَّهَ كَانَ عَلِيمًا Verily Allah is All-Knowing,
حَكِيمًا ﴿٢٤﴾ All-Wise.

وَمَن لَّمْ يَسْتَطِعْ 25. But he who is not able[14]
مِنكُمْ طَوْلًا of you in material means[15]

1. محصنات ***muhṣanât*** (f. pl.; s. *muhṣanah*; m. *muhṣan*) = fortified, rendered inaccessible, i.e., the women whose chastity is fortified by their being married, also free and chaste women, maidens (passive participle from *'aḥṣana*, form IV of *haṣuna* [*haṣânah*], to be fortified)

2. i.e., such women also are prohibited.

3. i.e., captive women, if they are unmarried or their husbands remain in the enemy territory (*Safwat*, p. 112). ملكت ***malakat*** = she owned, possessed, seized, held (v. iii. f. s. past from *malaka* [*malk/mulk/ milk*], to possess).

4. i.e., these directives are Allah's writ.

5. أحل ***'uḥilla*** = he or it is made lawful, made permissible (v. iii. m. s. past passive from *'aḥalla*, from IV of *ḥalla* [*ḥall/ḥill*], to unbind, to solve, to be lawful. See at 2:187, p. 89, n. 4).

6. وراء ***warâ'*** = beyond, behind, over and above. See at 2:91, p. 43, n. 10.

7. تبتغوا ***tabtaghû***[*na*] = you (all) seek, desire. See at 2:197, p. 96, n. 8).

8. محصنين ***muḥṣinîn*** (acc./gen. of *muḥṣinûn*, s. *muḥṣin*) = chaste men, men who fortify their chastity by being in wedlock. See n. 1 above).

9. مسافحين ***musâfiḥîn*** (acc./gen. of *musâfiḥûn*, s. *musâfiḥ*) = fornicators (act. participle from *sâfaḥa*, form III of *safaḥa* [*safḥ/sufûḥ*], to shed).

10. استمتعتم ***istamta'tum*** = you (all) enjoyed, relished (v. ii. m. pl. past from *istamta'a*, form X of *mata'a* [*mat'/mut'ah*], to take away. See *tamatta'a* at 2:196, p. 94, n. 14).

11. أجور ***'ujûr*** (pl.; s. أجر *'ajr*) = remunerations, dowries, bridal sums. See at 3:185, p. 228, n. 12.

12. فريضة ***farîḍah*** (s.; pl. *farâ'iḍ*) = Ordinance of Allah, obligatory. See at 4:11, p. 242, n. 6.

13. i.e., agree to give or take more or less. تراضيتم ***tarâḍaytum*** = you (all) mutually agreed, came to terms (v. ii. m. pl. past from *tarâḍâ*, form VI of *raḍiya* [*riḍan/riḍwân/marḍâh*], to be satisfied. See *tarâḍaw* at 2:232, p. 115, n. 11).

14. لم يستطع ***lam yastaṭi'*** (originally *yastaṭî'u*) = he was not able (v. iii. m. s. inmpfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *istaṭâû* at 2:217, p. 105, n. 11).

15. طول ***ṭawl*** = material means, affluence, financial ease, power, might.

أَن يَنكِحَ to marry
ٱلْمُحْصَنَٰتِ free believing maidens,[1]
ٱلْمُؤْمِنَٰتِ فَمِن then of those
مَّا مَلَكَتْ أَيْمَٰنُكُم whom your right hands own[2]
مِّن فَتَيَٰتِكُمُ of your believing lasses[3]
ٱلْمُؤْمِنَٰتِ
وَٱللَّهُ أَعْلَمُ – and Allah is Best Aware
بِإِيمَٰنِكُم of your faith –
بَعْضُكُم مِّنۢ بَعْضٍ you are of one another;[4]
فَٱنكِحُوهُنَّ so marry them
بِإِذْنِ أَهْلِهِنَّ with their guardians[5] consent
وَءَاتُوهُنَّ أُجُورَهُنَّ and pay them their dowries
بِٱلْمَعْرُوفِ with equity and fairness,[6]
مُحْصَنَٰتٍ they being chaste
غَيْرَ مُسَٰفِحَٰتٍ not being fornicators[7]
وَلَا مُتَّخِذَٰتِ أَخْدَانٍ nor taking[8] paramours.[9]
فَإِذَآ أُحْصِنَّ So when they are wedded,[10]
فَإِنْ أَتَيْنَ بِفَٰحِشَةٍ then if they commit adultery
فَعَلَيْهِنَّ نِصْفُ then on them shall be a half
مَا عَلَى ٱلْمُحْصَنَٰتِ of what is on the free women
مِنَ ٱلْعَذَابِ of the punishment.
ذَٰلِكَ لِمَنْ خَشِىَ This[11] is for him who fears[12]
ٱلْعَنَتَ committing fornication[13]
مِنكُمْ from among you;

1. محصنات ***muḥaṣanât*** (f. pl.; s. *muḥṣanah*; m. *muḥṣan*) =fortified, rendered inaccessible, i.e., the women whose chastity is fortified by their being married, also free and chaste women, maidens. See at 4:24, p. 250, n. 1).

2. i.e. slave maids. ملكت ***malakat*** = she owned, possessed, seized, held (v. iii. f. s. past from *malaka* [*malk /mulk/ milk*], to possess. See at 4:24, p. 250, n. 3).

3. فتيات ***fatayât*** (f. pl.; s. *fatâh*, m. *fatan*) = young girls, young women, lasses.

4. i.e., you are of one another in ultimate origin .

5. أهل ***'ahl*** (s.; pl.أهلون *'ahlûn*/أهال *'ahâlin*) = family, kinsfolk, inhabitants, belonging to a particular trade, profession or specialization, the one entitled to or having the possession of, hence guardian.

6. معروف ***ma'rûf*** = known, well-known, generally recognized, conventional, appropriate, fairness, equity, good, kindness, beneficence, approved by *sharî'ah* (passive participle from *'arafa/'arifa* [*ma'rifah* / *'irfân*], to know, to recognize. See at 4:19, p. 247, n. 7).

7. مسافحات ***musâfiḥât*** (f. pl.; s. *musâfiḥah*, m. *musâfiḥ*) women fornicators (act. participle from *sâfaḥa*, form III of *safaḥa* [*safḥ/sufûḥ*], to shed, to pour out. See *musâfiḥîn* at 4:24, p. 250, n. 9).

8. متخذات ***muttakhidhât*** (f. pl.; s. *muttakhidhah*, m. *muttakhidh*) = those who take on, take for themselves, takers, adopters (act. participle from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *lâ tattakhidhû* at 3:118, p. 202, n. 6).

9. أخدان ***'akhdân*** (pl., s. خدن *khidn*) = intimate friends, companions, secret friends (for either boy or girl), illicit partners (for man or woman), paramours.

10. أحصن ***'uḥṣinna*** = they (f.) are fortified, rendered inaccessible, i.e., taken in wedlock, wedded (v. iii. f. pl. past passive from *'aḥṣana*, form IV of *ḥaṣuna* [*ḥaṣânah*], to be fortified, to be inaccessible. See *muḥṣanât* at n. 1 above).

11. i.e., this provision for marrying slave maids.

12. خشي ***khashiya*** = he feared, was afraid of, apprehended (v. iii. m. s. past from *khashy /khashyah*, to fear. See *li-yakhsha* at 4:9, p. 240, n. 5).

13. *'anat* = mistake, adultery, fornication.

وَأَن تَصْبِرُوا and that you be patient[1]
خَيْرٌ لَّكُمْ is the better[2] for you.
وَاللَّهُ And Allah is
غَفُورٌ Most Forgiving,
رَّحِيمٌ ﴿٢٥﴾ Most Merciful.

Section (Rukû') 5

يُرِيدُ اللَّهُ 26. Allah intends[3]
لِيُبَيِّنَ لَكُمْ to make clear[4] to you
وَيَهْدِيَكُمْ and to guide you to
سُنَنَ الَّذِينَ the ways[5] of those
مِن قَبْلِكُمْ before you[6]
وَيَتُوبَ عَلَيْكُمْ and to forgive[7] you;
وَاللَّهُ عَلِيمٌ and Allah is All-Knowing,[8]
حَكِيمٌ ﴿٢٦﴾ all-Wise.[9]
وَاللَّهُ يُرِيدُ 27. And Allah intends
أَن يَتُوبَ عَلَيْكُمْ to forgive you
وَيُرِيدُ الَّذِينَ but there intend those who
يَتَّبِعُونَ الشَّهَوَاتِ follow[10] the desires
أَن تَمِيلُوا that you deflect[11]
مَيْلًا عَظِيمًا ﴿٢٧﴾ in an enormous tilt.

يُرِيدُ اللَّهُ 28. Allah intends
أَن يُخَفِّفَ عَنكُمْ to make light[12] on you;

1. تصبروا ***tasbirû**(na)* = you be patient, persevere (v. ii. m. pl. impfct. from *sabara* [*sabr*], to be patient, to bind. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 3:186, p. 229, n. 7).

2. خير ***khayr*** = good, better, best. See at 3:198, p. 234, n. 5.

3. يريد ***yuridu*** = he intends, desires, has in mind (v. iii. m. s. impfct. form *'arâda*, for IV from *râda* [*rawd*], to walk about. See at 3:108, p. 198, n. 6).

4. i.e., His directives and rules of guidance. يبين ***yubayyina**(nu)* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. The terminal letter gets *fathah* because of a hidden *'an* the particle *lâm* [*li*, of motivation] coming before the verb. See at 3:103, p. 196, n. 13).

5. سنن ***sunan*** (pl.; sing. سنة *sunnah*) = ways of dealing, usages, practices, customary procedures of action, norms. See at 3:137, p. 209, n. 1.

6. i.e., the Prophets and Messengers who have gone before. It is an emphasis on the completion of the same religion through the Prophet Muhammad, peace and blessings of Allah be on him.

7. يتوب ***yatûba**(u)* = he forgives, he turns to, he returns (v. iii. m. s. imperative [from *tâba* [*tawb, tawbah / matâb*], to turn. The final letter takes *fathah* for the reason stated at n. 4 above. See n. 4 above. See at:128, p. 206, n. 6).

8. i.e., of the situations and weaknesses of His servants so that He is Most Forgiving to them.

9. i.e., in the rules He lays down for man.

10. يتبعون ***yattabi'ûna*** = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'û* at 3:174, p. 224, n. 4).

11. تميلوا ***tamîlû**(na)* = you (all) deflect, tilt, incline, bend (v. ii. m. pl. impfct. from *mâla* [*mayl /maylân*], to incline. The terminal *nûn* is dropped because of the particle *'an* before the verb).

12. i.e., the rules of *sharî'ah*. يخفف ***yukhaffifa**(u)* = he makes light, lightens, eases, softens (v. iii. m. s. impfct. from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. The last letter takes *fathah* for the particle *'an* before the verb. See *yukhaffafu* at 3:88, p. 190, n. 6).

وَخُلِقَ ٱلْإِنسَٰنُ for man has been created[1]

ضَعِيفًا ﴿٢٨﴾ weak.[2]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 29. O you who believe,

لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم do not eat up[3] your properties

بَيْنَكُم as between yourselves

بِٱلْبَٰطِلِ illegitimately,[4]

إِلَّآ أَن تَكُونَ except that it is

تِجَٰرَةً عَن تَرَاضٍ a trading by mutual consent[5]

مِّنكُمْ of yours;

وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ nor kill yourselves.[6]

إِنَّ ٱللَّهَ كَانَ بِكُمْ Verily Allah is towards you

رَحِيمًا ﴿٢٩﴾ Most Merciful.

وَمَن يَفْعَلْ ذَٰلِكَ 30. And whoever does that

عُدْوَٰنًا وَظُلْمًا aggressively[7] and wrongly[8]

فَسَوْفَ نُصْلِيهِ We shall set him on[9]

نَارًا fire;

وَكَانَ ذَٰلِكَ and that is on Allah's part

عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾ easy.[10]

إِن تَجْتَنِبُوا۟ 31. If you avoid[11]

كَبَآئِرَ مَا the major sins[12] of what

1. خلق ***khuliqa*** = he is created, brought into being (v. iii. m. s. past passive from *khalaqa* [*kahlq*], to create. See *khalaqtu* at 3:191, p. 231, n. 10).

2. i.e., weak against desires and temptations. ضعيف ***ḍa'îf*** (pl. *ḍu'afâ'/ḍi'âf/ḍa'fah*) = weak, frail, feeble, debilitated, deficient (passive participle in form *fa'îl* of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See at 2:282, p. 148, n. 2.

3. لا تأكلوا ***lâ ta'kulû*** = you (all) do not eat, consume, devour (v. ii. m. pl. imperative {prohibition} from *'akala* [*'akhl/ma'kal*], to eat. See at 4:2, p. 237, n. 3).

4. i.e., in ways not sanctioned by the *sharî'ah*, such as theft, robbing, cheating, usury, gambling and the like. This *'âyah* enjoins making financial and property transactions strictly in accordance with the rules laid down by the *sharî'ah* and prohibits the taking of other's property by illegitimate means. باطل ***bâṭil*** = vain, futile, untruth, that which is untrue, false, falsehood, vain, baseless, void. بالباطل *bi al-bâṭil* = in vain, falsely, illegitimately. See at 3:191, p. 231, n. 11.

5. تراض ***tarâḍin*** = mutual consent. See *tarâḍaytum* at 4:24, p. 250, n. 13.

6. i. e., do not kill one another of yourselves.

7. عدوان ***'udwân*** = hostility, hostile action, aggression, enmity. See at 2:193, p. 93, n. 2.

8. ظلم ***ẓulm*** = wrong, injustice, iniquity, oppression. See at 3:108, p. 198, n. 7.

9. نصلي ***nuṣlî*** = we fry, broil, roast, set on fire (v. i. pl. impfct. from *'aṣlâ*, form IV of *ṣalâ* [*ṣalan/ suliy/ silâ'*), to roast.

10. يسير ***yasîr*** = easy, simple, insgnificant.

11. تجتنبوا ***tajtanibû(na)*** = you (all) avoid, keep away, steer clear (v. ii. m. pl. impfct. from *ijtanaba*, form VIII of *janaba* [*janb*], to avert, to turn aside. The terminal *nûn* is dropped because the verb is in a conditional clause Preceded by *'in*).

12. كبائر ***kabâ'ir*** (pl.; s. *kabîrah*) major sins, atrocious crimes, enormities. Note that the sins mentioned in the two previous *'âyahs* are among the major sins.

تُنْهَوْنَ عَنْهُ you are prohibited[1] from,
نُكَفِّرْ عَنكُمْ We shall efface[2] from you
سَيِّـَٔاتِكُمْ your sins[3]
وَنُدْخِلْكُم and shall admit[4] you into
مُّدْخَلًا كَرِيمًا a noble place of admittance.[5]
(٣١)

وَلَا تَتَمَنَّوْا 32. And do not hanker after[6]
مَا فَضَّلَ ٱللَّهُ what Allah has preferred[7]
بِهِۦ بَعْضَكُمْ some of you with
عَلَىٰ بَعْضٍ to the others.
لِّلرِّجَالِ نَصِيبٌ For men is a dividend[8]
مِّمَّا ٱكْتَسَبُوا of what they acquire;[9]
وَلِلنِّسَآءِ نَصِيبٌ and for women is a dividend
مِّمَّا ٱكْتَسَبْنَ of what they acquire;[10]
وَسْـَٔلُوا ٱللَّهَ and you all ask Allah
مِن فَضْلِهِۦٓ of His grace.
إِنَّ ٱللَّهَ كَانَ Verily Allah is
بِكُلِّ شَىْءٍ عَلِيمًا of everything All-Knowing.
(٣٢)

وَلِكُلٍّ جَعَلْنَا 33. For everyone We set[11]
مَوَٰلِىَ مِمَّا تَرَكَ heirs[12] to what there leave
ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ the parents and the relatives;
وَٱلَّذِينَ and as to those whom

1. تنهون ***tunhawna*** = you (all) are prohibited, forbidden (v. ii. m. pl. impfct. passive from *nahâ* [*nahy/nahw*], to forbid. See *tanhawna* at 3:110, p. 199, n. 4).

2. نكفر ***nukaffir(u)*** = we efface, obliterate, cover, hide, pardon (v. i. pl. impfct. from *kaffara*, form II of *kafara* [*kufr*], to cover . The last letter is vowelless because the verb is conclusion of a conditional clause. See *la+'ukaffiranna* at 3:195, p. 233, n. 6).

3. i.e., the minor sins. سيئات ***sayyi'ât*** (pl.; s. *sayyi'ah*) = evil deeds, misdeeds, bad sides, offences, sins. See at 4:18, p. 246, n. 5.

4. ندخل ***nudkhil(u)*** = we admit, put in, enter, make enter (v. i. pl. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. The last letter is rendered vowelless because the verb is conclusion of a conditional clause. See *tudkhil* at 3:192, p. 231, n. 14).

5. مدخل ***mudkhal*** = place of admittance, place where one is ushered in, here paradise (adverb of place from *'adkhala*. See n. 4 above).

6. لا تتمنوا ***lâ tatamannaw*** = you (all) do not hanker after, yearn, aspire for (v. ii. m. pl. imperative (prohibition) from *tamannâ*, form V of *manâ* [منى *many*], to put to test, to try. See *yatamannawna* at 2:95,p. 45, n. 5).

7. فضل ***faddala*** = he preferred, gave precedence (v. iii. m. s. past in form II of *faḍala* [*faḍl/fuḍûl*], to excel, to be in excess. See *faḍḍalnâ* at 2:253, p. 129, n.1).

8. نصيب ***naṣîb*** (pl. *nuṣub/anṣibâ'/anṣibah*) = share, portion,dividend. See at 4:7, p. 239, n. 11.

9. اكتسبوا ***iktasabû*** = they acquired, earned (v. iii. m. pl. past from *iktasaba*, from VIII of *kasaba* [*kasb*], to gain. See at 2:64, p. 138, n. 10).

10. اكتسبن ***iktasabna*** = they (females) acquired, earned, gained (v. iii. f. pl. past from *iktasaba*. See n. 9 above. Men or women, whoever does a good deed shall have its due reward.

11. جعلنا ***ja'alnâ*** = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to put. See *naj'al* at 3: 61, p. 179, n.7).

12. موالى ***mawâlî*** (pl.; s. *mawlâ*) = inheritors, heirs, patrons, friends.

عَقَدَتْ أَيْمَٰنُكُمْ your right hands[1] pledged,[2]
فَـَٔاتُوهُمْ نَصِيبَهُمْ give them their portion.[3]
إِنَّ ٱللَّهَ كَانَ Verily Allah is
عَلَىٰ كُلِّ شَىْءٍ over everything
شَهِيدًا ﴿٣٣﴾ All- Witnessing.[4]

Section (Rukû') 6

ٱلرِّجَالُ قَوَّٰمُونَ 34. Men are custodians[5]
عَلَى ٱلنِّسَآءِ over women,
بِمَا فَضَّلَ ٱللَّهُ for Allah gives precedence[6]
بَعْضَهُمْ عَلَىٰ بَعْضٍ to some of them over others
وَبِمَآ أَنفَقُوا۟ and because they expend[7]
مِنْ أَمْوَٰلِهِمْ of their wealth.
فَٱلصَّٰلِحَٰتُ Hence the righteous women[8]
قَٰنِتَٰتٌ are constant in obedience,[9]
حَٰفِظَٰتٌ لِّلْغَيْبِ guarding the unseen,[10]
بِمَا حَفِظَ ٱللَّهُ for Allah protects.[11]
وَٱلَّٰتِى تَخَافُونَ And as to the women you
نُشُوزَهُنَّ fear[12] the recalcitrance[13] of,
فَعِظُوهُنَّ admonish[14] them,
وَٱهْجُرُوهُنَّ keep away from them
فِى ٱلْمَضَاجِعِ in the beds;[15]
وَٱضْرِبُوهُنَّ and beat them.[16]

1. أيمان *'aymân* (pl.; s. يمين *yamîn*) = right hands, oaths. See at 3:76, p. 185, n. 10.

2. عقدت *'aqadat* = she contracted, concluded, convened, fastened with a knot (v. iii. f. s. past from *'aqada* [*'aqd*], to tie, to contract. See *'uqdah* at 2:237, p. 120, n. 6).

3. نصيب *naṣîb*, see at n. 8, p. 254. The directive here, however, is superseded by 8:75 (Ibn Kathîr, II, 252-255; *Al-Bahr*, III, 620-622).

4. شهيد *shahîd* (s.; pl. شهداء *shuhadâ'*) = All-Witnessing, witness, martyr.See *shuhadâ'* at 3:140, 210,n. 2).5. قوامون *qawwâmûn* (pl.; s. قوام *qawwâm*) = custodians, guardians, managers.

6. فضل *faḍḍala* = he preferred, gave precedence (v. iii. m. s. past in form II of *faḍala* [*faḍl* /*fuḍûl*], to excel. See at p. 254, n. 7).

7. أنفقوا *anfaqû* = they spent, expended, disbursed, laid out (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 3:134, p. 207, n. 10).

8. صالحات *ṣâliḥât* (f. pl.; s. صالحة *ṣâliḥah*) = righteous women, good women; also good deeds, right deeds (active participle from *ṣalaḥa* /*ṣaluḥa* [*ṣalâḥ* /*ṣalâḥiyah* /*ṣulûḥ*], to be good, right, proper. See at 2:25, p. 13, n. 5).

9. قانتات *qânitât* (f. pl.; s. *qânitah*, m. *qânit*) = women constant in obedienece, devoutly dutiful (active participle from *qanata* [*qunût*], to be obedient). See *qânitîn* at 3:17, p. 161, n.2).

10. i.e., their own chastity and honour and the husbands' honour, interests and secrets.

11. i.e., the women's rights and interests.

12. تخافون *takhâfûna* = you (all) fear, are afraid of (v. ii. m. pl. impfct. from *khâfa* [*khawf* /*makhâfah* / *khîfah*],to fear. See *khiftum* at 4:3, p. 237, n. 5).

13. نشوز *nushûz* = recalcitrance, violation of marital duties, disobedience, haughtiness, arrogance.

14. عظوا *'iẓû* = you (all) admonish, give advice (v. ii. m. pl. imperative from *wa'aẓa* [*wa'ẓ*/'*iẓah*], to preach, to admonish).

15. مضاجع *maḍâji'* (pl.; s. مضجع *maḍja'*) beds, couches. Adverb of place from *ḍaja'a* [*ḍaj'*/ *ḍujû'*], to lie.

16. i.e., for caring and reforming only.

فَإِنْ أَطَعْنَكُمْ	Then if they obey[1] you,
فَلَا تَبْغُوا عَلَيْهِنَّ	do not seek[2] against them
سَبِيلًا	any way.[3]
إِنَّ ٱللَّهَ كَانَ	Verily Allah is
عَلِيًّا كَبِيرًا ﴿٣٤﴾	Exalted, Great.
وَإِنْ خِفْتُمْ	35. And if you fear[4]
شِقَاقَ بَيْنِهِمَا	discord[5] between the two,
فَٱبْعَثُوا حَكَمًا	depute[6] an arbitrator[7]
مِّنْ أَهْلِهِۦ	form his family
وَحَكَمًا مِّنْ أَهْلِهَا	and an arbitrator from hers.
إِن يُرِيدَا إِصْلَٰحًا	If the two desire conciliation[8]
يُوَفِّقِ ٱللَّهُ	Allah will reconcile[9]
بَيْنَهُمَا	between the two.
إِنَّ ٱللَّهَ كَانَ عَلِيمًا	Verily Allah is All-Knowing,
خَبِيرًا ﴿٣٥﴾	All-Aware.
وَٱعْبُدُوا ٱللَّهَ	36. And worship Allah
وَلَا تُشْرِكُوا	and do not associate[10]
بِهِۦ شَيْـًٔا	with Him anything;
وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا	and to the parents do good,[11]
وَبِذِى ٱلْقُرْبَىٰ	and to the near relations,
وَٱلْيَتَٰمَىٰ	and the orphans
وَٱلْمَسَٰكِينِ	and the poor

1. أطعن *'aṭa'na* = they (fem.) obeyed, brought themselves back to obedience (v. iii. f. pl. past from *'aṭâ'a*, form IV of *ṭâ'a [ṭaw']*, to obey. See *yuṭi'* at 4:13, p. 244, n. 5).

2. لا تبغوا *lâ tabghû* = you (all) do not seek, look for, wish, desire, covet (v. ii. m. pl. imperative {prohibition} from *baghâ [bughâ']*, to seek, desire. See *tabghûna* at 3:99, p. 194, n. 10).

3. i.e., any way of dealing unkindly with them.

4. خفتم *khiftum* = you (all) feared, apprehended, (v. ii. m. pl. past from *khâfa [khawf /makhâfah /khîfah]*, to fear. See at 4:3, p. 237, n. 5).

5. شقاق *shiqâq* = discord, dissension, disunity; also schism, rift. See at 2:176, p. 83, n. 2).

6. ابعثوا *ib'athû* = you (all) send, depute, delegate (v. ii. m. pl. imperative from *ba'atha [ba'th]*, to send, to raise. See *ib'ath* at 2:246, p. 123, n. 14).

7. حكم *ḥakam* (s.; pl. حكام *ḥukkâm*) = arbitrator, arbiter, umpire. See *ḥukkâm* at 2:188, p. 90, n. 11).

8. اصلاح *iṣlâḥ* = restoration, restitution, repair, settlement, conciliation, reconciliation (verbal noun in form IV of *ṣalaḥa/ṣaluḥa [ṣalâḥ /ṣalâḥiyah /ṣulûḥ]*, to be good, right, proper. See *'aṣlaḥâ* at 4:16, p. 245, n. 11).

9. يوفق *yuwaffiq(u)* = he reconciles, brings to agreement, adjusts, makes fit (v. iii. m. s. impfct. from *waffaqa*, form II of *wafiqa [wafq]*, to be right, appropriate. The last letter is vowelless because the verb is conclusion of a conditional clause).

10. لا تشركوا *lâ tushrikû* = you (all) do not associate, set partners, give a share (v. ii. m. pl. imperative {prohibition} form *'ashraka*, form IV of *sharika [shirk/sharikah]*, to share. See *'ashrakû* at 3:186, p. 229, n. 5).

11. احسان *'iḥsân* = doing good things, charity, benevolence. Here it means obedience and dutifulness. It is noteworthy that obedience and dutifulness to parents are placed second only to submission to and worship of Allah (see also 2:83; 6:151, 17:23 and 46:15). The essence of *'iḥsân* is that it is done not in return for an obligation or benefit received but in addition to and exclusive of that. Hence *'iḥsân* is distinct from *'adl*, i.e., justice, equity.

وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ and the neighbour[1] close by,[2]
وَٱلْجَارِ ٱلْجُنُبِ and the neighbour afar,[3]
وَٱلصَّاحِبِ بِٱلْجَنۢبِ and the companion[4] at hand,[5]
وَٱبْنِ ٱلسَّبِيلِ and the wayfarer,[6]
وَمَا مَلَكَتْ and those whom your
أَيْمَٰنُكُمْ right hands own.[7]
إِنَّ ٱللَّهَ لَا يُحِبُّ Verily Allah does not like
مَن كَانَ those that are
مُخْتَالًا فَخُورًا self-conceited[8], arrogant[9] –
ٱلَّذِينَ يَبْخَلُونَ 37. Who are stingy[10]
وَيَأْمُرُونَ ٱلنَّاسَ and ask people
بِٱلْبُخْلِ to be stingy,
وَيَكْتُمُونَ and conceal[11]
مَآ ءَاتَىٰهُمُ ٱللَّهُ what Allah has given them
مِن فَضْلِهِۦ of His bounty.
وَأَعْتَدْنَا And We have got ready[12]
لِلْكَٰفِرِينَ for the unbelievers
عَذَابًا مُّهِينًا ٣٧ a debasing[13] punishment.
وَٱلَّذِينَ يُنفِقُونَ 38. And those who spend[14]
أَمْوَٰلَهُمْ their wealth
رِئَآءَ ٱلنَّاسِ for showing off[15] to people
وَلَا يُؤْمِنُونَ بِٱللَّهِ and do not believe in Allah

1. جار ***jâr*** (s.; pl. جيران ***jirân***) = neighbour, protégé, refugee.

2. ذى القربى ***dhî al-qurbâ*** = near relations, those close by. See at 2:83, p. 38, n. 10.

3. الجار الجنب ***al-jâr al-junub*** = the neighbour who is not a kinsman, i.e., who is at a distance.

4. صاحب ***ṣâḥib*** (s.; pl. *'aṣḥâb/ ṣaḥb/ ṣaḥâbah/ ṣuḥbân/ṣuḥbah*) = companion, comrade, friend. See *'ashâb* at 3:115, p. 201, n. 8.

5. جنب ***janb*** (s.; pl. *junûb, 'ajnâb*) = side, beside, near. *bi al-janbi*= by the side, including travel companions, colleagues, fellow student (Al-Tabarî, pt. V, 80-81).

6. i.e., the wayfarer who is stranded. ابن السبيل ***ibn al-sabîl*** = wayfarer, traveller. See at 2:215, p. 86, 104, n.6.

7. i. e., slaves. ملكت ***malakat*** = she owned, possessed, held (v. iii. f. s. past from *malaka* [*malk /mulk/ milk*], to possess. See at 4:25, p. 251, n. 2).

8. مختال ***mukhtâl*** = self-conceited, vainglorious, egotistic (act. participle from *ikhtâla*, form VIII of *khâla* [*khayl*], to imagine, to suppose).

9. فخور ***fakhûr*** = arrogant, proud, boastful.

10. i.e., they do not spend in charity on the people mentioned in the previous *'âyah* . يبخلون ***yabkhalûna*** = they be miserly, stingy (v. iii. m. pl. impfct. from *bakhila* [*bakhal /bukhl*], to be niggardly. See at 3:180, p. 226, n. 6).

11. يكتمون ***yaktumûna*** = they conceal, hide, secrete (v. iii. m. pl. impfct. from *katama* [*katm/ kitmân*], to conceal. See at 3:167, p. 211, n. 9).

12. اعتدنا ***'a'tadnâ*** = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 4:18, p. 246, n. 9).

13. مهين ***muhîn*** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be easy. See at 4:14, p. 244, n. 12).

14. ينفقون ***yunfiqûna*** = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 4:34, p. 255, n. 7).

15. رئاء ***ri'â'*** = showing off, parading. See at 2:264, p. 138, n. 2.

وَلَا بِٱلْيَوْمِ ٱلْآخِرِ nor in the Last Day.
وَمَن يَكُنِ ٱلشَّيْطَٰنُ And he to whom Satan is
لَهُۥ قَرِينًا a companion,[1]
فَسَآءَ قَرِينًا ﴿٣٨﴾ evil he turns[2] as a companion.

وَمَاذَا عَلَيْهِمْ 39. And what is against them
لَوْ ءَامَنُوا۟ بِٱللَّهِ if they believe in Allah
وَٱلْيَوْمِ ٱلْآخِرِ and the Last Day
وَأَنفَقُوا۟ مِمَّا and spend[3] out of what
رَزَقَهُمُ ٱللَّهُ Allah provides[4] for them?
وَكَانَ ٱللَّهُ بِهِمْ And Allah is about them
عَلِيمًا ﴿٣٩﴾ All-Knowing.

إِنَّ ٱللَّهَ لَا يَظْلِمُ 40. Allah does not do wrong
مِثْقَالَ ذَرَّةٍ even the weight[5] of an atom;[6]
وَإِن تَكُ حَسَنَةً but if it be[7] any good deed[8]
يُضَٰعِفْهَا he compounds[9] it
وَيُؤْتِ مِن لَّدُنْهُ and gives of His Own
أَجْرًا عَظِيمًا ﴿٤٠﴾ an immense[10] reward.[11]

فَكَيْفَ 41. Then how shall it be
إِذَا جِئْنَا when We shall bring froward
مِن كُلِّ أُمَّةٍ بِشَهِيدٍ from every people a witness;

1. قرين *qarîn* (s.; pl. قرناء *quranâ'*) = connected, linked, companion, associate, mate, fellow, comrade, spouse, consort.

2. ساء *sâ'a* = he or it became foul, bad, evil (v. iii. m. s. past from *sû'/saw'*, to be bad. See at 4:22, p. 248, n. 10).

3. أنفقوا *'anfaqû* = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See at 2:262, p. 137, n. 3; and *yunfiqûna* at 4:37, p. 257, n. 14).

4. رزق *razaqa* = he provided the means of subsistence, provided, gave, bestowed (v. iii. m. s. past from *rizq*, to give the means of subsistence. See *urzuqû* at 4:8, p. 240, n. 4).

5. مثقال *mithqâl* (s.; pl. مثاقيل *mathâqîl*)= weight

6. i.e., Allah does not do injustice even in the smallest degree in the sense that He does not diminish even to the extent of an atom the merit of any good deed done, nor punishes even to the extent of an atom more than the due. On the contrary He multiplies the merit of any good deed and awards a far greater reward for it, as mentioned in the next clause of the *'âyah*. ذرة *dharrah* (s.; pl. ذرات *dharrât*) = atom, tiny particle, dust speck, the measure of a small ant.

7. i.e., if the atom (smallest measure) is that of any good deed on the part of His servant, He redoubles it many times and gives that manifold merit to the performer of that good deed.

8. حسنة *hasanah* (s.; pl. حسنات *hasanât*) = good deed, benefaction, merit.

9. يضاعف *yudâ'ifu* = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *dâ'afa*, form III of *da'afa* [*da'f / di'f*], to double, redouble. See at 2:261, p. 136, n. 12; 2:245, p. 123, n. 6).

10. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous. See at 4:13, p. 244, n. 8; 3:179, p. 226, n.5).

11. أجر *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, emolument, fee. See at 2:276, p. 145, n. 7 and 2:262, p. 137, n. 6.

وَجِئْنَابِكَ and bring you forward
عَلَىٰ هَٰٓؤُلَآءِ against these people
شَهِيدًا ﴿٤١﴾ as a witness?[1]

يَوْمَئِذٍ يَوَدُّ 42. That day there will wish[2]
ٱلَّذِينَ كَفَرُوا۟ those who disbleived and
وَعَصَوُا۟ ٱلرَّسُولَ disobeyed[3] the Messenger[4]
لَوْ تُسَوَّىٰ بِهِمُ if levelled[5] with them
ٱلْأَرْضُ were the earth![6]
وَلَا يَكْتُمُونَ And they shall not withhold[7]
ٱللَّهَ حَدِيثًا ﴿٤٢﴾ from Allah any statement.[8]

Section (*Rukû'*) 7

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 43. O you who believe,
لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ do not approach[9] prayer
وَأَنتُمْ سُكَٰرَىٰ while you are intoxicated[10]
حَتَّىٰ تَعْلَمُوا۟ until you are awre of
مَا تَقُولُونَ what you utter,[11]
وَلَا جُنُبًا nor in a state of impurity[12] –
إِلَّا عَابِرِى سَبِيلٍ except as traversing[13] a way –
حَتَّىٰ تَغْتَسِلُوا۟ until you take a full bath;[14]
وَإِن كُنتُم مَّرْضَىٰٓ and if you are ill
أَوْ عَلَىٰ سَفَرٍ or on travel

1. On the Day of Judgement every Prophet will be brought forward to testify that he had delivered Allah's message to his people. Similarly the Prophet Muḥammad, peace and blessings of Allah be on him, will be brought forward to testify against his *'ummah*.

2. يود ***yawaddu*** = he loves, likes, wishes (v. iii. m. s. impfct. from *wadda* [*wadd/wudd/widd*], to love, to like. See at 2:266, p. 139, n. 8.

3. عصوا ***'aṣaw*** = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'aṣâ* [*'isyân/ ma'ṣiyah*], to rebel, to oppose, to disobey, to defy. See at 3:112, p. 200, n. 4.

4. i .e., Muhammad, peace and blessings of Allah be on him.

5. تسوى ***tusawwâ*** = she is levelled, proportioned, made equal, adjusted, rectified (v. iii. f. s. impfct. passive from *sawwâ*, form II of *sawiya* [*siwan*], to be equal. See *istawâ* at 2:29, p. 15, n. 13).

6. i.e., they were buried so that they do not have to face the judgement . See 78:40.

7. يكتمون ***yaktumûna*** = they conceal, hide, withhold (v. iii. m. pl. impfct. from *katama* [*katm/ kitmân*], to conceal. See at 4:37, p. 257, n. 11).

8. i.e., everyone will tell the truth. See 78:38.

9. لا تقربوا ***lâ taqrabû*** = (you all) do not go near, do not approach (v. ii. m. pl. imperative {prohibition} from *qaruba* [*qurb / maqrabah*], to go near. See at 2:222, p.109, n. 7).

10.Revealed before the prohibition of drinking. سكارى ***sukârâ*** (pl.; s. سكران *sakrân*) = intoxicated, drunk.

11. i.e.,what you recite in the course of prayer.

12. جنب ***junub*** = state of ceremonial impurity (especially on account of sexual intercourse or ejaculation); also one not belonging to the tribe. See at 4:36, p. 257, n. 5.

13. i. e., traversing the place of worship to the place of purification. عابرى ***'âbirî***(*n*) =(pl.; acc./gen. of *'âbirûn*, s. *'âbir*, act. participle from *'abara* [*'abr/'ubûr*], to cross) those who cross, pass through, traverse, transient.

14. تغتسلوا ***taghtasilû***(*na*) = you (all) wash yourselves, take a full bath (v. ii. m. pl. impfct. from *ightasala*, form VIII of *ghasala* [*ghasl*], to wash.The terminal *nûn* is dropped because of a hidden *'an* in *ḥattâ* before the verb.

أَوْ جَآءَ أَحَدٌ مِّنكُم or if any of you comes
مِّنَ ٱلْغَآئِطِ from the call of nature[1]
أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ or has contacted[2] women
فَلَمْ تَجِدُوا۟ مَآءً and do not get water,[3]
فَتَيَمَّمُوا۟ then have recourse[4] to
صَعِيدًا طَيِّبًا the ground,[5] good and clean,[6]
فَٱمْسَحُوا۟ بِوُجُوهِكُمْ and rub[7] your faces
وَأَيْدِيكُمْ and your hands.
إِنَّ ٱللَّهَ كَانَ Verily Allah is
عَفُوًّا Most Excusing,[8]
غَفُورًا ﴿٤٣﴾ Most Forgiving.

أَلَمْ تَرَ إِلَى ٱلَّذِينَ 44. Have you not seen those
أُوتُوا۟ نَصِيبًا who were given a portion[9]
مِّنَ ٱلْكِتَٰبِ of the Book[10]
يَشْتَرُونَ ٱلضَّلَٰلَةَ buying[11] misguidance[12]
وَيُرِيدُونَ أَن and desiring[13] that
تَضِلُّوا۟ ٱلسَّبِيلَ ﴿٤٤﴾ you stray[14] from the way?

وَٱللَّهُ أَعْلَمُ 45. And Allah knows best
بِأَعْدَآئِكُمْ about your enemies;[15]
وَكَفَىٰ بِٱللَّهِ and Sufficient[16] is Allah
وَلِيًّا as a Guardian-Protector

1. غائط ***ghâ'iṭ*** (s.; pl. *ghûṭ/ghiyâṭ*) = low and spacious ground, human excrement.

2. لامستم ***lâmastum*** = you (all) touched, had contact with (v. ii. m. pl. past from *lâmasa*, form III of *lamasa* [*lams*], to touch, to handle). Here it is an indirect expression for sexual intercourse.

3. i.e., for purification after reasonable search.

4. تيمموا ***tayammamû*** = you (all) aim at, intend, set your mind on, resort, have recourse to (v. ii. m. pl. imperative *tayammama* [*tayammum*], to intend, to aim at. See *lâ tayammamû* at 2:267, p. 140, n. 8).

5. صعيد ***ṣa'îd*** (s.; pl. *ṣu'ud*) = highland, upland, plateau, ground.

6. طيب ***ṭayyib*** = good, pleasant, agreeable, salutary, delicious, clean. See at 3:179, p. 225, n. 10.

7. i.e., rub with the dust on the ground. امسحوا ***imsaḥû*** = you (all) stroke, rub, wipe off, clean (v. ii. m. pl. imperative from *masaḥa* [*masḥ*], to stroke. The rule is to wipe the face and the hands from the elbow to the tip of the finger.

8. عفو ***'afuww*** = Most Excusing. See *'âfîn* at 3:134, p. 207, n. 14.

9. i.e., a portion of the knowledge of the Book. نصيب ***naṣîb*** (pl. *nuṣub /anṣibâ' /anṣibah*) = share, portion, lot. See at 4:32, p.254, n. 8.

10. The reference is to the Jews.

11. يشترون ***yashtarûna*** = they buy, purchase (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shiran/shirâ'*], to buy, to sell. See at 3: 198, p. 234, n. 8).

12. i.e., they buy misguidance for guidance .

13. يريدون ***yurîdûna*** = they (all) intend, desire, have in mind (v. iii. m. pl. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about.

14. تضلوا ***taḍillû(na)*** = you (all) stray, go astray (v. ii. m. pl. impfct. from *ḍalla*, [*ḍalâl/ḍalâlah*], to go astray. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *taḍilla* at 2:282, p. 148, n. 7).

15. أعداء ***'a'dâ'*** (pl.; s. عدو *'aduww*) = eenemies, foes. See at 3:103, p. 196, n. 7.

16. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See *yakfî* at 2:137, p. 65, n. 6).

وَكَفَىٰ بِٱللَّهِ and Sufficient is Allah
نَصِيرًا ﴿٤٥﴾ as a Helper.[1]

مِّنَ ٱلَّذِينَ هَادُوا۟ 46. Among the Jews are some
يُحَرِّفُونَ ٱلْكَلِمَ who alter[2] the words
عَن مَّوَاضِعِهِۦ from their positions;[3]
وَيَقُولُونَ سَمِعْنَا and they say: "We hear[4]
وَعَصَيْنَا and we disobey";[5]
وَٱسْمَعْ and "you hear
غَيْرَ مُسْمَعٍ but be not made to hear";[6]
وَرَٰعِنَا and "Râ'inâ",[7]
لَيًّۢا بِأَلْسِنَتِهِمْ twisting[8] their tongues
وَطَعْنًا فِى ٱلدِّينِ and abusing[9] the *dîn* [Islam].
وَلَوْ أَنَّهُمْ قَالُوا۟ But if they had said:
سَمِعْنَا وَأَطَعْنَا "We hear and we obey" and
وَٱسْمَعْ وَٱنظُرْنَا "hear and bear with us"[10],
لَكَانَ خَيْرًا it would have been better
لَّهُمْ وَأَقْوَمَ for them and more proper.[11]
وَلَٰكِن لَّعَنَهُمُ ٱللَّهُ But Allah has cursed[12] them
بِكُفْرِهِمْ for their infidelity.
فَلَا يُؤْمِنُونَ So they will not believe
إِلَّا قَلِيلًا ﴿٤٦﴾ except a few.

1. If the Muslims have trust in Allah and scrupulously follow His guidance He will suffice them against their enemies.

2. يحرفون *yuharrifûna* = they distort, displace, divert, pervert, deflect, twist, misconstrue, alter (v. iii. m. pl. impfct. from *harrafa*, form II of *harafa* [*harf*], to deflect, to change. See at 2:75, p. 35, n. 11).

3. مواضع *mawâdi'* (pl.; s. موضع *mawdi'*) = positions, places, sites, passages (in a book). The reference is to the Jews' altering the text of their scripture and misinterpreting it.

4. سمعنا *sami'nâ* = we listened, heard, paid attention (v. i. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 2:285, p. 152, n. 2).

5. عصينا *'asaynâ* = we disobeyed, defied, opposed (v. i. pl. past from *'asâ* [*ma'siyah/ isyân*], to disobey, defy. See at 2:93, p. 44, n. 8). The Jews used to say out of their unbelief and defiance: "We hear but we disobey you".

6. The Jews used to say this as an insult and imprecation. مسمع *musma'* = one made or enabled to hear (passive participle from *'asma'a* [to make hear, to enable to hear], form IV of *sami'a*. See n. 4 above).

7. راعنا *râ'i + nâ* = pay us attention, attend to us (v. ii. m. s. imperative from *ra'â* [*ra'y/ ri'âyah/ mar'an*], to tend, to care. See at 2:104, p. 49, n. 7). With a little twist in pronouncing this expression bears a very abusive meaning in Hebrew. The Jews of Madina gave such a twist to it and thus abused the Prophet.

8. لي *layy* = twist, twisting, bending.

9. طعن *ta'n* = slandering, calumniation, abuse, defamation, hurting.

10. انظرنا *unzur+nâ* = bear with us, give us a little time (v. ii. m. s. imperative from *nazara* [*nazr / manzar*], to look, to pay attention. See at 2:104, p. 49, n. 8).

11. أقوم *'aqwam* = more sound, more authentic, more proper, more upright, sounder. Elative form of *qawîm*. See at 2:282, p. 149, n. 2.

12. i.e., He removed them from His mercy. لعن *la'ana* = he condemned, damned, cursed (v. iii. m. s. past from *la'n*. See at 2:88, p. 42, n. 2).

يَٰٓأَيُّهَا ٱلَّذِينَ 47. O you who have been
أُوتُوا۟ ٱلْكِتَٰبَ given the Book[1]
ءَامِنُوا۟ بِمَا believe[2] in that which
نَزَّلْنَا We have sent down[3]
مُصَدِّقًا لِّمَا مَعَكُم confirming[4] what is with you[5]
مِّن قَبْلِ أَن نَّطْمِسَ before that We obliterate[6]
وُجُوهًا فَنَرُدَّهَا faces and set them back
عَلَىٰٓ أَدْبَارِهَآ on their rears[7]
أَوْ نَلْعَنَهُمْ or curse[8] them
كَمَا لَعَنَّآ as We had cursed
أَصْحَٰبَ ٱلسَّبْتِ the People of the Sabbath.[19]
وَكَانَ أَمْرُ ٱللَّهِ And Allah's command is
مَفْعُولًا ﴿٤٧﴾ ever acted upon.[10]

إِنَّ ٱللَّهَ لَا يَغْفِرُ 48. Allah does not forgive[11]
أَن يُشْرَكَ بِهِۦ that a partner is set with Him
وَيَغْفِرُ and may forgive
مَا دُونَ ذَٰلِكَ what is besides that
لِمَن يَشَآءُ for whomsoever He wills.
وَمَن يُشْرِكْ And whoever sets partners
بِٱللَّهِ with Allah
فَقَدِ ٱفْتَرَىٰٓ does indeed fabricate[12]
إِثْمًا عَظِيمًا ﴿٤٨﴾ a grave sin.

1. The address is to the Jews and the Christians.

2. ءامنوا *'âminû* = you all believe, have faith (v. ii. m. pl. imperative from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe, feel safe. See at 3:193, p.232, n. 3).

3. i.e., the Qur'ân. نزلنا *nazzalnâ* = We sent down (v. i. pl. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 2:23, p. 12, n.7).

4. مصدق *musaddiq* = one who or that which confirms, verifies, attests (active participle from *saddaqa*, form II of *sadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 3:81, p. 187, n. 9).

5. i.e., the original message delivered through Prophets Mûsâ and 'Îsâ, peace be on them, not the extant Books with Jews and Christians.

6. نطمس *Naṭmisa(u)* = we obliterate, efface, erase, wipe off, eradicate (v. i. pl. impfct. from *ṭamasa* [*ṭams/ṭumûs*], to be effaced). The final letter takes *fathah* because of the particle *'an* before the verb.

7. أدبار *'adbâr* (pl.; sing. دبر *dubr/dubur*) = backs, backsides, rear parts. See at 3:111, p. 199, n. 8.

8. نلعن *nal'ana(u)* = we curse, damn, condemn, (v. i. pl. impfct. from *la'ana* [*la'n*], to curse. See *la'ana* at 4:45, p. 261, n. 12).

9. The reference, as clearly mentioned at 7:163, is to a Jewish community living on the sea-shore. On the Sabbath day there used to come up to them fish (or whales) from the sea raising their heads; but on other days they did not so come. The Jewish community violated the Sabbath day by killing the fish on the Sabbath day. See 2:65-66, p. 31, n. 6.

10. مفعول *maf'ûl* = that which is done, acted upon, object (passive participle from *fa'ala* [*fa'l/fi'l*], to do. See *yaf'alû* at 3:115, p. 201, n. 3).

11. This *'âyah* emphasizes the gravity of the sin of setting partners with Allah (*shirk*). Further, it indicates that the Jews' and the Christians' worshipping of 'Îsâ, Maryam or *'Uzayr* constituted *shirk* or setting partners with Allah.

12. افترى *iftarâ* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 3:94, p. 192, n. 9).

أَلَمْ تَرَ إِلَى ٱلَّذِينَ 49. Have you not seen those[1]
يُزَكُّونَ أَنفُسَهُم who vindicate[2] themselves.
بَلِ ٱللَّهُ يُزَكِّي Nay, Allah vindicates
مَن يَشَآءُ whomsoever He will;
وَلَا يُظْلَمُونَ and they[3] will not be wronged
فَتِيلًا ﴿٤٩﴾ even a tiny bit.[4]

ٱنظُرْ 50. Look,
كَيْفَ يَفْتَرُونَ how they fabricate[5]
عَلَى ٱللَّهِ ٱلْكَذِبَ against Allah the lie;[6]
وَكَفَىٰ بِهِۦٓ and suffices it
إِثْمًا مُّبِينًا ﴿٥٠﴾ as a flagrant[7] sin.

Section (*Rukû'*) 8

أَلَمْ تَرَ إِلَى ٱلَّذِينَ 51. Have you not seen those[8]
أُوتُوا۟ نَصِيبًا given a portion[9]
مِّنَ ٱلْكِتَٰبِ of the Book
يُؤْمِنُونَ believing in the
بِٱلْجِبْتِ وَٱلطَّٰغُوتِ idol and the false god[10]
وَيَقُولُونَ لِلَّذِينَ and saying to those who
كَفَرُوا۟ disbelieve:
هَٰٓؤُلَآءِ أَهْدَىٰ "These are better guided[11]
مِنَ ٱلَّذِينَ ءَامَنُوا۟ than those who believe
سَبِيلًا ﴿٥١﴾ as regards the way.[12]

1. The description continues about the Jews.

2. يزكون *yuzakkûna* = vindicate, purify, declare the honesty or uprightness of, make grow (v. iii. m. pl. impfct. from *zakkâ*, form II of *zakâ* [*zakâ'*], to grow, to be pure. See *yuzakkî* at 3:164, p. 220, n. 5). The allusion is to the self-vindication of the Jews who used to say that they were the sons and dear ones of Allah and that only Jews or Christians will enter paradise (See 2:111 and 5:18).

3. i.e., those who vindicate themselves and all others will be duly judged and will not be wronged in the least.

4. فتيل *fatîl* = wick, thread in the fissure of a date seed. Figuratively, a tiny bit. See 4:40 above.

5. يفترون *yaftarûna* = they fabricate, make up, invent falsely, trump up, slander, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 3:24, p. 164, n. 6.

6. i.e., their self-vindication and their saying that they are the sons and dear ones of Allah, etc.

7. مبين *mubîn* = flagrant, glaringly obvious, manifest, patent. See at 3:164, p. 220, n. 8.

8. The immediate reference of the *'âyah* is to those of the Jewish leaders of Madina who went to Makka after the battle of Badr to incite the Quraysh leaders to take their revenge upon the Prophet and the Muslims and encouraged them (Quraysh leaders) by saying that their religion and way of worshipping were better than those of the Muslims. The description, however, is universal and applies to similar situations at all times and places.

9. i.e., a portion of the knowledge of. نصيب *naṣîb* (pl. *nuṣub* /*anṣibâ'* /*anṣibah*) = share, portion, lot, dividend. See at 4:44, p. 260, n. 9.

10. جبت *jibt* and طاغوت *ṭâghût* both mean idol, false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Bahr*, III, 675-676). See also *ṭâghût* at 2:256, p. 132, n. 7.

11. أهدى *'ahdâ* = more in the right, better guided.

12. i.e., in religion. سبيل *sabîl* (pl. *subul*/*asbilah*) = way, road, means. See at 3:97, p. 194, n. 3.

أُوْلَٰٓئِكَ ٱلَّذِينَ 52. They are those whom
لَعَنَهُمُ ٱللَّهُ Allah has cursed;[1]
وَمَن يَلْعَنِ ٱللَّهُ and anyone Allah curses,[2]
فَلَن تَجِدَ لَهُۥ you will not find for him
نَصِيرًا ﴿٥٢﴾ a helper.[3]

أَمْ لَهُمْ نَصِيبٌ 53. Or do they have a share[4]
مِّنَ ٱلْمُلْكِ of the dominion?[5]
فَإِذًا لَّا يُؤْتُونَ In that case they will not give
ٱلنَّاسَ نَقِيرًا ﴿٥٣﴾ the people an iota.[6]

أَمْ يَحْسُدُونَ 54. Or do they envy[7]
ٱلنَّاسَ عَلَىٰ the people for
مَآ ءَاتَىٰهُمُ ٱللَّهُ what Allah gives them
مِن فَضْلِهِۦ of His grace?[8]
فَقَدْ ءَاتَيْنَآ Then We had given
ءَالَ إِبْرَٰهِيمَ the progeny of Ibrâhîm
ٱلْكِتَٰبَ وَٱلْحِكْمَةَ the Book and the wisdom
وَءَاتَيْنَٰهُم and We had given them
مُّلْكًا عَظِيمًا ﴿٥٤﴾ a great dominion.

فَمِنْهُم مَّنْ 55. Then of them are such
ءَامَنَ بِهِۦ as believe in him[9]

1. i.e., He removed them from His mercy. لعن *la'ana* = he condemned, damned, cursed (v. iii. m. s. past from *la'n*. See at 4:45, p. 261, n. 12).

2. يلعن *yal'an(u)* = curses, banishes from mercy, damns, imprecates (v. iii. m. s. impfct. from *la'ana* [*la'n*], to curse. See n. 1 above).

3. i.e., anyone to help against Allah's judgement and retribution. نصير *naṣîr* = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector. See at 2:107, p. 51, n. 3; 2:120, p. 57, n. 7).

4. نصيب *naṣîb* (pl. *nuṣub* /*anṣibâ'* /*anṣibah*) = share, portion, lot, dividend. See at 4:51, p. 263, n. 9; 4:44, p. 260, n. 9.

5. The interrogative is for reproach and negation; i.e., they have no share in the dominion.

6. i.e., if they had any share in the dominion they would not have given anything to anyone because of their extreme miserliness. نقير *naqîr* = tiny spot on a date pit. Figuratively, an iota, a little bit.

7. يحسدون *yaḥsudûna* = they envy, grudge, are jealous (v. iii. m. pl. impfct. from *ḥasada* [*ḥasad*], to envy. See *ḥasad* at 2:109, p. 52, n. 2).

8. فضل *faḍl* (pl. فضول *fuḍûl*)= grace, favour, refinement, kindness, amiability; also surplus, excess. See at 2:237, p. 120, n. 9. Here it means the special grace of Prophethood and *waḥy*. The Jews were envious that these were bestowed upon the progeny of 'Ismâ'îl, Muḥammad, peace and blessings of Allah be on him. The interrogation is for reproach. It is then pointed out that such special grace, the Book and wisdom (*sunnah*), and also a great kingdom, had already been bestowed upon the other branch of the progeny of Ibrâhîm, the descendants of Isḥâq. Therefore the Jews should not envy Muḥammad, peace and blessings of Allah be on him, and the Arabs, for their being the recipients of such special grace. Note that the mention of "the Book and wisdom" is explanatory of the "grace" mentioned in the previous clause of the *'âyah*.

9. i.e., in Muḥammad, peace and blessings of Allah be on him, and the Book and wisdom (*sunnah*) given him.

وَمِنْهُم مَّن and of them are such
صَدَّ عَنْهُ as turn away[1] from him;
وَكَفَىٰ بِجَهَنَّمَ and sufficient will be hell
سَعِيرًا ﴿٥٥﴾ as a burbung blaze.[2]

إِنَّ الَّذِينَ كَفَرُوا 56. Those who disbelieve[3]
بِآيَاتِنَا in Our revelations,[4]
سَوْفَ نُصْلِيهِمْ نَارًا We will set them on[5] fire.
كُلَّمَا نَضِجَتْ جُلُودُهُم As often as their skins broil[6]
بَدَّلْنَاهُمْ We will replace[7] for them
جُلُودًا غَيْرَهَا skins[8] other than those
لِيَذُوقُوا so that they taste[9]
الْعَذَابَ the punishment.
إِنَّ اللَّهَ كَانَ Verily Allah is
عَزِيزًا حَكِيمًا ﴿٥٦﴾ All-Mighty, All-Wise.

وَالَّذِينَ آمَنُوا 57. And those who believe
وَعَمِلُوا الصَّالِحَاتِ and do[10] good deeds[11]
سَنُدْخِلُهُمْ We shall put them in[12]
جَنَّاتٍ تَجْرِي gardens flowing[13]
مِن تَحْتِهَا الْأَنْهَارُ beneath them the rivers,
خَالِدِينَ فِيهَا أَبَدًا they abiding[14] therein forever.
لَّهُمْ فِيهَا They will have therein

1. صد *sadda* = he turned away, diverted, deterred, dissuaded, repelled, prevented (v. iii. m. s. past from *sadd*, to turn away. See *taṣuddûna* at 3:99, p. 194, n. 9).

2. سعير *sa'îr* = burning blaze, blazing furnace, inferno. See at 4:10, p. 240, n. 12.

3. كفروا *kafarû* = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 2: 212, p.101, n. 13).

4. بآيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 3:190, p. 231, n. 3.

5. نصلي *nuṣlî* = we fry, broil, roast, set on fire (v. i. pl. impfct. from *'aṣlâ*, form IV of *ṣalâ* [*ṣalan/ suliy/ silâ'*), to roast. See at 4:30, p. 253, n. 9).

6. نضجت *nadijat* = she became ripe, matured, was well-cooked, broiled (v. iii. f. s. past from *nadija* [*nadj*], to ripen).

7. بدلنا *baddalnâ* = we replaced, substituted, changed, exchanged (v. i. pl. past from *baddala*, form II of *badala* [*badl*], to replace. See *lâ tatabaddalû* at 4:2, p. 237, n. 2).

8. جلود *julûd* (pl.; s. جلد *jild*) = skins.

9. يذوقوا *yadhûqû(na)* = they taste (v. iii. m. pl. impfct. from *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. See *dhûqû* at 3:181, p. 227, n. 5. The terminal *nûn* is dropped for a hidden *'an* in the particle *lâm* [*li* in the sense of *kay*, *lâm* of motivation] coming before the verb).

10. عملوا *'amilû* = they did, performed, acted, worked (v. iii. m. pl. past from *'amila* [*'amal*], to do, to act. See *ya'malûna* at 4:17, p. 245, n. 14).

11. صالحات *ṣâlihât* (sing. *ṣâlihah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 3:57, p. 178, n. 5.

12. ندخل *nudkhilu* = we enter (in the transitive sense), put in, insert, admit (v. i. pl. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. See *nudkhil* at 4:32, p. 254, n. 4).

13. تجري *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 3:198, p. 234, n. 2).

14. خالدين *khâlidîn* (acc./gen. of *khâlidûn*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting(active participle from *khalada* [*khulûd*], to live for ever. See at 4:13, p. 244, n. 7).

أَزْوَاجٌ مُّطَهَّرَةٌ spouses[1] rendered pure;[2]
وَنُدْخِلُهُمْ and We shall admit them
ظِلًّا ظَلِيلًا ﴿٥٧﴾ into a shade[3] ever shading.[4]

إِنَّ اللَّهَ يَأْمُرُكُمْ 58. Verily Allah bids[5] you
أَن تُؤَدُّوا الْأَمَانَاتِ that you deliver[6] up the trusts
إِلَىٰ أَهْلِهَا to their rightful owners
وَإِذَا حَكَمْتُم and, when you adjudicate[7]
بَيْنَ النَّاسِ between men,
أَن تَحْكُمُوا that you adjudicate[8]
بِالْعَدْلِ with impartiality.[9]
إِنَّ اللَّهَ نِعِمَّا Excellent[10] is what Allah
يَعِظُكُم بِهِ exhorts[11] you with.
إِنَّ اللَّهَ كَانَ Verily Allah is
سَمِيعًا بَصِيرًا ﴿٥٨﴾ All-Hearing, All-Seeing.

يَا أَيُّهَا الَّذِينَ آمَنُوا 59. O you who believe,
أَطِيعُوا اللَّهَ obey[12] Allah
وَأَطِيعُوا الرَّسُولَ and obey the Messenger,
وَأُولِي الْأَمْرِ and those in authority[13]
مِنكُمْ from among you.
فَإِن تَنَازَعْتُمْ Then if you dispute[14]
فِي شَيْءٍ about anything

1. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, partners. *Zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 2:25, p. 13, n. 12.

2. مطهرة ***mutahharah*** (mas. مطهر *mutahhar*) = rendered pure, clean (passive participle from *tahhara*, form II of *tahara/tahura* [*tuhr/ tahârah*], to be pure. See at 2:25, p. 13, n. 13).

3. ظل ***zill*** (s.; pl. *zilâl/zulûl/'azlâl*)= shade, shadow, shelter. See *zulal* at 2:210, p.101, n. 1.

4. i.e.,paradise. ظليل ***zalîl*** = shade-giving, ever-shading (act. participle from *zalla*).

5. يأمر ***ya'muru*** = he commands, orders, bids (v. iii. m. s. impfct. from *'amara* [*'amr*], to order, to command. See at 2:169, p. 79, no. 12)

6. تؤدوا ***tu'addû(na)*** = you deliver up, pay up, fulfil, carry out (v. ii. m. pl. impfct. from *'addâ*, form II [*ta'diyah*] of *'adâ* [*'uduww/'ady*], to go, to proceed. The terminal *nûn* is dropped because of the particle *'an* coming before the verb).See *yu'addî* at 3:75, p. 184, n. 7.

7. حكمتم ***hakamtum*** = you (all) adjudicated, judged, (v. ii. m. pl. past from *hakama* [*hukm*], to pass judgement. See *'ahkumu* at 3:55, p. 177, n. 10).

8. تحكموا ***tahkumû***(*na*) = you (all) adjudicate, judge, give decision (v. ii. m. pl. impfct. from *hakama*. See n. 7 above).

9. عدل ***'adl*** = impartiality, equity, justice, fairness, equivalence. See at 2:282, p. 237, n. 9).

10. نعما ***ni'immâ*** (*ni'ma* + *mâ*) = how excellent is what, how good is what.

11. يعظ ***ya'izu*** = he admonishes, exhorts, advises (v. iii. m. s. impfct. from *wa'aza* (*wa'z*) = to admonish, to preach. See at 2:231, p. 115, n. 5).

12. أطيعوا ***atî'û*** = you (all) obey , be obedient(v. ii. m. pl. imperative from *'atâ'a*, form IV of *tâ'a* [*taw'*], to obey. See at 3:132, p. 207, n. 6).

13. أولي الأمر ***'ûlî al-'amr*** (acc/gen. of *'ûlû al-'amr*) = persons in authority, those in command.

14. تنازعتم ***tanâza'tum*** = you (all) disputed, contested (v. ii. m. pl. past from *tanâza'a*, form VI of *naza'a* [*naz'*], to remove. See at 3:152, p. 214, n. 3).

فَرُدُّوهُ إِلَى ٱللَّهِ refer[1] it to Allah[2]
وَٱلرَّسُولِ and the Messenger[3]
إِن كُنتُمْ تُؤْمِنُونَ if you are believing
بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ in Allah and the Last Day.
ذَٰلِكَ خَيْرٌ وَأَحْسَنُ This is the best[4] and fairest[5]
تَأْوِيلًا ﴿٥٩﴾ as a solution.[6]

Section (*Rukû'*) 9

أَلَمْ تَرَ إِلَى ٱلَّذِينَ 60. Have you not seen those
يَزْعُمُونَ أَنَّهُمْ who claim[7] that they
ءَامَنُوا۟ بِمَآ believe in what
أُنزِلَ إِلَيْكَ has been sent down[8] to you
وَمَآ أُنزِلَ and what was sent down
مِن قَبْلِكَ before you
يُرِيدُونَ أَن يَتَحَاكَمُوٓا۟ desiring[9] to go for judgement[10]
إِلَى ٱلطَّٰغُوتِ to the evil one[11]
وَقَدْ أُمِرُوٓا۟ though they were ordered[12]
أَن يَكْفُرُوا۟ بِهِۦ to disbelieve in it?
وَيُرِيدُ ٱلشَّيْطَٰنُ But Satan desires
أَن يُضِلَّهُمْ to delude them[13]
ضَلَٰلًۢا بَعِيدًا ﴿٦٠﴾ to straying far away?
وَإِذَا قِيلَ لَهُمْ 61. And if it is said to them:

1. ردوا *ruddû* = you (all) send back, refer (v. ii. m. pl. imperative from *radda* [*radd*], to put back. See *yaruddû* at 3:149, p. 213, n. 2).
2. i.e., to Allah's Book, the Qur'ân.
3. i.e., to Muhammad, peace and blessings of Allah be on him, during his lifetime, and to his *sunnah* after his death.
4. i.e., the resort to the Qur'ân and the *sunnah* for the settlement of disputes. خير *khayr* = good, better, best. See at 4:25, p. 252, n. 2.
5. أحسن *'ahsan* = better, fairer/fairest, more/most beautiful. Elative of *hasan*, good, beautiful.
6. تأويل *Ta'wîl* = solution, interpretation, clarification.
7. يزعمون *yaz'umûna* = they claim, maintain, presume (v. iii. m. pl. impfct. from *za'ama* [*za'm*], to claim, to pretend). The *'âyah* has in view the hypocrites who make an outward profession of belief in the Qur'ân and the Prophet but seek the judgement of their evil ones.
8. أنزل *'unzila* = he or it was sent down, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 2:284, p. 151, n. 7).
9. يريدون *yurîdûna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. Se at 4:44, p. 260, n. 13).
10. يتحاكموا *yatahâkamû(na)* = they go for judgement, bring one another before the judge (v. iii. m. pl. impfct. from *tahâkama*, form VI of *hakama* [*hukm*], to pass judgement. The terminal *nûn* is dropped for the particle *'an* coming before the verb. See *hakamtum* at 4:58, p. 266, n. 7).
11. طاغوت *tâghût* (s., pl. طواغيت *tawâghît*) = false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Bahr*, III, 675-676). See at 4:51, p. 263, n. 10 and 2:256, p. 132, n. 7.
12. أمروا *'umirû* = they were ordered, commanded (v. iii. m. pl. past passive from *'amara* [*'amr*], to order. See *ya'muru* at 4: 58, p. 266, n. 5).
13. يضل *yudilla(u)* = he misguides, deludes (v. iii. m. s. impfct. from *'adalla*, form IV of *dalla* [*dalâl/ dalâlah*], to go astray. See *tadillû* at 4:44, p. 260, n. 14).

تَعَالَوْا إِلَىٰ مَا : "Come[1] to what
أَنزَلَ ٱللَّهُ Allah has sent down[2]
وَإِلَى ٱلرَّسُولِ and to the Messenger",
رَأَيْتَ ٱلْمُنَٰفِقِينَ you see[3] the hypocrites
يَصُدُّونَ عَنكَ turning away[4] from you
صُدُودًا ﴿٦١﴾ in rejection.[5]

فَكَيْفَ 62. So how would it be
إِذَآ أَصَٰبَتْهُم if there befalls[6] them
مُّصِيبَةٌۢ بِمَا a calamity[7] because of what
قَدَّمَتْ أَيْدِيهِمْ their hands have advanced?[8]
ثُمَّ جَآءُوكَ Then they will come[9] to you
يَحْلِفُونَ بِٱللَّهِ swearing[10] by Allah:
إِنْ أَرَدْنَآ "We did not intend[11]
إِلَّآ إِحْسَٰنًا but doing good
وَتَوْفِيقًا ﴿٦٢﴾ and making reconciliation".[12]

أُو۟لَٰٓئِكَ ٱلَّذِينَ 63. Those are the ones,
يَعْلَمُ ٱللَّهُ Allah knows
مَا فِى قُلُوبِهِمْ what is in their hearts.
فَأَعْرِضْ عَنْهُمْ So refrain[14] from them,
وَعِظْهُمْ and admonish[15] them,
وَقُل لَّهُمْ and say to them

1. تعالوا *ta'âlaw* = you all come, come on, (v. ii. m. pl. imperative from *ta'âlâ*, form VI of *'alâ* [*'uluww*], to be high. See at 3:61, p. 179, n. 4).
2. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down. See *'unzila* at 4:60, p. 267, n. 8).
3. رأيت *ra'ayta* = you saw, noticed, observed (v. ii. m. s. past from *ra'â* [*ra'y* /*ru'yah*], to see. See *yarawna* at 2:165, p. 78, n. 3).
4. يصدون *yaṣuddûna* = they turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away.. See *ṣadda* at 4:55, p. 265, n. 1).
5. صدود *ṣudûd* = turning away, rejection.
6. أصابت *'aṣâbat* = she struck, hit, afflicted, befell (v. iii. f. s. past from *'aṣâba*, form IV of *ṣâba* [*ṣawb ṣaybûbah*], to hit the mark, to be right. See at 3:165, p. 220, n. 1).
7. مصيبة *muṣîbah* (pl. مصائب *maṣâ'ib*) = calamity, misfortune, affliction. See at 3:165, p. 220, n. 11.
8. قدمت *qaddamat* = she sent ahead, forwarded (v. iii. f. s. past from *qaddama*, form II of *qadama*/ *qadima* [*qadm* /*qudûm* /*qidmân* /*maqdam*] to precede, to arrive. See at 3:181, p. 227, n. 7).
9. جاءوا *jâ'û* = they came (v. iii. m. pl. past from *jâ'a* (*jay'*/*majî'*), to come).
10. يحلفون *yaḥlifûna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [*ḥalf/ḥilf*], to swear).
11. أردنا *'aradnâ* = we desired, intended, aimed at (v. i. pl. past from *'arâda*, form IV of *râda* [*rawd*], to walk about. See *yurîdûna* at 4:60, p.267, n. 9).
12. توفيق *tawfîq* = reconciliation, adjustment, success, prosperity. Verbal noun in form II of *wafaqa* [*wafq*], to be right, proper.
13. i.e., refrain from taking them to task. أعرض *'a'riḍ* = avoid, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa* /*'aruḍa* [*'arḍ*], to be wide, to become visible. See *'a'riḍû* at 4: 16, p. 245, n. 12).
14. عظ *'iẓ* = admonish, give advice (v. ii. m. s. imperative from *wa'aẓa* [*wa'ẓ*/*'iẓah*], to preach, to admonish. See *'iẓû* at 4:34, p. 255, n. 14).

فِىٓ أَنفُسِهِمْ about their selves
قَوْلًۢا بَلِيغًا ﴿٦٣﴾ a saying that impresses.[1]

وَمَآ أَرْسَلْنَا 64. And We sent out[2] not
مِن رَّسُولٍ any Messenger
إِلَّا لِيُطَاعَ but that he be obeyed[3]
بِإِذْنِ ٱللَّهِ by Allah's command;
وَلَوْ أَنَّهُمْ إِذ and had they, when
ظَّلَمُوٓا۟ أَنفُسَهُمْ they wronged themselves,[4]
جَآءُوكَ come to you
فَٱسْتَغْفَرُوا۟ ٱللَّهَ and begged Allah's forgiveness[5]
وَٱسْتَغْفَرَ and there sought forgiveness
لَهُمُ ٱلرَّسُولُ for them the Messenger
لَوَجَدُوا۟ they would surely have found[6]
ٱللَّهَ Allah
تَوَّابًا Most Forgiving,[7]
رَّحِيمًا ﴿٦٤﴾ Most Merciful.

فَلَا وَرَبِّكَ 65. But no, by your Lord,
لَا يُؤْمِنُونَ they believe[8] not
حَتَّىٰ يُحَكِّمُوكَ unless they make you judge[9]
فِيمَا شَجَرَ about whatever crops up[10]
بَيْنَهُمْ between them

1. بليغ *balîgh* (s., pl. *bulaghâ'*)= effective, eloquent, intense, profound. (act. participle in the scale of *fa'îl* from *balagha* [*bulûgh*], to reach. See *balaghû* at 4:6, p. 238, n. 13.

2. أرسلنا *'arsalnâ* = we sent out, despatched (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *mursalîn* at 2:252, p. 128, n. 12).

3. يطاع *yuṭâ'a*('u) = he is obeyed, followed (v. iii. m. s. impfct. passive from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. The final letter takes *fatḥah* because of a hidden *'an* in the particle *lâm* {*li* in the sense of *kay*, *lâm* of motivation) coming before the verb. See *'aṭî'û* at 4:59, p. 266, n. 12). This *'âyah* emphasizes that obedience to the Messenger of Allah and his *sunnah* is obedience to Allah.

4. i.e., by disobeying the Qur'ân and the *sunnah* and by resorting to the evil ones for judgement and guidance.

5. استغفروا *istaghfarû* = they asked for forgiveness, begged forgiveness (v. iii. m. pl. past from *istaghfara*, form X of *ghafara* [*ghafr* /*maghfirah* /*ghufrân*], to forgive. See at 3:135, p. 208, n. 5).

6. وجدوا *wajadû* = they found, got (v. iii. m. pl. past from *wajada* [*wujûd*], to find. See *wajada* at 3:37, p. 170, n. 3).

7. تواب *tawwâb* = Most Forgiving, Ever Pardoning (act. participle in the intensive form of *fa''âl* from *tâba* [*tawb*, *tawbah* / *matâb*], to turn. Technically *tâba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 3:128, p. 206, n. 6).

8. يؤمنون *yu'minûna* = they believe, have faith (v. iii. m. pl. impfct. from *'âmana* [*'îmân*], from IV of *amina*, to be safe. See at 2:3, p. 5, n. 1).

9. يحكموا *yuḥakkimû*(*na*) = they appoint as judge, make judge (v. iii. m. pl. impfct. from *ḥakkama*, form II of *ḥakama* [*ḥukm*], to pass judgement. The terminal *nûn* is dropped because of *'an* hidden in *ḥattâ* before the verb. See *yataḥâkamû* at 4:60, p. 267, n. 10).

10. i.e., of any dispute or differences. شجر *shajara* = he or it occurs, happens, develops, arises, crops up (v. iii. m. s. past from *shajr*, to happen).

ثُمَّ لَا يَجِدُوا and then do not find
فِىٓ أَنفُسِهِمْ within themselves
حَرَجًا any distress[1]
مِّمَّا قَضَيْتَ because of what you decree[2]
وَيُسَلِّمُوا۟ and give themselves up[3]
تَسْلِيمًا ﴿٦٥﴾ in submision.[4]

وَلَوْ أَنَّا 66. And if We
كَتَبْنَا عَلَيْهِمْ had decreed[5] on them
أَنِ ٱقْتُلُوٓا۟ أَنفُسَكُمْ that you kill yourselves[6]
أَوِ ٱخْرُجُوا۟ مِن دِيَٰرِكُم or leave[7] your homes
مَّا فَعَلُوهُ they would not have done it
إِلَّا قَلِيلٌ مِّنْهُمْ except a few of them;
وَلَوْ أَنَّهُمْ فَعَلُوا۟ but if they did
مَا يُوعَظُونَ بِهِۦ what they were advised[8] of
لَكَانَ it would have been
خَيْرًا لَّهُمْ better[9] for them
وَأَشَدَّ and stronger[10]
تَثْبِيتًا ﴿٦٦﴾ in confirmation.[11]
وَإِذًا 67. And in that case
لَّـَٔاتَيْنَٰهُم We would surely have given
مِّن لَّدُنَّآ them on Our Part
أَجْرًا عَظِيمًا ﴿٦٧﴾ a magnificent[12] reward;

1. حرج *haraj* = distress, constriction, anguish, difficulty, critical situation.

2. قضيت *qaḍayta* = you decreed, judged, ruled, decided judicially, performed (v. ii. m. s. past from *qaḍâ* [*qaḍâ'*], to finish, to settle. See *qaḍaytum* at 2:200, p.97, n. 3).

3. يسلموا *yusallimû(na)* = they give up, surrender, submit, pay up, deliver (v. iii. m. pl. impfct. from *sallama*, form II of *salima* [*salâmah/salâm*], to be safe, to be faultless. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb *yuḥakkimû* which is governed by a hidden *'an* in *ḥattâ* before it. See n. 9 on the previous page.

4. تسليم *taslîm* = submission, surrender, to give up, to deliver (verbal noun in form II of *salima*. See n. 3 above).

5. كتبنا *katabnâ* = we wrote, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past from *kataba* [*katb/kitâbah*], to write. See *kutiba* at 2:246, p. 124, n. 2).

6. i.e., the righteous should kill the guilty ones, as was the order given to the children of *'Isrâ'îl*. See 2:54, p. 25, n. 9.

7. اخرجوا *'ukhrujû* = you (all) go out, leave, depart, get out (v. ii. m. pl. imperative from *kharaja* [*khurûj*], to go out. See *'ukhrijat* at 3:110, p. 199, n. 1).

8. i.e., to believe in the Qur'ân and the Prophet and to submit to his decision and judgement. يوعظون *yû'azûna* = they are advised, counselled, admonished, exhorted (v. iii. m. pl. impfct. passive from *wa'aza* [*wa'z/'izah*], to admonish, to exhort. See *yû'azu* at 2:232, p. 115, n. 13).

9. خير *khayr* = good, better best. See at 4:59, p. 267, n. 4.

10. أشد *ashadd* = more/most intense, more/most intensive, stronger/strongest (elative of *shadîd*. See at 2:200, p. 97, n. 6).

11. i.e., of their faith. تثبيت *tathbît* = confirmation, fastening, strengthening. Verbal noun in form II of *thabata* [*thabât / thubût*], to stand firm, be fixed. See at 2:265, p. 138, n. 13.

12. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous. See at 4:40, p.258, n. 10.

وَلَهَدَيْنَٰهُم 68. And would certainly have guided[1] them to

صِرَٰطًا مُّسْتَقِيمًا a way[2] straight and right.[3] ﴿٦٨﴾

وَمَن يُطِعِ 69. And those who obey[4]

ٱللَّهَ وَٱلرَّسُولَ Allah and the Messenger,

فَأُو۟لَٰٓئِكَ مَعَ ٱلَّذِينَ they will be with those

أَنْعَمَ ٱللَّهُ عَلَيْهِم on whom Allah has graced[5]

مِّنَ ٱلنَّبِيِّـۧنَ of the Prophets

وَٱلصِّدِّيقِينَ and the strictly veracious[6]

وَٱلشُّهَدَآءِ and the martyrs[7]

وَٱلصَّٰلِحِينَ and the righteous;[8]

وَحَسُنَ أُو۟لَٰٓئِكَ and good[9] they are

رَفِيقًا ﴿٦٩﴾ in companionship![10]

ذَٰلِكَ ٱلْفَضْلُ 70. This is the grace

مِنَ ٱللَّهِ from Allah;

وَكَفَىٰ بِٱللَّهِ and it suffices[11] Allah

عَلِيمًا ﴿٧٠﴾ as All-Knowing.

Section (Rukû') 10

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 71. O you who believe,

خُذُوا۟ حِذْرَكُمْ take[12] your precautions;[13]

1. هدينا ***hadaynâ*** = we showed, guided (v. i. pl. past from *hadâ* [*hady/hidâyah*], to guide. See *ihtadû* at 3:20, p. 162, n. 10).

2. صراط ***şirât*** = way, path, road. See at 3:101, p. 195, n. 8. 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.

3. مستقيم ***mustaqîm*** = straight, upright, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up. See at 3:101, p. 195, n. 7).

4. يطع ***yuţi'*** (originally *yuţî'u*) = he obeys, follows, complies with (v. iii. m. s. impfct. from *'aţâ'a*, form IV of *ţâ'a* (*taw'*), to obey. The last letter becomes vowelless and so the medial *yâ'* is dropped for the verb is in a conditional clause (preceded by *man*). See at 4:13, p. 244, n. 5).

5. أنعم ***'an'ama*** = he graced, bestowed bounty (v. iii. m. s. past from *na'ama* [*na'mah/man'am*], to be in ease. See *'an'amtu* at 2:122, p. 58, n. 2).

6. صديقين ***şiddîqîn*** (acc./gen. of *şiddîqûn*, sing. *şiddîq*) = strictly veracious, unquestioningly believing ones.

7. شهداء ***shuhadâ'*** (pl.; s. شهيد *shahîd*) = witnesses, martyrs. See at 3:140, p. 210, n. 2.

8. صالحين ***Şâliḥîn*** (acc./gen. of *şâliḥûn*, sing. *şâaliḥ*) = righteous, virtuous, good (active participle from *salaḥa* [*salâh/şulûh/maşlaḥah*], to be good, right, proper. See at 3:114, p. 201, n. 2). This *'âyah* explains the expression "those you graced upon" occurring in 1:7.

9. حسن ***hasuna*** = he became good, nice, handsome, pretty (v. iii. m. s. past from *husn*. See *'aḥsana* a 4:59, p. 267, n. 5).

10. رفيق ***rafîq*** (s.; pl. *rufaqâ'/rifâq*) = companion, friend, associate, kind, mild (act. participle in the scale of *fa'îl* from *rafaqa* [*rifq*], to be kind, nice, friendly).

11. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See *yakfî* at 4:44, p. 260, , n. 16).

12. خذوا ***khudhû*** = you all take, receive, get, seize (v. ii. m. pl. imperative from *'akhadha* [*'akhdh*], to take. See at 2:63, p. 30, n. 10).

13. حذر ***hidhr*** = caution, precaution, alertness, watchfulness. See *ḥadhar* at 2:243, p. 122, n. 8 and *yuḥadhdhiru* at 3:30, p. 167, n. 8).

فَٱنفِرُواْ ثُبَاتٍ then sally forth[1] in groups[2]
أَوِ ٱنفِرُواْ جَمِيعًا or sally forth all in a body. ﴿٧١﴾

وَإِنَّ مِنكُمْ 72. And indeed among you
لَمَن لَّيُبَطِّئَنَّ is he that lags behind.[3]
فَإِنْ أَصَٰبَتْكُم So if there befalls[4] you
مُّصِيبَةٌ قَالَ a calamity[5] he says:
قَدْ أَنْعَمَ ٱللَّهُ عَلَىَّ "Allah has just favoured[6] me,
إِذْ لَمْ أَكُن مَّعَهُمْ in that I was not with them
شَهِيدًا ﴿٧٢﴾ as an on-looker."[7]

وَلَئِنْ أَصَٰبَكُمْ 73. And if there reached you
فَضْلٌ مِّنَ ٱللَّهِ a grace[8] from Allah
لَيَقُولَنَّ he would certainly say –
كَأَن لَّمْ تَكُنۢ as if there had not been
بَيْنَكُمْ وَبَيْنَهُۥ between you and him
مَوَدَّةٌ any friendship[9] –
يَٰلَيْتَنِى "O how I wish
كُنتُ مَعَهُمْ I had been with them
فَأَفُوزَ and so attained[10]
فَوْزًا عَظِيمًا ﴿٧٣﴾ a splendid success."

فَلْيُقَٰتِلْ 74. Hence let there fight

1. The present and the succeeding five *'âyahs* deal with the duty of fighting in the way of Allah. انفروا ***infirû*** = you (all) rush, sally forth, flee (v. ii. m. pl. imperative from *nafara* [*nufûr/nifâr*], to rush, to flee).

2. ثبات ***thubât*** (pl.; s. *thubah*) = detached groups, detachments.

3. The allusion is to the hypocrites who lag behind at the time of going out in fighting. ليبطئن ***la+yubaṭṭi'anna*** = he lags behind, slows down (v. iii. m. s. impfct. emphatic from *baṭṭa'a*, form II of *baṭu'a* [*buṭ'/biṭâ'/baṭâ'ah*], to be slow.

4. أصابت ***'aṣâbat*** = he or it afflicted, befell, hit, struck, reached (v. iii. f. s. past in form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. See *'aṣâbat* at 4:62, p. 268, n. 6).

5. مصيبة ***muṣîbah*** (pl. مصائب *maṣâ'ib*) = calamity, disaster, misfortune, affliction. See at 4:62, p. 268, n. 7.

6. أنعم ***'an'ama*** = he graced, favoured (v. iii. m. s. past from *na'ama*[*na'mah/man'am*], to be in ease. See *'an'amtu* at 4: 69, p. 271, n. 5).

7. The term is very appropriate here; for had the hypocrite gone out with the believers he would have been only an on-looker without sincerely taking part in the fighting. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, witness, martyr (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to witness. See at 4:33, p 255, n. 4).]

8. i.e., victory, success in the fighting, booty. Victory in battle indeed comes only by Allah's grace (see 3:126; 8:10) and it is therefore referred to here very appropriately as such. فضل ***faḍl*** (pl. *fuḍûl*)= grace, favour, refinement, kindness, bounty, amiability; also surplus, excess. See at 4:54, p. 264, n. 8.

9. مودة ***mawaddah*** = love, affection, friendship. The clause is parenthetical and is illustrative of the unreasonableness of the hypocrite's feeling; in that he was very much in close touch with the Muslims and knew the purpose and fact of their going out to fight the enemy.

10. أفوز ***'afûza(u)*** = I attain success, succeed, triumph, gain victory, win (v. i. s. impfct. from *fâza* [*fawz*], to be successful. The last letter takes *fatḥah* because of a hidden *'an* in *fâ* {causal *fâ* in conclusion of a wish} coming before the verb. See *fawz* at 4:13, p. 244, n. 9).

فِي سَبِيلِ ٱللَّهِ in the way of Allah
ٱلَّذِينَ يَشْرُونَ those who sell[1]
ٱلْحَيَوٰةَ ٱلدُّنْيَا the worldly life
بِٱلْءَاخِرَةِ for the hereafter.
وَمَن يُقَٰتِلْ And whoever fights
فِي سَبِيلِ ٱللَّهِ in the way of Allah
فَيُقْتَلْ and is then killed[2]
أَوْ يَغْلِبْ or attains victory,[3]
فَسَوْفَ نُؤْتِيهِ We shall give him
أَجْرًا عَظِيمًا ﴿٧٤﴾ a magnificent reward.

وَمَا لَكُمْ 75. And what is with you
لَا تُقَٰتِلُونَ that you do not fight
فِي سَبِيلِ ٱللَّهِ for the sake of Allah
وَٱلْمُسْتَضْعَفِينَ and the oppressed ones[4]
مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ of the men and the women
وَٱلْوِلْدَٰنِ ٱلَّذِينَ and the children who
يَقُولُونَ رَبَّنَآ أَخْرِجْنَا say: "Our Lord, take us[5] out
مِنْ هَٰذِهِ ٱلْقَرْيَةِ of this habitation[6] of which
ٱلظَّالِمِ أَهْلُهَا oppressive[7] are the residents,
وَٱجْعَل لَّنَا and appoint[8] for us
مِن لَّدُنكَ وَلِيًّا from Your Side a guardian[9]
وَٱجْعَل لَّنَا and appoint for us

1. يشرون ***yashrûna*** = they sell, barter, buy, purchase, (v. iii. m. pl. impfct. from *sharâ* [*shiran / shirâ'*], to sell, vend, buy. See *yashrî* at 2:207, p. 100, n. 1). This *'âyah* stresses: (a) that the fighting should be undertaken only for the sake of Allah and (b) that this should be done for gaining Allah's pleasure and reward in the hereafter and not for gaining any worldly benefit, it matters not whether one is killed or gains victory, for Allah will give due reward in either case.

2. يقتل ***yuqtal***(*u*) = he is killed, slain, murdered (v. iii. m. s. impfct. passive from *qatala* [*qatl*], to kill. See *yuqtalu* at 2:154, p. 73, n. 2. The last letter is vowelless because of the verb is in a conditional clause (preceded by *man*).

3. يغلب ***yaghlib***(*u*) = he attains victory, overpowers, overcomes, triumphs (v. iii. m. s. impfct. from *ghalaba* [*ghalb /ghalabah*], to triumph. See *tughlabûna* at 3:12, p. 158, n. 6).

4. مستضعفين ***mustaḍ'afîn*** (pl.; acc./gen. of *mustaḍ'afûn*; s. *mustaḍ'af*) = the incapacitated ones, those rendered weak, made helpless, the oppressed. Passive participle from *istaḍ'afa*, form X of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See *ḍi'âf* at 4:9, p. 240, n. 7). The immediate reference is to the oppressed Muslims of Makka, but the lesson of the *'âyah* is general.

5. أخرج ***'akhrij*** = take out, bring out, dislodge (v. ii. m. s. imperative from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See *'akhrijû* at 2: 2:191, p. 92, n. 1).

6. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. Here it refers to Makka and the unbelieving Quraysh leaders.

7. ظالم ***ẓâlim*** (s.; pl. ظالمون *ẓâlimûn*) = oppressive, wrong-doing, unjust, tyrannical, transgressor (act. participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *ẓâlimûn* at 3:128, p. 206, n. 8).

8. اجعل ***ij'al*** = appoint, set, make (v. ii. m. s. imperative from *ja'ala* [*ja'l*], to make, put, place. See at 3:40, p. 171, n. 11).

9. ولي ***waliyy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 2:282, p. 148, n. 4).

مِن لَّدُنكَ نَصِيرًا from Your Side a helper.[1] ﴿٧٥﴾

ٱلَّذِينَ ءَامَنُوا۟ 76. Those who believe,

يُقَٰتِلُونَ they fight[2]

فِى سَبِيلِ ٱللَّهِ in the way of Allah;

وَٱلَّذِينَ كَفَرُوا۟ and those who disbelieve,

يُقَٰتِلُونَ they fight

فِى سَبِيلِ ٱلطَّٰغُوتِ in the way of the evil one.[3]

فَقَٰتِلُوٓا۟ So fight

أَوْلِيَآءَ ٱلشَّيْطَٰنِ the allies[4] of Satan.

إِنَّ كَيْدَ ٱلشَّيْطَٰنِ Verily Satan's stratagem[5]

كَانَ ضَعِيفًا ﴿٧٦﴾ is weak.[6]

Section (Rukû') 11

أَلَمْ تَرَ إِلَى ٱلَّذِينَ 77. Have you not seen those

قِيلَ لَهُمْ that were told:[7]

كُفُّوٓا۟ أَيْدِيَكُمْ "Hold back[8] your hands and

وَأَقِيمُوا۟ ٱلصَّلَوٰةَ properly perform[9] the prayer

وَءَاتُوا۟ ٱلزَّكَوٰةَ and pay the *zakâh*";

فَلَمَّا كُتِبَ عَلَيْهِمُ but when ordained[10] on them

ٱلْقِتَالُ was fighting,

إِذَا فَرِيقٌ مِّنْهُمْ lo! a section of them

يَخْشَوْنَ ٱلنَّاسَ fear[11] the people

كَخَشْيَةِ ٱللَّهِ like the fearing of Allah

أَوْ أَشَدَّ خَشْيَةً or a more intensive[12] fearing;

1. نصير **naṣîr** = (pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 4:52, p. 264, n. 3; 2:107, p. 51, n. 3; 2:120, p. 57, n. 7).

2. يقاتلون **yuqâtilûna** = they fight, wage war, battle (v. iii. m. pl. impfct. from *qâtala*, form III of *qatala* [*qatl*], to kill. See at 2:217, p. 105, n. 9).

3. طاغوت **ṭâghût** (s.; pl. طواغيت *ṭawâghît*) = false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Baḥr*, III, 675-676). See at 4:60, p. 267, n. 11; 4:51, p. 263, n. 10.

4. أولياء **'awliyâ'** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 3:175, p. 224, n. 6; 3:28, p. 166, n. 3.

5. كيد **kayd** = machination, plot, ruse, stratagem. See at 3:120, p. 203, n. 15.

6. ضعيف **ḍa'îf** (pl. *ḍu'afâ'/ḍi'âf/ḍa'fah*) = weak, frail, feeble, debilitated, deficient (passive participle in form *fa'îl* of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See at 4:28, p. 253, n. 2.

7. The allusion is to those Muslims or hypocrites who had earlier wished to be allowed to fight the unbelievers but who, when fighting was actually ordained, were afraid of fighting the enemies (Ibn Kathîr, II, 315; *Al-Baḥr*, III, 712-713).

8. كفوا **kuffû** = you (all) hold back, restrain, check, prevent (v. ii. m. pl. imperative from *kaffa* [*kaff*], to desist, to border).

9. أقيموا **'aqîmû** = you (all) properly perform, st up (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 2:109, p. 52, n. 9; 2:83, p. 39, n. 4).

10. كتب **kutiba** = it was written, decreed, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past passive from *kataba* [*katb /kitâbah*], to write. See at 2:246, p. 124, n. 2).

11. يخشون **yakhshawna** = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See *khashiya* at 4:25, p. 251, n. 12).

12. أشد **ashadd** = more/most intense, more/most intensive, stronger/strongest (elative of *shadîd*. See at 4:66, p. 270, n. 10; 2:200, p. 97, n. 6).

وَقَالُواْ رَبَّنَا لِمَ and they say:"Our Lord, why
كَتَبْتَ عَلَيْنَا have You imposed[1] on us
ٱلْقِتَالَ the fighting?
لَوْلَآ أَخَّرْتَنَآ Why not put us off[2]
إِلَىٰٓ أَجَلٍ قَرِيبٍ till a term[3] close by[4]?"
قُلْ مَتَٰعُ Say: "The enjoyment[5] of this
ٱلدُّنْيَا قَلِيلٌ world is insignificant;[6]
وَٱلْءَاخِرَةُ خَيْرٌ and the hereafter is better
لِّمَنِ ٱتَّقَىٰ for the one who fears Allah.[7]
وَلَا تُظْلَمُونَ And you will not be wronged
فَتِيلًا ﴿٧٧﴾ even a tiny bit."[8]

أَيْنَمَا تَكُونُواْ 78. Wherever you be,
يُدْرِككُّمُ ٱلْمَوْتُ death will catch[9] you up,
وَلَوْ كُنتُمْ فِى بُرُوجٍ even if you be in towers[10]
مُّشَيَّدَةٍ lofty and strongly built.[11]
وَإِن تُصِبْهُمْ And if there befalls[12] them
حَسَنَةٌ يَقُولُواْ هَٰذِهِۦ any good, they say: "This is
مِنْ عِندِ ٱللَّهِ from Allah's Side";
وَإِن تُصِبْهُمْ and if there befalls them
سَيِّئَةٌ يَقُولُواْ any evil they say:
هَٰذِهِۦ مِنْ عِندِكَ "This is from yous side".
قُلْ كُلٌّ مِّنْ Say: "Everything is from
عِندِ ٱللَّهِ Allah's Side."
فَمَالِ So what is the matter with
هَٰٓؤُلَآءِ ٱلْقَوْمِ these people –

1. كتبت ***katabta*** = you wrote, made obligatory, imposed (v. ii. m. s. past from *kataba* [*katb* /*kitâbah*], to write. See *kutiba* at 4:77, p. 274, n. 10).

2. أخرت ***'akhkharta*** = you deferred, delayed, postponed, put off (v. ii. m. s. past from *'akhkhara*, form II from *'akhr*. See *ta'akhkhara* at 2:203, p. 98, n. 7).

3. أجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 2:282, p. 147, n. 4.

4. قريب ***qarîb*** = near, proximate, not far away, close by. See at 4:17, p. 246, n. 4.

5. متاع ***matâ'*** (pl. *'amti'ah*)= enjoyment, pleasure, delight, object of delight . See at 3: 196, p. 233, n. 12; 3:185, p. 229, n. 1; 3:14, p. 159, n. 18.

6. قليل ***qalîl*** (s.; pl. *'aqillâ'/qalâ'il/qilâl*)= a little, trifling, inconsiderable, insignificant.

7. اتقى ***ittaqâ*** = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqâ* [*waqy/wiqâyah*], to guard. See at 3:76, p. 185, n. 7; 2: 203, p. 98, n. 8).

8. فتيل ***fatîl*** = wick, thread in the fissure of a date seed. Figuratively, a tiny bit. See at 4:49, p. 263, n. 4.

9. يدرك ***yudrik(u)*** = he catches up, overtakes, attains, reaches (v. iii. m. s. impfct. from *'adraka*, form IV of *daraka* [*darak/dark*], to attain). The last letter is rendered vowelless because the verb comes as conclusion of a conditional clause.

10. بروج ***burûj*** (pl.; s. برج *burj*) = towers, castles, signs of zodiac.

11. مشيدة ***mushayyadah*** (f., m. *mushayyad*) = lofty, high, strongly built (passive participle from *shayyada*, form II of *shâda* [*shayd*], to erect, to construct).

12. تصب ***tuṣib*** (تصيب *tuṣîbu*) = she or it afflicts, affects, befalls, hits (v. iii. f. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb/ṣaybûbah*], to hit the mark, to be right. The final letter is vowelless and hence the medial *yâ'* is dropped because the verb is in a conditional clause (preceded by *'in*). See at 3:120, p. 203, n.11).

لَايَكَادُونَ they are not close to[1]
يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ understanding[2] any talk![3]

مَّآ أَصَابَكَ 79. Whatever reaches[4] you
مِنْ حَسَنَةٍ of any good thing[5]
فَمِنَ ٱللَّهِ that is from Allah;
وَمَآ أَصَابَكَ and whatever befalls you
مِن سَيِّئَةٍ of an evil,[6]
فَمِن نَّفْسِكَ that is from yourself.
وَأَرْسَلْنَٰكَ And We have sent out[7] you
لِلنَّاسِ رَسُولًا for mankind as a Messenger.
وَكَفَىٰ بِٱللَّهِ And suffices[8] it with Allah
شَهِيدًا ﴿٧٩﴾ as an witness.[9]

مَّن يُطِعِ 80. Whoever obeys[10]
ٱلرَّسُولَ the Messenger
فَقَدْ أَطَاعَ ٱللَّهَ does indeed obey[11] Allah;
وَمَن تَوَلَّىٰ and those who turn away,[12]
فَمَآ أَرْسَلْنَٰكَ We have not sent you
عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾ over them as a guard.[13]

وَيَقُولُونَ 81. And they say:
طَاعَةٌ "Obedience";[14]

1. لا يكادون *lâ yakâdûna* = they are not close to, about to (v. iii. m. pl. impfct. from *kâda* [*kawd*] to be about to . See *kâdû* at 2:71, p. 34, n. 4).

2. يفقهون *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand.

3. حديث *hadîth* (s.; pl. أحاديث *'ahâdîth*) = speech, talk, narration, report relating to deeds and utterances of the Prophet and his Companions.

4. أصاب *'aṣâba* = he or it afflicted, befell, hit, struck, reached (v. iii. m. s. past in form IV of *ṣâba* [*ṣawb* / *ṣaybûbah*], to hit the mark, to be right. See at 4:72, p. 272, n. 4).

5. حسنة *ḥasanah* (s.; pl. حسنات *ḥasanât*) = good thing, good deed, benefaction. See at 4:40, p. 258, n. 8.

6. سيئة *sayyi'ah* (pl. سيئات *sayyi'ât*)= sin, offence, misdeed, evil. See at 2:81, p. 38, n. 3 and *sayyi'ât* at 4:31, p. 254, n. 3.

7. أرسلنا *'arsalnâ* = we sent out, despatched (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 464, p. 269, n. 2).

8. كفى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 4:70, p. 271, n. 11).

9. شهيد *shahîd* (s.; pl. شهداء *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to witness. See at 4:72, p 272, n. 7).

10. يطع *yuṭi'* (originally *yuṭî'u*) = he obeys, complies with (v. iii. m. s. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* (*taw'*), to obey. The last letter is vowelless and hence the medial *yâ'* is dropped because the verb is in a conditional clause (preceded by *man*). See at 4:69, p. 271, n. 4).

11. أطاع *'aṭâ'a* = he obeyed, followed, complied with (v. iii. m. s. past in form IV of *ṭâ'a* [*taw'*], to obey. See n. 10 above.

12. تولى *tawallâ* = turned away, desisted, refrained (v. iii. m. s. past in form V of *waliya*, to be near. See at 3:82, p. 188, n. 4).

13. حفيظ *ḥafîẓ* = attentive, mindful, persevering, guarding, guard.

14. i.e., "We obey". The reference is to the hypocrites. طاعة *ṭâ'ah* = obedience. See n. 10 above.

فَإِذَا بَرَزُوا	but when they emerged[1]
مِنْ عِندِكَ	from your presence
بَيَّتَ طَآئِفَةٌ مِّنْهُمْ	a group[2] of them design[3]
غَيْرَ الَّذِى تَقُولُ	other than what they say.[4]
وَاللَّهُ يَكْتُبُ	And Allah records
مَا يُبَيِّتُونَ	what they design.
فَأَعْرِضْ عَنْهُمْ	Hence refrain[5] from them
وَتَوَكَّلْ عَلَى اللَّهِ	and depend[6] on Allah;
وَكَفَىٰ بِاللَّهِ	and suffices it with Allah
وَكِيلًا ﴿٨١﴾	as Guardian-Trustee.[7]
أَفَلَا يَتَدَبَّرُونَ	82. Do they not reflect[8] over
الْقُرْءَانَ	the Qur'ân?
وَلَوْ كَانَ مِنْ عِندِ	Were it from the side of
غَيْرِ اللَّهِ	anyone else than Allah
لَوَجَدُوا فِيهِ	they would have found[9] in it
اخْتِلَٰفًا	disagreement[10]
كَثِيرًا ﴿٨٢﴾	in profusion.
وَإِذَا جَآءَهُمْ	83. If there comes to them[11]
أَمْرٌ مِّنَ الْأَمْنِ	a matter[12] of security[13]
أَوِ الْخَوْفِ	or threat[14]
أَذَاعُوا بِهِۦ	they bruit it abroad;[15]

1. برزوا *barazû* = they emerged, came to the view, came out (v. iii. m. pl. past from *baraza* [*burûz*], to come into view. See at 2:250, p. 127, n. 8).

2. طائفة *ṭâ'ifah* (pl. طوائف *ṭawâ'if*) = section of people, sect, band. See at 3:154, p. 215, n. 10).

3. بيت *bayyata* = he did by night, put up for the night, designed, (v. iii. m. s. past in form II of *bâta* [*bayt /bayât /mabît / mabât /baytûtah*], to be in the night, not to finish).

4. i.e., what they express to you of obedience and submission. Note that this meaning assumes the pronoun in *taqûlu* to relate to *ṭâ'ifah*.

5. أعرض *'a'riḍ* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa /'aruḍa* [*'arḍ*], to be wide, to become visible. See at 4: 62, p. 268, n. 14).

6. توكل *tawakkal* = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See at 3:159, p. 218, n. 11).

7. وكيل *wakîl* (s.; pl. وكلاء *wukalâ'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See n. 6 above.

8. يتدبرون *yatadabbarûna* = they reflect, contemplate, ponder, meditate, consider (v. iii. m. pl. impfct. from *tadabbara*, form V of *dabara* [*dubûr*], to turn one's back, to elapse).

9. وجدوا *wajadû* = they found, got, obtained, met with (v. iii. m. pl. past from *wajada* [*wujûd*], to find. See at 4:64, p. 269, n. 6).

10. اختلاف *ikhtilâf* = alternation, coming of one after another, variation, disagreement (verbal noun in form VIII of *khalafa* [*khalf*], to come after, to follow. See at 3:190, p. 230, n. 11).

11. i.e., if there comes to their knowledge.

12. أمر *'amr* (s.; pl. أمور *'umûr*) = matter, issue, affair. See *'umûr* at 3:186, p. 229, n. 10.

13. أمن *'amn* = security, safety, peace, immunity, protection. See at 2:125, p. 59, n. 9.

14. خوف *khawf* = fear, apprehension, dread, threat. See at 2:276, p. 145, n. 9.

15. أذاعوا *'adhâ'û* = they bruited abroad, spread, broadcast, circulated, disseminated (v. iii. m. pl. past from *'adhâ'a*, form IV of *dhâ'a* [*dhay'/dhuyû'/dhay'ân*], to spread, be spread).

وَلَوْ رَدُّوهُ but if they had referred[1] it
إِلَى الرَّسُولِ to the Messenger and to
وَإِلَىٰٓ أُولِي الْأَمْرِ those in authority[2]
مِنْهُمْ among them,
لَعَلِمَهُ there would have known it
الَّذِينَ يَسْتَنۢبِطُونَهُ those who investigate[3] it
مِنْهُمْ from them;
وَلَوْلَا فَضْلُ اللَّهِ and were it not for Allah's
عَلَيْكُمْ وَرَحْمَتُهُ grace on you and His mercy,
لَاتَّبَعْتُمُ you would have followed[4]
الشَّيْطَٰنَ Satan
إِلَّا قَلِيلًا ﴿٨٣﴾ except a few.

فَقَٰتِلْ 84. So fight[6]
فِي سَبِيلِ اللَّهِ in the way of Allah;
لَا تُكَلَّفُ you are not charged[6]
إِلَّا نَفْسَكَ except for yourself;
وَحَرِّضِ الْمُؤْمِنِينَ and inspire[7] the believers,
عَسَى اللَّهُ أَن يَكُفَّ maybe that Allah will stop[8]
بَأْسَ الَّذِينَ the might[9] of those who
كَفَرُوا disbelieve; and
وَاللَّهُ أَشَدُّ بَأْسًا Allah is Severest in Might
وَأَشَدُّ تَنكِيلًا and Sternest in punishing.[10]
﴿٨٤﴾

1. ردوا ***raddû*** = they referred, returned, sent back (v. iii. m. pl. past from *radda* [*radd*], to send back. See *ruddû* at 4:59, p. 267, n. 1).

2. أولي الأمر ***'ûli al-'amr*** (acc/gen. of *'ûlû al-'amr*) = persons in authority, those in command. See at 4:59, p. 266, n. 13.

3. يستنبطون ***yastanbiṭûna*** = they investigate, discover, find out (v. iii. m. pl. impfct. from *istanbaṭa*, form X of *nabaṭa* [*nabṭ/nubûṭ*], to gush out, to stream forth).

4. اتبعتم ***ittaba'tum*** = you followed, pursued (v. ii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See *yattabi'ûna* at 4:27, p. 252, n. 10).

5. قاتل ***qâtil*** = (you) fight, wage war (v. ii. m. s. imperative from *qâtala*, form III of *qatala* [*qatl*], to kill. See *qâtilû* at 2:190, p. 91, n. 11).

6. تكلف ***tukallafu*** = you are charged, entrusted, made to bear, burdened, commissioned, (v. ii. m. s. impfct. passive from *kallafa*, form II of *kalifa* [*kalaf*], to be fond of, to be keen. See *yukallifu* at 2:286, p. 152, n. 6).

7. حرض ***harrid*** = incite, instigate, encourage, rouse, provoke, inspire (v. ii. m. s. imperative from *ḥaraḍa*, form II of *ḥaraḍa* [*ḥaraḍ*], to be on the point of death).

8. يكف ***yakuffa***(*u*) = he stops, desists, restrains, checks, prevents, holds back (v. iii. m. s. impfct. from *kaffa* [*kaff*], to desist, to border. See *kuffû* at 4:77, p. 274, n. 8). The last letter takes *fathah* because of the particle *'an* coming before the verb. This part of the *'âyah* constitutes an assurance by Allah that the the Prophet's struggle would be successful.

9. بأس ***ba's*** = might, strength, courage, intrepidity, prowess. See at 2:177, p. 84, n. 4.

10. تنكيل ***tankîl*** = severe punishment, exemplary punishment. Verbal noun in form II of *nakala /nakila* [*nukûl*], to shrink, to desist. See *nakâl* at 2:66, p. 31, n. 8.

مَن يَشْفَعْ	85. Whoever advocates[1]
شَفَٰعَةً حَسَنَةً	a good advocacy[2]
يَكُن لَّهُۥ	will have for him
نَصِيبٌ مِّنْهَا	a dividend[3] of it;
وَمَن يَشْفَعْ	and whoever advocates
شَفَٰعَةً سَيِّئَةً	a bad advocacy[4]
يَكُن لَّهُۥ	will have for him
كِفْلٌ مِّنْهَا	a share[5] of it.
وَكَانَ ٱللَّهُ	And Allah is
عَلَىٰ كُلِّ شَيْءٍ	over everything
مُّقِيتًا ﴿٨٥﴾	Omnipotent.[6]
وَإِذَا حُيِّيتُم	86. And if you are saluted[7]
بِتَحِيَّةٍ	with a greeting[8]
فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ	greet with the better than that
أَوْ رُدُّوهَآ	or return[9] it.
إِنَّ ٱللَّهَ كَانَ	Verily Allah is
عَلَىٰ كُلِّ شَيْءٍ	on everything
حَسِيبًا ﴿٨٦﴾	Ever Taking Account.[10]
ٱللَّهُ لَآ إِلَٰهَ	87. Allah, there is no deity[12]
إِلَّا هُوَ	except He.
لَيَجْمَعَنَّكُمْ	He sure will assemble[11] you

1. i.e., between men. يشفع ***yashfa'(u)*** = he intercedes, advocates, pleads for (v. iii. m. s. impfct. from *shafa'a* [*shaf'*], to subjoin, add. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See at 2:255, p. 131, n. 4).
2. i.e., for a good cause which is in consonance with the *shrî'ah*. شفاعة ***shafâ'ah*** = intercession, advocacy, pleading. See at 2:254, p. 130, n. 7.
3. i.e., a share of goodness and reward. نصيب ***nasîb*** (pl. *nusub* /*ansibâ'* /*ansibah*) = share, portion, lot, dividend. See at 4:52, p. 264, n. 4.
4. i.e., for a cause not approved by the *sharî'ah*.
5. i.e. a share of badness, a demerit and due retribution. كفل ***kifl*** = share, part, equal (especially of a bad thing).
6. مقيت ***muqît*** = Omnipotent, Ever-Powerful, Ever-Nourisher (act. participle from *'aqâta*, form IV of *qâta*[*qawt*/*qût*/*qiyâtah*], to feed, to nourish. In its form IV, *'aqâta*, the verb means to have power over, to invest something with power).
7. حييتم ***huyyiytum*** = you are hailed, greeted, saluted, hailed (v. ii. m. pl. past passive from *hayyâ*, from II of *ḥayiya*/*ḥayya* [*ḥayâh*], to live. See *yuḥyî* at 3:156, p. 217, n. 6).
8. تحية ***tahiyyah*** (s.; pl. تحيات *tahiyyât*) = greeting, salute, salutation.
9. i.e., respond with the same greeting, if not better.
10. حسيب ***hasîb*** = one taking account, account taker, account keeper, comptroller, noble, respected, esteemed. See at 4:6, p. 239, n. 10.
11. إله ***'ilâh*** (pl. *'âlihah*) = deity, god, particularly one deserving of worship (see at 3:2, p. 154, n. 2. This is a repeated emphasis on monotheism in respect of worship (*tawḥîd al-'ulûhiyyah*).
12. ليجمعن ***la+yajma'anna*** = he sure will assemble, get together, gather, collect, muster (v. iii. m. s. impfct. emphatic from *jama'a* [*jam'*], to gather. The initial *lâm* and the terminally doubled *nûn* are for emphasis. See *la+yajma'ûna* at 3:157, p. 218, n. 1). It is also a repeated emphasis on the fact of Resurrection and the Day of Judgement, which is doubly stressed by the concluding clause of the *'âyah* which points out that there can be none truer in speech than Allah.

إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ	to the Day of Resurrection;
لَا رَيْبَ فِيهِ	there is no doubt in it.
وَمَنْ أَصْدَقُ	And who is more truthful [1]
مِنَ ٱللَّهِ حَدِيثًا ﴿٨٧﴾	than Allah in speech?[2]

Section (Rukû') 12

فَمَا لَكُمْ	88. Then why should you be
فِى ٱلْمُنَٰفِقِينَ	about the hypocrites
فِئَتَيْنِ	two groups?[3]
وَٱللَّهُ أَرْكَسَهُم	Allah has reverted[4] them
بِمَا كَسَبُوٓا۟	for what they earned.[5]
أَتُرِيدُونَ	Do you intend[6]
أَن تَهْدُوا۟ مَنْ	to guide[7] the one whom
أَضَلَّ ٱللَّهُ	Allah has let go astray?[8]
وَمَن يُضْلِلِ ٱللَّهُ	And whoever Allah lets stray
فَلَن تَجِدَ لَهُۥ	you shall not find for him
سَبِيلًا ﴿٨٨﴾	a way.[9]
وَدُّوا۟	89. They wish[10]
لَوْ تَكْفُرُونَ	if you disbelieve[11]
كَمَا كَفَرُوا۟	as they disbelieved
فَتَكُونُونَ سَوَآءً	so you will all be equal.[12]
فَلَا تَتَّخِذُوا۟ مِنْهُمْ	Hence do not take[13] of them
أَوْلِيَآءَ حَتَّىٰ يُهَاجِرُوا۟	friends unless they emigrate[14]
فِى سَبِيلِ ٱللَّهِ	in the way of Allah;

1. أصدق *'asdaq* = more veracious, more truthful (elative of *sâdiq*, act. participle from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth, to be sincere).
2. i.e., there is none more truthful than Allah.
3. The reference is to the Muslims' attitude about the hypocrites on the eve of the battle of 'Uhud, one group advocating harsh measures against them and the other group advocating moderation (See *Bukhârî*, no. 4589). فئتين ***fi'atayn*** (dual, acc./gen. of *fi'atân*, s. *fi'ah*) = two groups, two parties. See *fi'ah* at 2:249, p. 127, n. 5.
4. i.e., He has reverted them to unbelief. أركس ***'arkasa*** = he reverted, threw back (v. iii. m. s. past in form IV of *rakasa* [*raks/ruks*], to return).
5. i.e., of sin. كسبوا ***kasabû*** = they earned, acquired, gained(v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 3:155, p. 216, n. 11).
6. تريدون ***turîdûna*** = you (all) intend, wish desire, want, have in mind (v. ii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See *yurîdûna* at 4:60, p. 267, n. 9).
7. تهدوا ***tahdû***(*na*) = you (all) guide, show the way (v. ii. m. pl. impfct from *hadâ* [*hady/ hudan/ hidâyah*], to guide. The terminal *nûn* is dropped because of the particle *'an* before the verb. See *hudiya* at 3:101, p. 195, n. 6).
8. أضل ***'adalla*** = he led astray, let go astray (v. iii. m. s. past in from IV of *dalla* [*dalâl dalâlah*], to go astray. See *yuḍillu* at 4:60, p. 267, n. 13).
9. i.e., a way to the right course.
10. ودوا ***waddû*** = they wished, desired, loved, liked (v. iii. m. pl. past from *wadda* [*wadd /wudd /widd*], to love, like. See at 3:118, p. 202, n. 10).
11. تكفرون ***takfurûna*** = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*, [*kufr*], to disbelieve. See at 3:106, p. 198, n. 1).
12. i.e., equal in disbelief and attitude.
13. لا تتخذوا ***lâ tattakhidhû*** = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 3:118, p. 202, n. 6).
14. يهاجروا ***yuhâjirû***(*na*) = they migrate, emigrate (v. iii. m. pl. impfct. from *hâjara*, form III of *hajara* [*hijr /hijrân*], to emigrate. The terminal *nûn* is dropped for a hidden *'an* in *ḥattâ* coming before the verb. See *hâjarû* at 3:195, p.233, n. 1).

فَإِن تَوَلَّوْا فَخُذُوهُمْ then if they turn away[1] seize[2]
وَاقْتُلُوهُمْ them and kill[3] them
حَيْثُ وَجَدتُّمُوهُمْ wherever you find[4] them
وَلَا تَتَّخِذُوا مِنْهُمْ and do not take of them
وَلِيًّا وَلَا نَصِيرًا a friend[5] nor a helper.[6]
(٨٩)

إِلَّا الَّذِينَ 90. Except those who
يَصِلُونَ إِلَىٰ قَوْمٍ joined[7] a people
بَيْنَكُمْ وَبَيْنَهُم between whom and you
مِّيثَاقٌ there is a treaty;[8]
أَوْ جَاءُوكُمْ or they come to you,
حَصِرَتْ صُدُورُهُمْ their hearts closed[9] against
أَن يُقَاتِلُوكُمْ their fighting you
أَوْ يُقَاتِلُوا قَوْمَهُمْ or fighting their people.[10]
وَلَوْ شَاءَ اللَّهُ And if Allah willed
لَسَلَّطَهُمْ He could have given them
عَلَيْكُمْ mastery[11] over you and they
فَلَقَاتَلُوكُمْ would have fought you.
فَإِنِ اعْتَزَلُوكُمْ So if they leave you alone[12]
فَلَمْ يُقَاتِلُوكُمْ and do not fight you
وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ and offer[13] you peace,[14]
فَمَا جَعَلَ اللَّهُ لَكُمْ Allah does not set for you
عَلَيْهِمْ سَبِيلًا against them any way.[15]
(٩٠)

1. تولوا ***tawallaw*** = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 3:63, p. 180, n. 1).

2. خذوا ***khudhû*** = you (all) take, receive, get, seize (v. ii. m. pl. imperative from *'akhadha* [*'akhdh*], to take. See at 4:70, p. 271, n. 12).

3. اقتلوا ***uqtulû*** = You (all) kill, slay (v. ii. m. pl. imperative from *qatala* [*qatl*], to kill, slay. See at 2:54, p. 25, n. 8).

4. وجدتم ***wajadtum*** = you (all) found, got (v. ii. m. pl. past from *wajada* [*wujûd*], to find. See *wajadû* at 4:64, p. 269, n. 6).

5. ولي ***waliyy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 4:75, p. 273, n. 9).

6. نصير ***naṣîr*** = (pl. نصراء *nusarâ'*) = helper, supporter, ally. See at 4:75, p. 274, n. 1).

7. وصلوا ***waṣalû*** = they joined, united, connected, attached, contacted (v. iii. m. pl. past from *waṣala* [*waṣl/ṣilah*], to connect. See *yûṣala* at 2:27, p. 15, n. 2).

8. ميثاق ***mîthâq*** (pl. مواثيق *mawâthîq*) = covenant, pact, treaty. See at 4:21, p. 248, n. 4.

9. حصرت ***ḥaṣirat*** = she enclosed, besieged, detained, restrained, deterred (v. iii. f. s. past from *ḥaṣara* [*ḥaṣr*], to surround, to besiege. See *'uḥṣirû* at 2:273, p. 143, n.2

10. i.e., they are averse to fighting you and also to joining you in fighting their people.

11. سلط ***sallaṭa*** = he gave mastery, gave power, imposed (v. iii. m. s. past in from of *saluṭa/saliṭa* [*salâṭah/salûṭah*], to be strong.

12. اعتزلوا ***i'tazalû*** = they isolated themselves, secluded themselves, kept away(v. iii. m. pl. past in form VIII, of *'azala* [*'azl*], to set aside, to isolate. See *i'tazilû* at 2:222, p. 109, n. 6).

13. ألقوا ***'alqaw*** = they threw, cast, flung, posed, offered (v. iii. m. pl. past. from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *nulqî* at 3:151, p.213, n. 8).

14. سلم ***salam*** = peace, submission, surrender. See *silm* at 2:208, p. 100, n. 6.

15. i.e., any way of fighting and carrying on hostilities against them.

سَتَجِدُونَ	91. You will find[1]
ءَاخَرِينَ يُرِيدُونَ	others desiring[2]
أَن يَأْمَنُوكُمْ	to be safe[3] from you and
وَيَأْمَنُوا قَوْمَهُمْ	be safe from their people.[4]
كُلَّ مَا رُدُّوٓا	Whenever they are returned[5]
إِلَى ٱلْفِتْنَةِ	to the temptation[6]
أُرْكِسُوا فِيهَا	they become engrossed[7] in it.
فَإِن لَّمْ يَعْتَزِلُوكُمْ	So if they do not leave[8] you
وَيُلْقُوٓا إِلَيْكُمُ ٱلسَّلَمَ	and offer you peace
وَيَكُفُّوٓا أَيْدِيَهُمْ	and restrain[9] their hands,
فَخُذُوهُمْ	then get hold of them
وَٱقْتُلُوهُمْ	and kill them
حَيْثُ ثَقِفْتُمُوهُمْ	wherever you find[10] them.
وَأُوْلَٰٓئِكُمْ	And those people,
جَعَلْنَا لَكُمْ	We have set for you
عَلَيْهِمْ	against them
سُلْطَٰنًا مُّبِينًا ﴿٩١﴾	an authority[11] open and clear.

Section (Rukû') 13

وَمَا كَانَ لِمُؤْمِنٍ	92. It is not for[12] a believer
أَن يَقْتُلَ مُؤْمِنًا	that he kill a believer
إِلَّا خَطَـًٔا	except by mistake;[13]
وَمَن قَتَلَ مُؤْمِنًا	and whoever kills a believer
خَطَـًٔا	by mistake

1. ستجدون sa+tajidûna = you will find, get, obtain (v. ii. m. pl. impfct. from *wajada* [*wujûd*], to find. See *wajadtum* at 4:89, p. 281, n. 4).
2. يريدون **yurîdûna** = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. Se at 4:60, p. 267, n. 9; 4:44, p. 260, n. 13).
3. يأمنوا **ya'manû**(*na*) = they be safe, feel safe (v. iii. m. pl. impfct. from *'amina* [*'amn/'amân*], to be safe). The terminal *nûn* is dropped because of the particle *'an* coming before the verb.
4. While the previous *'âyah* speaks about those who sincerely desire to remain neutral, the present *'âyah* refers to the hypocrites who profess faith when the meet the Muslims but secretly cooperate with their enemies.
5. ردوا **ruddû** = they were referred, returned, sent back (v. iii. m. pl. past passive from *radda* [*radd*], to send back. See at 4:83, p. 278, n. 1).
6. فتنة **fitnah** (pl. *fitan*) = dissension, discord, trial, temptation, enticement. See at 3:7, p. 156, n.9).
7. أركسوا **'urkisû** = they were thrown back, reverted, engrossed (v. iii. m. pl. past passive from *'arkasa*, form IV of *rakasa* [*raks/ruks*], to return. See *'arkasa* at 4:88, p. 280, n. 4).
8. يعتزلوا **ya'tazilû**(*na*) = they isolate themselves, keep away, leave (v. iii. m. pl. impfct. from *i'tazala*, form VIII, of *'azala* [*'azl*], to set aside, to isolate. The terminal *nûn* is dropped because the the verb is in a conditional clause (preceded by *'in*). See *i'tazalû* at 4:90, p. 46, n. 12).
9. يكفوا **yakuffû**(*na*) = they stop, desist, restrain, check, prevent, hold back(v. iii. m. pl. impfct. from *kaffa* [*kaff*], to desist, to border. The terminal *nûn* is dropped because the verb is in a conditional clause {preceded by *'i*}. See *yakuffa* at 4:84, p. 278, n. 8).
10. ثقفتموا **thaqiftum** = you (all) found, met (v. ii. m. pl. past from *thaqifa* [*thaqf*], to meet, be skilful. See at 2:191, p. 91, n. 14).
11. سلطان **sultân** = authority, mandate, authorization, power, might, rule, dominion. See at 3:151, p. 213, n. 11.
12. i.e., it is neither lawful nor appropriate.
13. خطأ **khata'** = mistake, error, fault, offence.

فَتَحۡرِيرُ	has to manumit[1]
رَقَبَةٖ مُّؤۡمِنَةٖ	a believing slave[2]
وَدِيَةٞ	and pay blood money[3]
مُّسَلَّمَةٌ إِلَىٰٓ أَهۡلِهِۦٓ	delivered[4] to his family,
إِلَّآ أَن يَصَّدَّقُواْۚ	save that they make a gift ;[5]
فَإِن كَانَ مِن قَوۡمٍ	but if he[6] was from a people
عَدُوّٖ لَّكُمۡ	hostile[7] to you
وَهُوَ مُؤۡمِنٞ	and was a believer,
فَتَحۡرِيرُ	then to manumit
رَقَبَةٖ مُّؤۡمِنَةٖۖ	a believing slave;
وَإِن كَانَ مِن قَوۡمِۭ	and if he was from a people
بَيۡنَكُمۡ	between whom and you
وَبَيۡنَهُم مِّيثَٰقٞ	there is a covenant,[8]
فَدِيَةٞ	then to pay blood money
مُّسَلَّمَةٌ إِلَىٰٓ أَهۡلِهِۦ	delivered to his family
وَتَحۡرِيرُ	and to manumit
رَقَبَةٖ مُّؤۡمِنَةٖۖ	a believing slave;
فَمَن لَّمۡ يَجِدۡ	but he that does not find[9]
فَصِيَامُ شَهۡرَيۡنِ	then to fast[10] for two months
مُتَتَابِعَيۡنِ	in succession,[11]
تَوۡبَةٗ مِّنَ ٱللَّهِۗ	seeking Allah's forgiveness.
وَكَانَ ٱللَّهُ عَلِيمًا	And Allah is All-Knowing,
حَكِيمٗا ﴿٩٢﴾	All-Wise.

1. تحرير **tahrîr** = to set free, to liberate, to manumit (verbal noun in form II of *harra* [*harr/harârah*], to be hot. See *muharrar* at 3:34, p. 168, n. 10).

2. رقبة **raqabah** (s.; pl. *riqâb*) = neck, slave (figuratively). See *riqâb* at 2:177, p. 83, n. 11.

3. دية **diyah** (s.; pl. *diyât*) = blood money, indemnity for blood injury.

4. مسلمة **musallamah** (f.; m. *musallam*) = flawless, free from defects, unblemished, delivered, handed over, surrendered (passive participle from *sallama*, form II of *salima* [*salâmah/salâm*], to be safe and sound. See at 2:71, p. 34, n.1).

5. i.e., charitably waive the claim. يصدقوا *yassaddaqû* (originally *yatasaddaqûna*) = they donate, give charitably, make a gift, (v. iii.m. pl. impfct.from *tasaddaqa* , form V of *sadaqa* [*sadq/sidq*], to speak the truth, to be true. The terminal *nûn* is dropped because of the particle *'an* coming before it. See *tasaddaqû* at 2:280, p. 146, n.11).

6. i.e., the murdered person.

7. عدو **'adûww** (s.; pl. أعداء *'a'dâ'*) = foe, enemy, hostile. See at 2:208, p. 100, n. 11.

8. ميثاق **mîthâq** (pl. مواثيق *mawâthîq*) = covenant, pact, treaty. See at 4:90, p. 281, n. 8; 4:21, p. 248, n. 4.

9. i.e., if he, the killer, does not find the means or a slave to liberate. يجد **yajid(u)** = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find. The last letter is vowelless because of the particle *lam* coming before the verb. See at 2:196, p. 95, n. 1).

10. صيام **siyâm** = fast, fasting, abstention. Technically it means abstention from food and drinks and sex from early dawn till sunset with intention to fast. See at 2:183, p. 86, n. 10.

11. متتابعين **mutatâbi'ayn** (acc./gen. of *mutatâbi'ân*) = two in succession, one following the other, two consecutive (act. participle from *tatâba'a*, form VI of *tabi'a* [*taba' / tabâ'ah*], to follow. See *ittaba'tum* at 4:183, p. 278, n. 4).

وَمَن يَقْتُلْ	93. And whoever kills
مُؤْمِنًا مُّتَعَمِّدًا	a believer deliberately[1]
فَجَزَآؤُهُۥ جَهَنَّمُ	his retribution will be hell,
خَٰلِدًا فِيهَا	abiding therein;
وَغَضِبَ ٱللَّهُ	and Allah's wrath will fall[2]
عَلَيْهِ	on him
وَلَعَنَهُۥ	and He will curse[3] him
وَأَعَدَّ لَهُۥ	and will get ready[4] for him
عَذَابًا عَظِيمًا ﴿٩٣﴾	a grave[5] punishment.
يَٰٓأَيُّهَا	
ٱلَّذِينَ ءَامَنُوٓا۟	94. O you who believe,
إِذَا ضَرَبْتُمْ	when you set out[6]
فِى سَبِيلِ ٱللَّهِ	in the way of Allah[7]
فَتَبَيَّنُوا۟ وَلَا تَقُولُوا۟	make sure[8] and do not say
لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ	to the one who offers you
ٱلسَّلَٰمَ	"Salâm":[9]
لَسْتَ مُؤْمِنًا	"You are not a believer",
تَبْتَغُونَ عَرَضَ	seeking[10] the ephemeral
ٱلْحَيَوٰةِ ٱلدُّنْيَا	thing[11] of this worldly life;
فَعِندَ ٱللَّهِ	for with Allah lie
مَغَانِمُ كَثِيرَةٌ	booties[12] in abundance.
كَذَٰلِكَ كُنتُم	Likewise[12] you had been
مِّن قَبْلُ	before,

1. متعمد ***muta'ammid*** = deliberate, premeditated, intentional, purposeful, wilful (act. participle from *ta'ammada,* form V of *'amada* [*'amd*], to intend, to support).

2. غضب ***ghadiba*** = he was angry, wrathful, furious (v. iii. m. s. past from *ghadab,* to be angry. See *ghadab* at 2:90, p. 43, n. 6).

3. i.e., He will banish him from His mercy. لعن ***la'ana*** = he condemned, damned, cursed (v. iii. m. s. past from *la'n.* See at 4:52, p. 264, n. 1).

4. أعدّ ***'a'adda*** = he prepared, made ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See *'u'iddat* at 3:131, p. 207, n. 5).

5. عظيم ***'azîm*** = great, magnificent, stupendous, grand, huge, immense, enormous, grave. See at 4:66, p. 270, n. 12; 4:40, p. 258, n. 10; 4:13, p. 244, n. 8; 3:179, p. 226, n.5). This retribution is apart from the wordly punishment.

6. The *'âyah* exhorts the Muslims not to kill a believer rashly by disregarding his protestation of the faith and his offering of the greeting of Islam, even in course of a confrontation , thinking that he is doing so for convenience and for being spared of his life. Some such incidents occurred during the early Madinan period of Islam (See Ibn Kathîr, II, 336-339). ضربتم ***darabtum*** = you (all) struck, beat, hit, set out {on travel or on a mission} (v. ii. m. pl. past from *daraba* [*darb*], to strike. See *darabû* at 3:156, p. 217, n. 2).

7. i.e., for fighting in the way of Allah.

8. تبينوا ***tabayyanû*** = you (all) make sure, make clear, ascertain the fact, investigate the truth, scrutinize (v. ii. m. pl. imperative from *tabayyana,* form V of *bâna* [*bayân*], to be evident. See *mubayyinah* at 4:19, p. 247, n. 4).

9. i.e., the greeting of Islam.

10. تبتغون ***tabtaghûna*** = you (all) seek, desire, strive for (v. ii. m. pl. impfct. from *ibtaghâ,* form VIII of *baghâ* [*bughâ'*], to seek. See *tabtaghû* at 4:24, p. 250, n. 7).

11. i.e., a little amount of booty. عرض ***'arad*** = incidental, ephemeral, transitory, unstable.

12. مغانم ***maghânim*** (pl.; s. *maghnam*) = booties, spoils, gains, profits.

13. i.e., in the early days of Islam at Makka many Muslims used to conceal their faith for fear of being persecuted. This part of the *'âyah* asks the Muslims to remember such situations.

فَمَنَّ ٱللَّهُ but Allah bestowed grace[1]
عَلَيْكُمْ upon you.
فَتَبَيَّنُوٓا۟ So ascertain the fact.[2]
إِنَّ ٱللَّهَ كَانَ Verily Allah is
بِمَا تَعْمَلُونَ of what you do
خَبِيرًا ﴿٩٤﴾ All-Aware.

لَّا يَسْتَوِى 95. Equal are not[3]
ٱلْقَٰعِدُونَ those who sit back[4]
مِنَ ٱلْمُؤْمِنِينَ of the believers,
غَيْرُ أُو۟لِى ٱلضَّرَرِ not having disabilities,[5]
وَٱلْمُجَٰهِدُونَ and the fighters[6]
فِى سَبِيلِ ٱللَّهِ in the way of Allah
بِأَمْوَٰلِهِمْ with their properties[7]
وَأَنفُسِهِمْ and persons.[8]
فَضَّلَ ٱللَّهُ Allah gives precedence[9]
ٱلْمُجَٰهِدِينَ to the fighters
بِأَمْوَٰلِهِمْ with their properties
وَأَنفُسِهِمْ and persons
عَلَى ٱلْقَٰعِدِينَ over those sitting back
دَرَجَةً in rank;[10]
وَكُلًّا وَعَدَ ٱللَّهُ and to each Allah promises[11]
ٱلْحُسْنَىٰ the happy ending;[12]

1. من *manna* = he bestowed grace, graced, favoured, (v. iii. m. s. past from *mann*, to be kind, gracious. See at 3:164, p. 220, n. 1).

2. i.e., ascertain the fact before rushing to kill a person on the assumption that his profession of Islam is not genuine. One or two such incidents took place during the early Madinan period. تبينوا *tabayyanû* = you (all) make sure, make clear, ascertain the fact, investigate the truth, (v. ii. m. pl. imperative from *tabayyana*, form V of *bâna* [*bayân*], to be evident. See at p. 284, n. 4).

3. يستوى *yastawî* = he is equal, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See *istawâ* at 2:29, p. 15, n. 13).

4. قاعدون *qâ'idûn* (pl.; s. *qâ'id*) = the seating, seated, inactive ones (act. participle from *qa'ada* [*qu'ûd*], to sit down. See *qu'ûd* at 3:191, p. 231, n. 7). The immediate reference is to those who stayed back home and did not participate in the battle of Badr; but the meaning is general and it applies to all times and places.

5. ضرر *ḍarar* (s.; pl. *'aḍrâr*) = harm, damage, disadvantage. *'ûlû/'ûlî al-ḍarar* = those with disabilities such as disease, blindness, lameness and the like.

6. مجاهدون *mujâhidûn* (pl.; s. *mujâhid*) = fighters, warriors, strugglers (act. participle from *jâhada*, form III of *jahada* [*jahd*], to endeavour, to strive. See *jâhadû* at 3:142, p. 210, n. 8).

7. أموال *'amwâl* (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 3:115, p. 201, n. 7.

8. أنفس *'anfus* (sing. *nafs*) = lives, persons, individuals. See at 2:155, p. 73, n. 10.

9. فضل *faḍḍala* = he preferred, gave precedence (v. iii. m. s. past in form II of *faḍala* [*faḍl* /*fuḍûl*], to excel, to be in excess. See at 4:34, p. 254, n. 6).

10. درجة *darajah* (pl. *darajât*) = step, stair, flight of steps, degree, grade, rank, status, stage. See at 2:228, p. 112, n. 8.

11. وعد *wa'ada* = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See *wa'adta* at 3:194, p. 232, n. 9).

12. حسنى *ḥusnâ* (f.; m. *'aḥsan*) the best outcome, the happy ending.

وَفَضَّلَ ٱللَّهُ and Allah gives precedence
ٱلْمُجَٰهِدِينَ to the fighters
عَلَى ٱلْقَٰعِدِينَ over those sitting back
أَجْرًا عَظِيمًا ﴿٩٥﴾ in an enormous[1] reward –

دَرَجَٰتٍ مِّنْهُ 96. In ranks[2] from Him, and
وَمَغْفِرَةً وَرَحْمَةً in forgiveness and mercy.
وَكَانَ ٱللَّهُ غَفُورًا Allah is Most-Forgiving,
رَّحِيمًا ﴿٩٦﴾ Most Merciful.

Section (*Rukû'*) 14

إِنَّ ٱلَّذِينَ 97. Verily those whose
تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ lives the angels take,[3]
ظَالِمِىٓ they doing wrong[4]
أَنفُسِهِمْ to themselves,[5]
قَالُوا۟ they (the angels) say:
فِيمَ كُنتُمْ "What you had been in?"[6]
قَالُوا۟ كُنَّا They say: "We had been
مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ oppressed[7] in the land".
قَالُوٓا۟ أَلَمْ تَكُنْ They say: "Was not
أَرْضُ ٱللَّهِ وَٰسِعَةً Allah's land vast[8]
فَتُهَاجِرُوا۟ فِيهَا so you could emigrate in it?"
فَأُو۟لَٰٓئِكَ Such people,
مَأْوَىٰهُمْ جَهَنَّمُ their abode[10] is hell;

1. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, grave, gruesome. See at 4:93, p. 284, n. 5.
2. The Prophet, peace and blessings of Allah be on him, said that there are one hundred ranks in paradise which Allah has prepared for fighters in the way of Allah. (See *Bukhârî*, no. 2790).

3. توفي *tawaffâ* = he takes in full, causes to die, lets die (v. iii. m. s. past in form V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See *yatawaffâ* at 4:15, p. 245, n. 6).

4. ظالمي *ẓâlimî(n)*(acc./gen. of *ẓâlimûn*, s. *ẓâlim*, the terminal *nûn* being dropped because of the genitive construction) = transgressors, unjust persons, those doing wrong. See at 3:86, p. 190, n. 3).

5. i.e., by continuing to remain in the land of *kufr* although not free to practise Islam and by not migrating to a land of Islam.
6. i.e., what had you been doing with regard to your duty in respect of properly practising the *dîn* (Islam)?

7. مستضعفين *mustaḍ'afîn* (pl.; acc./gen. of *mustaḍ'afûn*; s. *mustaḍ'af*) = the incapacitated ones, those rendered weak, made helpless, the oppressed. Passive participle from *istaḍ'afa*, form X of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See at 4:75, p. 2273, n. 4).

8. واسعة *wâsi'ah* (f.; m. *wâsi'*) = wide, vast, extensive, far-reaching, all-reaching, abounding active participle from *wasi'a /wasu'a* [*wasâ'ah*], to be wide. See *wâsi'* at 3:73, p. 184, n. 2).

9. تهاجروا *tuhâjirû(na)* = you emigrate, migrate, (v. ii. m. pl. impfct. from *hâjara*, form III of *hajara* [*hijr /hijrân*], to emigrate. The terminal *nûn* is dropped because of a hidden *'an* in *fâ'* (causal *fâ'* coming after an interrogation) . See *yuhâjirû* at 4:89, p. 280, n. 14).
10. مأوى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 3:197, p. 233, n. 13).

وَسَآءَتْ and bad it is[1]

مَصِيرًا ﴿٩٧﴾ as a destination.[2]

إِلَّا ٱلْمُسْتَضْعَفِينَ 98. Except the oppressed

مِنَ ٱلرِّجَالِ ones[3] of men

وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ and women and children

لَا يَسْتَطِيعُونَ who are not able to[4]

حِيلَةً make a device[5]

وَلَا يَهْتَدُونَ nor do they get guidance[6]

سَبِيلًا ﴿٩٨﴾ to a way.

فَأُولَٰٓئِكَ 99. Then such people,

عَسَى ٱللَّهُ maybe that[7] Allah

أَن يَعْفُوَ عَنْهُمْ will excuse[8] them;

وَكَانَ ٱللَّهُ عَفُوًّا and Allah is Most Excusing,

غَفُورًا ﴿٩٩﴾ Most Forgiving.

وَمَن يُهَاجِرْ 100. Whoever emigrates[9]

فِى سَبِيلِ ٱللَّهِ in the way[10] of Allah

يَجِدْ فِى ٱلْأَرْضِ will find[11] in the earth

مُرَٰغَمًا كَثِيرًا many a refuge[12]

وَسَعَةً and plenitude;[13]

وَمَن يَخْرُجْ and whoever sets out

1. ساءت **sâ'at** = she/it became foul, bad, evil (v. iii. f. s. past from *sâ'a* [*sû'/saw'*], to be bad. See *sâ'a* at 4:38, p. 258, n. 2).

2. مصير **maṣîr** = destination, place at which one arrives, destiny, end. See at 3:162, p.219, n. 11).

3. i.e., those who are oppressed and made powerless and helpless. مستضعفين **mustaḍ'afîn**, see n. 7 on the previous page.

4. لايستطيعون **lâ+yastaṭî'ûna** = they are not able to, are not capable of (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *yastaṭî'ûna* at 2:273, p. 143, n. 3).

5. حيله **ḥîlah** (s.; pl. *ḥiyal/'aḥâîl*) = means, device, expedient, trick, stratagem.

6 يهتدون **yahtadûna** = they receive guidance (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/hudan /hidâyah*], to guide, to show the way. See at 2:170.p. 80, n.7).

7. عسى **'asâ** (followed by *'an*) = it might be, may be that. See *'asaytum* at 2:246, p. 124, n. 1.

8. يعفو **ya'fû** = he waives, excuses, effaces (v. iii. m. s. impfct. from *'afâ* [*'afw/afâ'*],to be effaced. See at 2:237, p. 120, n. 5).

9. يهاجر **yuhâjir(u)** = he emigrates, migrates, (v. iii. m. s. impfct. from *hâjara*, form III of *hajara* [*hijr / hijrân*], to emigrate. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *yuhâjiru* at 4:89, p. 280, n. 14).

10. سبيل **sabîl** (pl. *subul/asbilah)* = way, path, road, means. See at 4:88, p. 280, n. 9.

11. يجد **yajid(u)** = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find. The last letter is vowelless because the verb is conclusion of a conditional clause. See at 4:92, 283, n. 9).

12. مراغم **murâgham** = refuge, place to escape to, retreat. Adverb of place from *râghama*, form III of *raghima/ raghama* [*raghâm*], to be dust, to be humiliated. It means such a place or refuge as frustrates and humiliates the enemy.

13. سعة **sa'ah** = plenitude, abundance, affluence, roominess , spaciousness. See at 2:247, p. 125, n. 3.

مِنۢ بَيْتِهِۦ from his home[1]

مُهَاجِرًا إِلَى ٱللَّهِ emigrating[2] to Allah

وَرَسُولِهِۦ and His Messenger,

ثُمَّ يُدْرِكْهُ but there overtakes[3] him

ٱلْمَوْتُ death,[4]

فَقَدْ وَقَعَ then indeed there lies[5]

أَجْرُهُۥ عَلَى ٱللَّهِ his reward on Allah;

وَكَانَ ٱللَّهُ غَفُورًا and Allah is Most Forgiving,

رَّحِيمًا ﴿١٠٠﴾ Most Merciful.

Section (Rukû') 15

وَإِذَا ضَرَبْتُمْ 101. When you travel[6]

فِى ٱلْأَرْضِ in the earth

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ it is not on you a sin[7]

أَن تَقْصُرُوا۟ that you make short[8]

مِنَ ٱلصَّلَوٰةِ of the prayer[9]

إِنْ خِفْتُمْ if you apprehend[10]

أَن يَفْتِنَكُمُ that there may harass[11] you

ٱلَّذِينَ كَفَرُوٓا۟ those who disbelieve.

إِنَّ ٱلْكَـٰفِرِينَ Verily the unbelievers

كَانُوا۟ لَكُمْ عَدُوًّا are to you an enemy

مُّبِينًا ﴿١٠١﴾ open and clear.

1. بيت *bayt* (s.; pl. *buyût/buyûtât*) = home, house, family.

2. مهاجر *muhâjir* (s.; pl. *muhâjirûn*) = emigrant, one emigrating (act. participle from *hâjara*, form III of *hajara* [*hijr* / *hijrân*], to emigrate. See *yuhâjir* at p. 287, n. 9.

3. يدرك *yudrik(u)* = he catches up, overtakes, attains, reaches (v. iii. m. s. impfct. from *'adraka*, form IV of *daraka* [*darak/dark*], to attain). The last letter is vowelless because the verb in a conditional clause (preceded by *man*). See at 4:77, p. 275, n. 9).

4. i.e., before he reaches his destination, the place of migration.

5. وقع *waqa'a* = he or it fell, fell down, occurred, lay (v. iii. m. s. past from *wuqû'*, to fall). Followed by the particle *'alâ*, this verb gives the sense of falling due, which is used here to emphasize the deserving of reward. Otherwise the giving of reward is entirely within Allah's will and pleasure.

6. ضربتم *ḍarabtum* = you (all) struck, beat, hit, went out, set out {on travel or on a mission} (v. ii. m. pl. past from *ḍaraba* [*ḍarb*], to strike. *ḍarb fî al 'arḍ* is an idiom meaning to set out on travel. See at 4:94, p. 284, n 6).

7. جناح *junâḥ* = sin, misdemeanour, impropriety. See at 2:282, p. 149, n. 7.

8. تقصروا *taqṣurû(na)* = you make short, shorten, be short/insufficient (v. ii. m. pl. impfct. from *qaṣura* [*qiṣar/qaṣr/qaṣârah*), to be short or to make short. The terminal *nûn* is dropped because of the particle *'an* coming before the verb.

9. i.e., to pray two instead of four *rak'ahs*.

10. خفتم *khiftum* = you apprehended, feared (v. ii. m. pl. past from *khâfa* [*khawf/ makhâfah / khîfah*], to fear.

11. يفتن *yaftina(u)* = he puts to trial, he torments/ troubles/harasses (v. iii. m. s. impfct. from *fatana* [*fatn/futûn*], to put to trial, to tempt. See *fitnah* at 4:91, p. 282, n. 6). This clause is not a condition for shortening the prayer; for the Prophet, peace and blessings of Allah be on him, explained that the permission to shorten prayer in travel is a gift from Allah and the Muslims should accept the gift (*Muslim*, no. 686; Ibn Kathîr, II, 247-248).

وَإِذَا كُنتَ فِيهِمْ 102. And if you be with them
فَأَقَمْتَ لَهُمُ and and perform[1] for them
الصَّلَوٰةَ the prayer,
فَلْتَقُمْ طَآئِفَةٌ let there stand a group[2]
مِّنْهُم مَّعَكَ of them with you and
وَلْيَأْخُذُوٓا۟ أَسْلِحَتَهُمْ let them take[3] their arms;[4]
فَإِذَا then when they have
سَجَدُوا۟ فَلْيَكُونُوا۟ prostrated themselves
مِن وَرَآئِكُمْ let them be in your rear[5]
وَلْتَأْتِ and let there come up
طَآئِفَةٌ أُخْرَىٰ the other group
لَمْ يُصَلُّوا۟ that did not pray[6]
فَلْيُصَلُّوا۟ مَعَكَ and let them pray with you;
وَلْيَأْخُذُوا۟ and let them take
حِذْرَهُمْ their precautions[7]
وَأَسْلِحَتَهُمْ and their arms.
وَدَّ ٱلَّذِينَ There do wish[8] those who
كَفَرُوا۟ do not believe
لَوْ تَغْفُلُونَ if you became unmindful[9]
عَنْ أَسْلِحَتِكُمْ of your arms
وَأَمْتِعَتِكُمْ and your equipment[10]
فَيَمِيلُونَ عَلَيْكُم so they could sweep down[11]
مَّيْلَةً وَٰحِدَةً on you in a single sweep.

1. This *'âyah* teaches the method of praying in congregation while confronting the enemy or in the state of alarm and under fear of attack. In such a state prayer can be shortened, as in travel. See also 2:239, *supra*, pp. 120-121. أقمت *'aqamta* = you performed, straightened, made rise (v. iii. m. s. past in form IV of *qâma* [قومة *qawmah*/قيام *qiyâm*] to get up, stand up. See *yuqîmûna* at 2:3, p. 5, n. 3).

2 طائفة *tâ'ifah* (pl. طوائف *ṭawâ'if*) = section of people, sect, group, band. See at 4:81, p. 277, n. 2).

3. يأخذوا *ya'khudhû(na)* = they take, receive, get, seize (v. iii. m. pl. impfct. from *'akhadha* [أخذ *'akhdh*], to take. The terminal *nûn* is dropped because of the *lâm* of command coming before the verb. See *khudhû* at 4:79, p. 281, n. 2.

4. أسلحة *' asliḥah* (pl., s. سلاح *silâh*) = arms, weapons.

5. وراء *warâ'* = rear, behind, beyond over and above. See at 4: 24, p. 250, n. 6.

6. يصلوا *yuṣallû (na)* = they pray, perform *ṣalâh*, worship (v. iii. m. pl. impfct. from *ṣallâ* [*ṣalâh*], to pray, to worship. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. It also gives the imperfect verb the sense of past tense. See *muṣallan* at 2:125, p. 59, n. 12).

7. حذر *hidhr* = caution, precaution, alertness, watchfulness. See at 4:70, p. 271, n. 13.

8. ود *wadda* = he loved, liked, wished (v. iii. m. s. past from *wadd /wudd /widd /wadâd /wudâd /mawaddah*, to love, to like. See at 2:109, p. 51, n. 8.

9. تغفلون *taghfulûna* = you become unmindful, heedless, neglect, ignore, disregard (v. ii. m. pl. impfct. from *ghafala* [*ghaflah/ghufûl*], to neglect. See *ghâfil* at 3:99, p. 194, n. 13).

10. أمتعة *'amti'ah* (pl., s. متاع *matâ'*) = equipment, stuffs, effects, baggage, articles, chattels, objects of enjoyment, necessities of life. See *matâ'* at 4:76, p. 275, n. 5.

11. يميلون *yamîlûna* = they bend, bend down, incline, tilt (v. iii. m. pl. impfct. from *mâla* [*mayl/ maylân*], to incline, to tilt. When followed by the particle *'alâ* it gives the sense of going against, acting hostilely.

وَلَا جُنَاحَ عَلَيْكُمْ And no sin[1] lies on you
إِن كَانَ بِكُمْ if there is with you
أَذًى any trouble[2]
مِّن مَّطَرٍ due to rain[3]
أَوْ كُنتُم مَّرْضَىٰ or you are unwell[4]
أَن تَضَعُوٓا۟ that you put down[5]
أَسْلِحَتَكُمْ your arms;[6]
وَخُذُوا۟ حِذْرَكُمْ but take[7] your precautions.[8]
إِنَّ ٱللَّهَ أَعَدَّ Verily Allah has got ready[9]
لِلْكَٰفِرِينَ for the unbelievers
عَذَابًا مُّهِينًا ﴿١٠٢﴾ a humiliating[10] punishment.

فَإِذَا قَضَيْتُمُ 103. Then when you finish[11]
ٱلصَّلَوٰةَ the prayer
فَٱذْكُرُوا۟ ٱللَّهَ remember[12] Allah
قِيَٰمًا وَقُعُودًا standing and sitting,
وَعَلَىٰ جُنُوبِكُمْ and while on your sides.[13]
فَإِذَا ٱطْمَأْنَنتُمْ So when you feel safe[14]
فَأَقِيمُوا۟ ٱلصَّلَوٰةَ properly perform the prayer.
إِنَّ ٱلصَّلَوٰةَ كَانَتْ Verily prayer is
عَلَى ٱلْمُؤْمِنِينَ upon the believers
كِتَٰبًا a prescript[15]
مَّوْقُوتًا ﴿١٠٣﴾ set with time.[16]

1. جناح ***junâh*** = sin, misdemeanour, impropriety. See at 2:282, p. 149, n. 7.

2. أذى ***'adhan*** = trouble, offence, harm, injury, hurt, painful thing. See at 3;186, p. 229, n. 6.

3. مطر ***matar*** (s.; pl. أمطار *'amtâr*) = rain.

4. مرضى ***mardâ*** (pl.; s. مريض *marîd*) = unwell, ill, sick, diseased, indisposed, patients.

5. تضعوا ***tada'û(na)*** = you (all) put down, lay down, place (v. ii. m. pl. impfct. from *wada'a* [*wad'*], to place, to put down. The terminal *nûn* is dropped for the particle *'an* comes before the verb. See *mawâdi'* at 4:45, p. 261, n. 30.

6. أسلحة ***'aslihah*** - see n. 4 on the previous page.

7. خذوا ***khudhû*** = you all take, receive (v. ii. m. pl. imperative from *'akhadha* [*'akhdh*], to take. See at 2:63, p. 30, n. 10).

8. حذر ***hidhr*** - see n. 7 on the previous page.

9. أعد ***'a'adda*** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 4:93, p. 284, n. 4).

10. مهين ***muhîn*** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna,* form IV of *hâna* [*hawn*], to be of little importance. See at 4:37, p. 257, n. 13).

11. قضيتم ***qadaytum*** = you finished, carried out, accomplished, performed, discharged, decided, decreed (v. ii. m. pl. past from *qadâ* [*qadâ'*], to finish. See *qadâ* at 2:117, p. 55, n. 9).

12. اذكروا ***udhkurû*** = you (all) remember, call to mind, i.e., make prayers and glorify Allah (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 2:198, p. 96, n. 10).

13. i. e., while you are lying down. جنوب ***junûb*** (pl.; s. *janb*) = sides. See also 3:191, *supra*, p. 231.

14. اطمأننتم ***itma'nantum*** = you felt safe, were at ease (v. ii. m. pl. past from *itma'anna.* See *tatma'inna* at 3:126, p. 205, n. 12).

15. i.e., an obligatory duty. كتاب ***kitâb*** = writing, writ, prescript, book, document, contract. See at 3:145,, p. 211, n. 8.

16. موقوت ***mawqût*** = given specified time, set with time, time-assigned.

وَلَا تَهِنُوا 104. And do not languish[1]
فِي ٱبْتِغَآءِ ٱلْقَوْمِ in pursuing[2] the people.[3]
إِن تَكُونُوا تَأْلَمُونَ If you be suffering pain,[4]
فَإِنَّهُمْ يَأْلَمُونَ they too are suffering pain
كَمَا تَأْلَمُونَ as you are suffering;
وَتَرْجُونَ مِنَ ٱللَّهِ but you expect[5] from Allah
مَا لَا يَرْجُونَ what they cannot expect;
وَكَانَ ٱللَّهُ عَلِيمًا and Allah is All-Knowing,[6]
حَكِيمًا ١٠٤ All-Wise.[7]

Section (*Rukû'*) 16

إِنَّآ أَنزَلْنَآ 105. We indeed have sent
إِلَيْكَ ٱلْكِتَٰبَ down[8] to you the Book
بِٱلْحَقِّ with the truth
لِتَحْكُمَ so that you may adjudicate[9]
بَيْنَ ٱلنَّاسِ بِمَآ between men with what
أَرَىٰكَ ٱللَّهُ Allah has shown you;[10]
وَلَا تَكُن لِّلْخَآئِنِينَ and be not for the traitors[11]
خَصِيمًا ١٠٥ an advocate.[12]

وَٱسْتَغْفِرِ 106. And seek forgiveness
ٱللَّهَ of Allah.
إِنَّ ٱللَّهَ كَانَ Verily Allah is
غَفُورًا Most Forgiving,
رَّحِيمًا ١٠٦ Most Merciful.

1. لا تهنوا ***lâ tahinû*** = do not languish/flag/be weak/be feeble (v. ii. m. pl. imperative [prohibition] from *wahana/wahina* [*wahn*], to be weak. See *wahanû* at 3:146, p. 212, n. 3).

2. طلب ***ṭalab*** = pursuit, quest, search.

3. i.e., the enemy. The immediate context is the pursuit of the retreating Quraysh after the battle of 'Uhud; but the instruction is general.

4. تألمون ***ta'lamûna*** = you (all) feel pain, suffer anguish (v. ii. m. pl. impfct. from *'alima* [*'alam*], to be in pain).

5. ترجون ***tarjûna*** = you (all) expect, hope for, look forward, from *rajâ* [*rajâ'*], to hope. See *yarjûna* at 2:218, p. 106, n. 6).

6. i.e., particularly about what is good for you.

7. i.e., particularly in His directives and instructions with regard to His creation.

8. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 2:159, p. 75, n. 3

9. تحكم ***taḥkuma*** (*u*)= you adjudicate, judge, decide (v. ii. m. s. from *ḥakama* [*ḥukm*], to pass judgement. See *yuḥakkimû* at 4:65, p. 269, n. 9. The last letter takes *fatḥah* because of a hidden *'an* in the *lâm* (*li* in the sense of kay, *lâm* of motivation). The address is to the Prophet, peace and blessings of Allah be on him, and through him to the Muslims asking them to decide the matters arising between them according to the Qur'ân and *sunnah*.

10. i.e., what Allah has taught you by means of *waḥy*. أرا = he showed, pointed out, made see, informed, taught (v. iii. m. s. past in form IV of *ra'â* [*ra'y/ru'yah*], to see, notice. See *ra'ayta* at 4:61, p. 268, n. 3).

11. خائنين ***khâ'inîn*** (pl.; s. *khâ'in*) = traitors, the treacherous, betrayers, deceivers. Active participle in the acc./gen. from *khâna* [*khawn/khiyânah*], to be treacherous. See *takhtânûna* at 2:187, p. 89, n. 7). The immediate context is the case of Tu'mah ibn 'Ubayriq of Banû Ẓafar who committed a theft and then he and his people falsely laid the blame at the door of a Jew and sought the Prophet's judgement against the latter.

12. خصيم ***khaṣîm*** (s.; pl. *khuṣamâ'/khuṣmân*)= advocate, defender, one who controverts and argues. See *khiṣâm* at 2:204, p. 99, n. 4.

وَلَا تُجَٰدِلْ 107. And do not plead[1]
عَنِ ٱلَّذِينَ on behalf of those who
يَخْتَانُونَ أَنفُسَهُمْ betray[2] themselves.
إِنَّ ٱللَّهَ لَا يُحِبُّ Verily Allah does not like[3]
مَن كَانَ the one who is
خَوَّانًا أَثِيمًا ﴿١٠٧﴾ perfidious,[4] sinful.[5]

يَسْتَخْفُونَ 108. They seek to hide[6]
مِنَ ٱلنَّاسِ from men
وَلَا يَسْتَخْفُونَ and do not seek to hide
مِنَ ٱللَّهِ from Allah
وَهُوَ مَعَهُمْ while He is with them
إِذْ يُبَيِّتُونَ when they design by night[7]
مَا لَا يَرْضَىٰ what He does not approve[8]
مِنَ ٱلْقَوْلِ of the saying.
وَكَانَ ٱللَّهُ And Allah is
بِمَا يَعْمَلُونَ about what they do
مُحِيطًا ﴿١٠٨﴾ All-Encompassing.[9]

هَٰٓأَنتُمْ هَٰٓؤُلَآءِ 109. Here you are those[10]
جَٰدَلْتُمْ عَنْهُمْ who plead on behalf of them
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا in this worldly life; but
فَمَن يُجَٰدِلُ ٱللَّهَ who will plead with Allah

1. لا تجادل *lâ tujâdil* = do not plead, argue, debate, wrangle (v. ii. m. s. imperative {prohibition} from *jâdala*, form III of *jadala*, [*jadl*], to tighten. See *jidâl* at 2:197, p. 96, n. 1).

2. يختانون *yakhtânûna* = they betray, deceive, dupe (v. iii. m. pl. impfct. from *ikhtâna*, form VIII of *khâna* [*khawn/khiyânah*], to be treacherous. See *takhtânûna* at 2:187, p. 89, n. 7).

3. لا يحب *lâ+yuḥibbu* = he does not like, does not love (v. iii. m. s. impfct. from *'aḥabba*, form IV of *ḥabba*[*ḥubb*],to love. See at 3:57, p. 178, n. 8).

4. خوان *khawwân* = perfidious, treacherous, traitor, faithless (active participle in the emphatic form of *fa''âl* from *khâna* [*khawn/khiyânah*]. See n. 2 above and n. 11 on the previous page).

5. أثيم *'athîm* (s. ; pl. *'uthamâ'*) = sinful, criminal, evil. Active participle in the form of *fa'îl* from *'athima* [*'ithm/'atham / ma'tham*], to sin. See *'âthim* at 2:283, p. 150, n. 10).

6. يستخفون *yastakhfûna* = they seek to hide, try to conceal, attempt to secrete (v. iii. m. pl. impfct. in form X of *khafiya* [*khafâ' /khifah /khufyah*], to be hidden. See *yukhfûna* at 3:154, p. 215, n. 13).

7. يبيتون *yubayyitûna* = did by night, brooded by night, put up for the night, contrived, harboured, designed (v. iii. m. pl. impfct. in form II of *bâta* [*bayt /bayât /mabît / mabât /baytûtah*], to be in the night, not to finish. See *bayyata* at 4:81, p. 277, n. 3).

8. يرضى *yarḍâ* = he is happy, is satisfied, agrees, approves (v. iii. m. s. impfct. from *raḍiya* [*riḍan /riḍwân /marḍâh*], to agree, to be satisfied. See *tarḍawna* at 2:282, p. 148, n. 6).

9. i.e., in knowledge, so that none can hide anything from Allah. محيط *muḥîṭ* = one who closes in on, surrounds, encompasses, comprehensive. Active participle from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ/ḥîṭah/ḥiyâṭah*], to encircle, enclose, guard. See at 3:120, p. 204, n. 1.

10. The address is to the sort of people who sided with Tu'mah ibn 'Ubayriq in his sinful act (see n. 11 on the previous page) and the emphasis here is that none will be able to defend anyone before Allah on the Day of Judgement.

عَنْهُمْ on behalf of them

يَوْمَ الْقِيَـٰمَةِ on the day of resurrection

أَم مَّن يَكُونُ عَلَيْهِمْ or who will be over them

وَكِيلًا ﴿١٠٩﴾ a guardian?[1]

وَمَن يَعْمَلْ 110. And whoever does

سُوٓءًا an evil[2]

أَوْ يَظْلِمْ نَفْسَهُۥ or wrongs[3] himself

ثُمَّ يَسْتَغْفِرِ and then seeks forgiveness[4]

ٱللَّهَ of Allah

يَجِدِ ٱللَّهَ will find[5] Allah

غَفُورًا Most Forgiving,

رَّحِيمًا ﴿١١٠﴾ Most Merciful.

وَمَن يَكْسِبْ 111. And whoever acquires[6]

إِثْمًا a sin

فَإِنَّمَا يَكْسِبُهُۥ he only acquires it

عَلَىٰ نَفْسِهِۦ against himself.[7]

وَكَانَ ٱللَّهُ عَلِيمًا And Allah is All-Knowing,

حَكِيمًا ﴿١١١﴾ All-Wise.

وَمَن يَكْسِبْ 112. And whoever acquires

خَطِيٓـَٔةً أَوْ إِثْمًا a fault[8] or a sin[9]

1. i.e., none will be able to help anyone against Allah's judgement. وكيل *wakîl* (s.; pl. *wukalâ'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl* /*wukûl*], to entrust. See at 4:81, p. 277, n. 7).

2 سوء *sû'* (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 3:174, p. 224, n. 3. See at 4:17, p. 246, n. 11).

3. يظلم *Yaẓlim*(*u*) = he wrongs, does injustice, oppresses, transgresses (v. iii. m. s impfct. from *ẓalama* [*ẓalm*/*ẓulm*], to do wrong. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *ẓalamû* at 3:135, p. 208, n. 3.)

4. يستغفر *yastaghfir*(*u*) = he seeks forgiveness, begs for pardon (v. iii. m. s. impfct. in form X of *ghafara* [*ghafr* /*maghfirah* /*ghufrân*], to forgive. The last letter is vowelless for the reason given at n. 3 above. See *istaghfirû* at 4:64, p. 269, n. 5).

5. يجد *yajid*(*u*) = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find. The last letter is rendered vowelless because the verb is conclusion of a conditional clause. See at 4:100, 287, n. 11).

6. يكسب *yaksib*(*u*) = he earns, acquires, gains, gathers (v. iii. m. s. impfct. from *kasaba* [*kasb*], to gain. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *kasabû* at 4:88, p. 280, n. 9).

7. i.e., the consequences of it falls on him and he alone is accountable for it, so that none else can atone for it. See 2:134, 2:141; 2:286; 6:164.

8. خطيئة *khaṭî'ah* (s.; pl. *khaṭâyâ*) = sin, mistake, fault, offence. See *khaṭâyâ* at 2:58, p. 27, n. 9.

9. اثم *ithm* (pl. *'âthâm*) = crime, offence, wrong, sin, sinning. See at 2:206, p. 99, n. 13. See at 2:219, p. 107, n. 4.

ثُمَّ يَرۡمِ بِهِۦ	and then hurls[1] it
بَرِيٓـًٔا	at an innocent person[2]
فَقَدِ ٱحۡتَمَلَ	undertakes the burden[3] of
بُهۡتَٰنًا وَإِثۡمًا مُّبِينًا	a clumny[4] and a flagrant[5] sin. ١١٢

Section (*Rukû'*) 17

وَلَوۡلَا	113. And were not
فَضۡلُ ٱللَّهِ عَلَيۡكَ	Allah's grace upon you
وَرَحۡمَتُهُۥ	and His mercy, surely
لَهَمَّت	there would have designed[6]
طَّآئِفَةٞ مِّنۡهُمۡ	a group[7] of them
أَن يُضِلُّوكَ	to mislead[8] you;
وَمَا يُضِلُّونَ	but they do not mislead
إِلَّآ أَنفُسَهُمۡ	anyone except themselves;
وَمَا يَضُرُّونَكَ	and they do not harm[9] you
مِن شَيۡءٖ	of anything;
وَأَنزَلَ ٱللَّهُ	for Allah has sent down
عَلَيۡكَ ٱلۡكِتَٰبَ	upon you the Book and the
وَٱلۡحِكۡمَةَ	wisdom[10]
وَعَلَّمَكَ	and has taught[11] you what
مَا لَمۡ تَكُن تَعۡلَمُ	you were not in the know of ;
وَكَانَ فَضۡلُ ٱللَّهِ	and Allah's grace
عَلَيۡكَ عَظِيمٗا	upon you is immense. ١١٣

1. يرم ***yarmi(î)*** = he throws, hurls, flings, hits, casts, pelts, shoots { figuratively: accuses, imputes, lays at the door of }(v. iii. m. s. impfct. from *ramâ* [*ramy/rimâyah*], to throw. The last letter *yâ'* is vowelless and hence dropped because the verb is in a conditional clause (preceded by *man*).

2. بريء ***bari'*** (s.; pl. *abriyâ'/burâ'/birâ'*) = innocent, guiltless, free, exempt. See *tabarra'a* at 2:166, p. 78, n. 5.

3. احتمل ***ihtamala*** = he burdened himself, bore, carried, underttok the burden (v. iii. m. s. past in form VIII of *hamala* [*haml*], to carry. See *lâ tuhammil* at 2:286, p. 153, n. 4).

4. بهتان ***buhtân*** = slander, defamation, libel, calumny.

5. مبين ***mubîn*** = flagrant, glaringly obvious, manifest, patent. See at 3:164, p. 220, n. 8.

6. همت ***hammat*** = she designed, she thought of doing, was about to, was concerned, worried (v. iii. f. s. past from *hamma* [*hamm*], to worry, to be important. See at 3:122, p. 204, n. 5).

7. طائفة ***tâ'ifah*** (pl. طوائف *tawâ'if*) = section of people, sect, group. See at 4:102, , p. 289, n. 2).

8. يضلوا ***yudillû(na)*** = they lead astray, mislead, misgide, make go astray (v. iii. m. pl. impfct. from *'adalla*, form IV of *dalla* [*dalâl/dalâlah*], to go astray. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yudillûna* at 3:69, p. 182, n. 7).

9. يضرون ***yadurrûna*** = they harm, injure, damage, hurt (v. iii. m. pl. impfct. from *darra* [*darr*], to harm. See *yadurrû* at 3: 177, p. 225, n.2).

10. i. e., the non-Qur'ânic *wahy* (*sunnah*). This part of the *'âyah* is a clear statement that the Prophet, peace and blessings of Allah be on him, used to receive instruactions and guidance from Allah not only through the Qur'ân but through non-Qur'ânic *wahy* as well (see 3:164, 2:269). حكمة ***hikmah*** (pl. *hikam*) = wisdom, sagacity. See at 3:164, p. 220, n. 7).

11. علم ***'allama*** = he taught, instructed, informed (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 2:282, p. 147, n. 9).

لَاخَيْرَ فِي كَثِيرٍ 114.No good is there in most
مِّن نَّجْوَىٰهُمْ of their secret conversation[1]
إِلَّا مَنْ أَمَرَ except of the one who bids[2]
بِصَدَقَةٍ أَوْ مَعْرُوفٍ charity[3] or fairness[4] or
أَوْ إِصْلَٰحٍ بَيْنَ النَّاسِ conciliation[5] between men;
وَمَن يَفْعَلْ ذَٰلِكَ and whoever does that
ابْتِغَآءَ مَرْضَاتِ اللَّهِ desiring[6] Allah's pleasure,
فَسَوْفَ نُؤْتِيهِ We shall give him
أَجْرًا عَظِيمًا ﴿١١٤﴾ an immense reward.

وَمَن 115. And whoever
يُشَاقِقِ turns hostile[7] to
الرَّسُولَ the Messenger,
مِن بَعْدِ مَا تَبَيَّنَ after that clear has become[8]
لَهُ الْهُدَىٰ to him the guidance,
وَيَتَّبِعْ غَيْرَ and follows[9] other than
سَبِيلِ الْمُؤْمِنِينَ the way of the believers,
نُوَلِّهِ We shall assign[10] him
مَا تَوَلَّىٰ to what he has undertaken[11]
وَنُصْلِهِ جَهَنَّمَ and shall broil[12] him in hell;
وَسَآءَتْ and evil it shall be
مَصِيرًا ﴿١١٥﴾ as a destination.

1. نجوى **najwâ** (s.; pl. نجاوى *najâwâ*) = secret talk, confidential conversation.

2. أمر **'amara** = He commanded, ordered, bid (v. iii. m. s. past from *'amr*, order, command. See at 2:27, p. 15, n. 1).

3. صدقة **sadaqah** (pl. صدقات *sadaqât*) = charitable gift, charity, voluntary contribution, alms. See at 2:196, p. 94, n. 11.

4. معروف **ma'rûf** = known, well-known, fairness, equity, kindness, approved by *sharî'ah* (passive participle from *'arafa/'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 4:25, p. 251, n. 6).

5. اصلاح **'islâh** = restoration, repair, conciliation, reconciliation (verbal noun in form IV of *salaha /saluha* [*salâh /salâhiyah /sulûh*], to be good, right, proper. See at 4:35, p. 256, n. 8).

6. ابتغاء **ibtighâ'** = to seek, desire, for the purpose of, aiming at (verbal noun in form VIII of *baghâ* [*bughâ'*], to desire. See at 3:7, p. 156, n. 18).

7. يشاقق **yushâqiq**(*u*) = he turns hostile, opposes, breaks away (v. iii. m. s. impfct. from *shâqqa*, form *shaqqa* [*shaqq/mashaqqah*], to be hard; also, to split. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *yashshaqqaqu* at 2:74, p. 35, n. 5).

8. تبين **tabayyana** = he or it became clear /open/ evident/ manifest (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 2:256, p. 132, n. 3).

9. يتبع **yattabi'**(*u*) = he follows, pursues (v. iii. m. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See *yattabi'ûna* at 4:27, p. 252, n. 10).

10. i.e., We let him be in what he has undertaken. نول **nuwalli**(*i*) = we assign, turn, appoint (v. i. pl. impfct. from *wallâ*, form II of *waliya* to be close, to lie next. See *nuwalliyanna* at 2:144, p. 68, n. 9).

11. تولى **tawallâ** = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of *waliya*, to be near. See at 4:80, p. 276, n. 12).

12. نصل **nusli**(*i*) = we fry, broil, roast, set on fire (v. i. pl. impfct. from *'aslâ*, form IV of *salâ* [*salan/ suliy/ silâ'*), to roast.See at 4:56, p. 265, n. 5).

Section (Rukû') 18

إِنَّ ٱللَّهَ 116. Verily Allah

لَا يَغْفِرُ أَن does not forgive[1] that

يُشْرَكَ بِهِۦ partners are set[2] with Him,

وَيَغْفِرُ and may forgive

مَا دُونَ ذَٰلِكَ whatever is besides that

لِمَن يَشَآءُ for whomsoevr He will.

وَمَن يُشْرِكْ And whoever sets partners

بِٱللَّهِ with Allah

فَقَدْ ضَلَّ has indeed lost the way,[3]

ضَلَٰلًۢا بَعِيدًا straying far away.[4] ﴿١١٦﴾

إِن يَدْعُونَ 117. They invoke[5] not

مِن دُونِهِۦٓ besides Him

إِلَّآ إِنَٰثًا but females;[6]

وَإِن يَدْعُونَ and they invoke not

إِلَّا شَيْطَٰنًا مَّرِيدًا but the recalcitrant[7] Satan. ﴿١١٧﴾

لَّعَنَهُ ٱللَّهُ 118. Allah cursed[8] him;

وَقَالَ and he said:

لَأَتَّخِذَنَّ " I shall surely get hold[9]

مِنْ عِبَادِكَ of your servants

نَصِيبًا مَّفْرُوضًا a portion[10] appointed."[11] ﴿١١٨﴾

1. يغفر *yaghfiru* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. See at 3: 136, p. 208, n. 10).

2. يشرك *yushraka(u)*= he is given share, partners are set with him (v. iii. m. s. impfct. passive from *'ashraka*, form IV of *sharika* [*shirk/sharikah*], to share. See *lâ tushrikû* at 4:36, p. 256, n. 10). The last letter takes *fathah* because of the particle *'an* coming before the verb.

3. i.e., from the way of the truth. ضل *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *dalâl/dalâlah*, to loose one's way. See at 2:108, p. 51, n. 6 See also *yudillu* at 4:60, p. 267, n. 13).

4. بعيد *ba'îd* = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 3:30, p. 167, n. 7).

5. يدعون *yad'ûna* = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 3:104, p. 197, n. 10).

6. i.e., idols to whom they give female names, such as al-Lât, al-'Uzzâ, etc. *'inâth* (pl.; s. *'unthâ*) = females.

7. مريد *marîd* = recalcitrant, refractory, rebellious. Active participle in the scale of *fa'îl* from *marada /maruda* [*murûd / murâdah/ murûdah*], to rebel, to be rebellious.

8. لعن *la'ana* = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 4:93, p. 284, n. 3).

9. لأتخذن *la+'attakhidhanna* = I shall surely take, take up, get hold of (v. i. m. s. impfct. from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. The initial *la* and the terminally doubled *nûn* are for emphasis . See *lâ tattakhidhû* at 4:89, p. 280, n. 13).

10. نصيب *nasîb* (s.; pl. *nusub /ansibâ' /ansibah*) = share, portion, lot, dividend. See at 4:85, p. 279, n. 3.

11. مفروض *mafrûd* = supposed, presumed, premised, ordained, appointed. Passive participle from *farada* [*fard*], to decree, to appoint. See *farîdah* at 4:24, p. 250, n. 12.

وَلَأُضِلَّنَّهُمْ	119. "And I shall surely mislead[1] them
وَلَأُمَنِّيَنَّهُمْ	and will arouse vain hopes[2] in them
وَلَءَامُرَنَّهُمْ	and will command them,
فَلَيُبَتِّكُنَّ	so they will surely cut off[3]
ءَاذَانَ ٱلْأَنْعَٰمِ	the ears of cattle;
وَلَءَامُرَنَّهُمْ	and I will order them
فَلَيُغَيِّرُنَّ	so they will indeed alter[4]
خَلْقَ ٱللَّهِ	the creation of Allah."[5]
وَمَن يَتَّخِذِ	And whoever takes up
ٱلشَّيْطَٰنَ وَلِيًّا	Satan as guardian
مِّن دُونِ ٱللَّهِ	in lieu of Allah
فَقَدْ خَسِرَ	does indeed incur[6]
خُسْرَانًا مُّبِينًا ﴿١١٩﴾	a loss glaringly obvious[7].
يَعِدُهُمْ	120. He makes promises[7] to them and
وَيُمَنِّيهِمْ	inspires vain hopes in them;
وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ	but Satan promises them not
إِلَّا غُرُورًا ﴿١٢٠﴾	except delusion.[8]
أُوْلَٰٓئِكَ	121. Such people,
مَأْوَىٰهُمْ جَهَنَّمُ	their abode[10] shall be hell;
وَلَا يَجِدُونَ	and they shall not find
عَنْهَا مَحِيصًا ﴿١٢١﴾	from it any escape.[11]

1. لأضلن ***la+'uḍillanna*** = I shall mislead, lead astray (v. i. m. s. impfct. from *'aḍalla*, from IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. The initial *la* and the terminally doubled *nûn* are for emphasis. See *ḍalla* at 4:116, p. 296, n. 3).

2. i.e., such as that there is no resurrection, no accounting, no hereafter, no heaven and hell, etc. لأمنين ***la+'umanniyanna*** = I shall surely rouse hopes, stir desires (v. i. s. impfct. in the emphatic form, from *mannâ*, form II of *manâ* [*manw/many*], to try, to put to test. See *lâ tatamannaw* at 4:32, p. 254, n. 6).

3. ليبتكن ***la+yubattikunna*** = they will surely cut off, split (v. iii. m. pl. impfct. in the emphatic form, from *battaka*, for II of *bataka* [*batk*], to cut. The pagan Arabs used to cut off or split the ears of a cow as a mark of sanctifying her if she consecutively gave birth to five male calves. The sense here is that Satan would try to mislead men to worship false gods.

4. ليغيرن ***la+yughayyirunna*** = they will surely alter, modify, change (v. iii. m. pl. in the emphatic form, from *ghayyara*, form II of *ghâra* [*ghayr/ghayrah*], to be jealous.

5. The altering of Allah's creation means both physical alteration such as castration of animals or human beings and changing Allah's *dîn* by innovation, omission and alteration of the rules (Al-Ṭabarî, pt. V, 282-285).

6. خسر ***khasira*** = he incurred loss, suffered damage (v. iii. m. s. past from *khusr /khasâr /khasârah /khusrân*. See *khâsirîn* at 3:149, p. 213, n. 5.

7. مبين ***mubîn*** = flagrant, glaringly obvious, manifest, patent. See at 3:164, p. 220, n. 8.

8. يعد ***ya'idu*** = he promises, assures, threatens, (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 2:268, p. 140, n. 13).

9. غرور ***ghurûr*** = *delusion*, deception, conceit, vanities. See *gharra* at 3:185, p. 229, n. 2.

10. مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 4:97, p. 286, n. 10).

11. محيص ***maḥîṣ*** = escape, flight, place of refuge, retreat.

وَٱلَّذِينَ ءَامَنُوا	122. And those who believe
وَعَمِلُوا ٱلصَّٰلِحَٰتِ	and do good deeds[1]
سَنُدْخِلُهُمْ	We shall put them in [2]
جَنَّٰتٍ	gardens
تَجْرِى مِن تَحْتِهَا	flowing[3] below them
ٱلْأَنْهَٰرُ	the rivers,
خَٰلِدِينَ فِيهَآ أَبَدًا	abiding[4] therein for ever,
وَعْدَ ٱللَّهِ	a promise of Allah
حَقًّا	in truth.
وَمَنْ أَصْدَقُ	And who is more truthful[5]
مِنَ ٱللَّهِ قِيلًا ﴿١٢٢﴾	than Allah in speech.
لَّيْسَ بِأَمَانِيِّكُمْ	123. Not by your desires,[6]
وَلَآ أَمَانِيِّ	nor the desires of
أَهْلِ ٱلْكِتَٰبِ	the People of the Book –
مَن يَعْمَلْ سُوٓءًا	whoever does an evil
يُجْزَ بِهِۦ	shall be recompensed[7] for it;
وَلَا يَجِدْ لَهُۥ	and shall not find[8] for him,
مِن دُونِ ٱللَّهِ	in lieu of Allah,
وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾	a gurdian[9] nor a helper.[10]
وَمَن يَعْمَلْ	124. And whoever does
مِنَ ٱلصَّٰلِحَٰتِ	of the good deeds,

1. صالحات *sâlihât* (sing. صالحة *sâlihah*) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah*. See at 4:57, p. 265, n. 11).

2. ندخل *nudkhilu* = we admit, put in, enter, make enter (v. i. pl. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. See at 4:57, p. 265, n. 12).

3. تجرى *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 3:198, p. 234, n. 2).

4. خالدين *khâlidîn* (acc./gen. of *khâlidûn*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 4:57, p. 265, n. 14).

5. أصدق *'asdaq* = truer, more veracious, more truthful (elative for *sâdiq*, act. participle from *sadaqa* [*sadq/sidq*], to speak the truth, to be sincere).

6. i.e., the reward of *jannah* promised by Allah in the previous *'âyah* shall not be obtained by vain desires and expectations, neither of the Muslims nor of the People of the Book, but by the performance of good deeds according to the Qur'ân and *sunnah*. أماني *'amâniyy* (sing. *umniyyah*), vain desires, fond hopes, idle expectations. See at 2:111, p. 53, n. 2; 2:78, p. 36, n. 11. See also *la+'umanniyanna* at 4:119, p. 297, n. 2).

7. يجز *yujza*(*â*) = he is recompensed, rewarded, requited, repaid (v. iii. m. s. impfct. passive from *jazâ* [*jazâ'*], to repay, to reward. The last letter *yâ'* is vowelless and hence dropped because the verb is conclusion of a conditional clause . See *yajzî* at 3:144, p. 211, n. 6).

8. يجد *yajid*(*u*) = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find. The last letter is rendered vowelless because the verb is conclusion of a conditional clause. See at 4:110, 293, n. 5).

9. ولي *waliyy* (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 4:89, p. 281, n. 5).

10. نصير *nasîr* = (pl. نصراء *nusarâ'*) = helper, defender, supporter, ally, protector, patron. See at 4:79, p. 281, n. 6).

مِن ذَكَرٍ أَوْ أُنثَىٰ of a male[1] or a female,[2]
وَهُوَ مُؤْمِنٌ and he is a believer,[3]
فَأُولَٰئِكَ يَدْخُلُونَ such ones shall enter[3]
الْجَنَّةَ وَ the paradise and
لَا يُظْلَمُونَ they will not be wronged[4]
نَقِيرًا ﴿١٢٤﴾ a tiny bit.[5]

وَمَنْ أَحْسَنُ 125. And who is better[6]
دِينًا مِّمَّنْ in religion than the one who
أَسْلَمَ وَجْهَهُ submits[7] himself
لِلَّهِ to Allah
وَهُوَ مُحْسِنٌ and is beneficent[8]
وَاتَّبَعَ and follows[9]
مِلَّةَ إِبْرَاهِيمَ the religion[10] of Ibrâhîm
حَنِيفًا as a true monotheist?[11]
وَاتَّخَذَ اللَّهُ And Allah took[12]
إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾ Ibrâhîm for a friend.[13]

وَلِلَّهِ 126. And to Allah belongs
مَا فِي السَّمَاوَاتِ all that is in the heavens
وَمَا فِي الْأَرْضِ and all that is in the earth.
وَكَانَ اللَّهُ And Allah is of everything
بِكُلِّ شَيْءٍ All-Encompassing.[14]
مُّحِيطًا ﴿١٢٦﴾

1. ذكر **dhakar** (s.; pl. *dhukûr/dhukûrah/dhukrân*) = male.

2. أنثى **'unthâ** (s.; pl. *'inâth/'anâthâ*) = female, feminine. See *'inâth* at 4:117, p. 296, n. 6.

3. This makes it clear that the doing of goods deeds *without believing* will not earn any merit.

3. يدخلون **yadkhulûna** = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhûl*], to enter. See *yadkhulû* at 2:114, p. 54, n. 11).

4. يظلمون **yuẓlamûna** = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 3:161, p. 219, n. 6).

5. نقير **naqîr** = tiny spot on a date pit. Figuratively, an iota, a tiny bit. See at 4:53, p. 264, n. 6.

6. أحسن **'aḥsan** = better, fairer/fairest, more/most handsome, more/most befitting. Elative of *ḥasan*, good, beautiful. See at 4:59, p. 267, n. 5.

7. أسلم **'aslama** = he surrendered, submitted, committed himself, resigned himself (v. iii. m. s. past in from IV of *salima* [*salâmah/salâm*], to be safe, secure. See at 3:83, p. 188, n. 7.

8. محسن **muḥsin** (s.; pl. *muḥsinûn*) = one who does good deeds according to the Qur'ân and *sunnah*, does good to others, beneficent (active participle from *'iḥsân*, form IV of *ḥasuna* [*ḥusn*], to be good). See at 2:113, p. 53, n.8.

9. اتبع **ittaba'a** = he followed, obeyed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 3:162, p. 219, n. 7).

10. ملة **millah** (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 2:135, p. 64, n. 2).

11. حنيف **ḥanîf** (s.; pl. *ḥunafâ'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 3:95, p. 193, n. 4).

12 اتخذ **ittakhadha** = he took to him, took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 2:116, p. 55, n. 5).

13. خليل **khalîl** (s.; pl. *'akhillâ'/khullân*) = friend, intimate friend.

14. i.e., in knowledge. See at 4:108, p. 292, n. 9

Section (*Rukû'*) 19

وَيَسْتَفْتُونَكَ 127. They seek your ruling[1]

فِى ٱلنِّسَآءِ about the women.

قُلِ ٱللَّهُ Say: Allah gives you the

يُفْتِيكُمْ فِيهِنَّ ruling[2] about them; and [it is]

وَمَا يُتْلَىٰ عَلَيْكُمْ what is recited[3] on you

فِى ٱلْكِتَٰبِ in the Book[4]

فِى يَتَٰمَى ٱلنِّسَآءِ about the orphan women

ٱلَّٰتِى لَا تُؤْتُونَهُنَّ مَا whom you do not give what

كُتِبَ لَهُنَّ has been written for them

وَتَرْغَبُونَ while you desire[5]

أَن تَنكِحُوهُنَّ to marry them;

وَٱلْمُسْتَضْعَفِينَ and the oppressed ones[6]

مِنَ ٱلْوِلْدَٰنِ of the children;

وَأَن تَقُومُوا۟ and that you mete out[7]

لِلْيَتَٰمَىٰ to the orphans

بِٱلْقِسْطِ justice;[8]

وَمَا تَفْعَلُوا۟ and whatever you do

مِنْ خَيْرٍ of a good thing

فَإِنَّ ٱللَّهَ كَانَ بِهِۦ Allah is definitely of it

عَلِيمًا ﴿١٢٧﴾ All-Knowing.

وَإِنِ ٱمْرَأَةٌ خَافَتْ 128. And if a woman fears

مِنۢ بَعْلِهَا from her husband[9]

1. In pre-Islamic Arabia women were debarred from inheritance. A guardian of orphan women often used to marry them to enjoy their wealth. If he did not like to marry the orphan woman under his care he used to throw a piece of cloth over her, which custom prevented anyone else from marrying her. Similarly minor children, whether male or female, were not allowed to inherit from their ancestors. This *'âyah* and other *'âyahs* of the Qur'ân prohibit these practices and give women and children the right of inheritance (see *Bukhârî*, no. 4600 ; *Muslim*, no. 3018; Ibn Kathîr, II, 376-377). يستفتون ***yastaftûna*** = they seek formal legal opinion, ruling (v. iii. m. pl. impfct. in form X of *fatâ* [*fatw/fatâ'*], to be youthful, young).

2. يفتي ***yuftî*** = he gives formal legal opinion (v. iii. m. s. impfct. from *'aftâ*, form IV of *fatâ*. See n. 1 above.

3. يتلى ***yutlâ*** = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from *talâ* [*tilâwah*], to recite. See *tutlâ* at 3:101, p. 195, n. 4).

4. e. g., this *'âyah* and at 4:3

5. ترغبون ***targhabûna*** = you (all) like, desire, wish (v. ii. m. pl. impfct. from *raghiba* [*raghbah/raghab*] to like, wish, desire; also to detest, dislike. See *yarghab* at 2:130, p. 62, n. 1).

6. i. e., the minor children. مستضعفين ***mustad'afîn*** (pl.; acc./gen. of *mustad'afûn*; s. *mustad'af*) = the incapacitated ones, those rendered weak, made helpless, the oppressed. Passive participle from *istad'afa*, form X of *da'ufa* [*du'f/da'f*], to be weak. See at 4:97, p. 286, n. 7).

7 تقوموا ***taqûmû(na)*** = you all stand. When followed by the particle *bi* , the verb means to perform, to do, to act upon. *taqûmûna bi al-qist* = you do justice, mete out justice.

8. قسط ***qist*** = justice, equity, fairness. See 3:18, p. 161, n. 7; 3:21, p. 163, n. 4.

9. بعل ***ba'l*** (s., pl. بعولة ***ba'ûlah***) = husband. It is to be noted that while the word *zawj* means either husband or wife, *ba'l* means specifically husband, i.e., the male partner. See *ba'ûlah* at 2:228, p. 112, n. 5.

نُشُوزًا أَوْ إِعْرَاضًا antipathy[1] or avoiding[2]
فَلَا جُنَاحَ عَلَيْهِمَا then no sin will be on them
أَن يُصْلِحَا بَيْنَهُمَا if they make[3] between them
صُلْحًا a reconciliation –
وَالصُّلْحُ خَيْرٌ and reconciliation is better –
وَأُحْضِرَتِ الْأَنفُسُ and set[4] are the selves
الشُّحَّ with avarice.[5]
وَإِن تُحْسِنُوا And if you be nice[6]
وَتَتَّقُوا and act righteously,[7]
فَإِنَّ اللَّهَ كَانَ Allah definitely is
بِمَا تَعْمَلُونَ of what you do
خَبِيرًا ﴿١٢٨﴾ All-Aware.

وَلَن تَسْتَطِيعُوا 129. And able you cannot be[7]
أَن تَعْدِلُوا to equalize[8]
بَيْنَ النِّسَاءِ between the wives
وَلَوْ حَرَصْتُمْ even if you desired to;[9]
فَلَا تَمِيلُوا but do not deflect[10]
كُلَّ الْمَيْلِ all the deflecting
فَتَذَرُوهَا thus leaving her[11]
كَالْمُعَلَّقَةِ like a suspended one.[12]
وَإِن تُصْلِحُوا And if you conciliate
وَتَتَّقُوا and beware of Allah

1. نشوز ***nushûz*** = animosity, antipathy, violation of marital duties, disobedience, arrogance. See at 4:34, p. 255, n. 13.

2. اعراض ***'i'râḍ*** = avoidance, turning away, shunning. Verbal noun in form IV from *'aruḍa /araḍa* [*'arḍ*], to be wide, to be visible. See *'a'riḍ* at 4:81, p. 277, n. 5.

3. يصلحا ***yuṣliḥâ***(*ni*) = they (two) set right, reform, reconcile (v. ii. m. dual impfct. from *'aṣlaḥa*, form IV of of *ṣalaḥa* [*ṣalâḥ /ṣulûḥ/ ṣalâhiyah*], to be good, right. The terminal *nûn* is dropped. See *'aṣlaḥâ* at 4:16, p. 245, n. 11).

4. أحضرت ***'uḥḍirat*** = she was brought, set, supplied (v. iii. f. s. past passive from *'aḥḍara*, for IV of *ḥaḍara* [*ḥuḍûr*], to be present. See *ḥaḍara* at 4:18, p. 246, n. 6).

5. شح ***shuḥḥ*** = avarice, stinginess, covetousness.

6. i.e., to the wives. تحسنوا ***tuḥsinû***(*na*) = you (all) be nice, do good, act charitably (v. ii. m. pl. impfct. from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good, to be nice. The terminal *nûn* is dropped. See *'iḥsân* at 4:62, p. 268, n. 12).

7. تتقوا ***tattaqû***(*na*) = you (all) beware, act righteously (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* (*waqy /wiqâyah*),to guard. See at 3:126, p. 229, n. 8).

8. لن تستطيعوا ***lan*** + ***tastaṭî'û***(*na*) = you (all) shall not be able, cannot be able (v. ii. m. pl. impfct. ffrom *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. The terminal *nûn* is dropped. See *la+yastaṭî'ûna* at 4:98, p. 287, n. 4).

9. حرصتم ***ḥaraṣtum*** = you desired, coveted, intended, wished (v. ii. m. pl. past from *ḥaraṣa/ḥariṣa* [*ḥirṣ*], to covet. See *'aḥraṣ* at 2:96, 45, n. 9).

10. لا تميلوا ***lâ tamîlû*** = do not incline, lean, tilt, bend, deflect (v. ii. m. pl. imperative {prohibition} from *mâla* [*mayl /maylân*], to incline. See *tamîlû* at 4:27, p. 252, n. 11).

11. تذروا ***tadharû***(*na*) = you (all) leave, leave alone (v. ii. m. pl. impfct. from from *wadhr*. The terminal *nûn* is dropped. See *yadhara* at 3:178, p. 225, n. 7).

12. i. e., neither divorced nor in the state of conjugal life. معلقة ***mu'allaqah*** (f. s.; pl. *mu'allaqât*) = suspended.

فَإِنَّ ٱللَّهَ كَانَ then verily Allah is
غَفُورًا Most Forgiving,
رَّحِيمًا ١٢٩ Most Merciful.

وَإِن يَتَفَرَّقَا 130. And if they break up,[1]
يُغْنِ ٱللَّهُ كُلًّا Allah will suffice[2] each
مِّن سَعَتِهِۦ out of His Amplitude.[3]
وَكَانَ ٱللَّهُ وَٰسِعًا Allah is All-Reaching,[4]
حَكِيمًا ١٣٠ All-Wise.

وَلِلَّهِ 131. And to Allah belongs
مَا فِى ٱلسَّمَٰوَٰتِ all that is in the heavens
وَمَا فِى ٱلْأَرْضِ and all that is in the earth.
وَلَقَدْ وَصَّيْنَا Indeed We have directed[5]
ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ those who were given
مِن قَبْلِكُمْ the Scripture before you,
وَإِيَّاكُمْ and also you,
أَنِ ٱتَّقُوا۟ ٱللَّهَ that you beware[6] of Allah;
وَإِن تَكْفُرُوا۟ but if you disbelieve,
فَإِنَّ لِلَّهِ then verily to Allah belongs
مَا فِى ٱلسَّمَٰوَٰتِ all that is in the heavens
وَمَا فِى ٱلْأَرْضِ and all that is in the earth;
وَكَانَ ٱللَّهُ غَنِيًّا and Allah is Above Want,[7]

1. يتفرقا *yatafarraqâ* = they (two) break up, be separated (v. iii. m. dual impfct. from *tafarraqa*, form V of *faraqa* [*farq/furqân*], to separate, to sever. See *tafarraqû* at 3:105, p. 197, n. 9).

2. i.e., Allah may make each above the want of the other by providing each with a suitable partner and means of livelihood (Ibn Kathîr, II, 383). يغن *yughni(î)*= he suffices, makes free from want, enriches, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. The last letter *yâ* is vowellless and hence dropped because the verb forms the conclusion of a conditional clause (*jawâb sharṭ*). See *tughnî* at 3:116, p. 201, n. 6).

3. سعة *sa'ah* = plenitude, amplitude, abundance, affluence, roominess , spaciousness. See at 4:100, p. 287, n. 13; 2:247, p. 125, n. 3.

4. i.e., in His grace and favour. واسع *wâsi'* = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity); active participle from *wasi'a/wasu'a* [*wasâ'ah*], to be wide. See at 3:73, p. 184, n. 2).

5. وصينا *waṣṣaynâ* = we enjoined, made a behest, directed, made incumbent (v. i. pl. past in form II of *waṣâ* [*waṣy*], to be joined, lightened, degraded. See *waṣṣâ* at 2:132, p. 62, n. 8).

6. i.e., by worshipping Him Alone and by abiding all His directives and commands, because all that is in the heavens and the earth belongs to Him Alone. It is also an emphasis on the sameness of the teaching imparted through all the Prophets. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 2:282, p. 149, n. 12).

7. i.e., Allah is in no need of His creatures and their services and worship. غني *ghaniyy* (s.; pl. *'aghniyâ'*) = above want, free from want, rich. Followed by the particle *'an* the word gives the meaning of : "has no need". See *tughniya* at 3:10, p. 157, n. 10.

حَمِيدًا ﴿١٣١﴾ Most Praiseworthy.

وَلِلَّهِ 132. And to Allah belongs

مَا فِي السَّمَاوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth;

وَكَفَىٰ بِاللَّهِ and suffices[1] it of Allah

وَكِيلًا ﴿١٣٢﴾ as a Guardian-Trustee.[2]

إِن يَشَأْ 133. Were He to will,

يُذْهِبْكُمْ He could eliminate[3] you,

أَيُّهَا النَّاسُ O mankind,

وَيَأْتِ بِآخَرِينَ and could produce[4] others.

وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ And Allah is over that

قَدِيرًا ﴿١٣٣﴾ Omnipotent.

مَّن كَانَ يُرِيدُ 134. Whoever is to desire[5]

ثَوَابَ الدُّنْيَا the reward[6] of the world,

فَعِندَ اللَّهِ then with Allah lies

ثَوَابُ الدُّنْيَا the reward of the world

وَالْآخِرَةِ and of the heareafter.[7]

وَكَانَ اللَّهُ سَمِيعًا And Allah is All-Hearing,

بَصِيرًا ﴿١٣٤﴾ All-Seeing.

1. i.e. Allah Alone is Sufficient to maintain, look after and oversee all that is in the heavens and the earth, as He is the Creator and Lord of all of these. كفى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 4:79, p. 276, n. 8).

2. وكيل *wakîl* (s.; pl. *wukalâ'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 4:109, p. 293, n. 1).

3. i.e., if you turn ungrateful and continue committing sins Allah may remove you altogether and replace you by a completely new generation or new species (Ibn Kathîr, II, 383). Of similar import are *'âyahs* 6:133, 35:16, 47:38. يذهب *yudh-hib(u)* = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhahaba* [*dhihâb /madh- hab*], to go. The last letter is vowelless because the verb comes as conclusion of a conditional clause.

4. يأت *ya'ti(î)* + *bi* = he brings, brings forward, produces, comes up with (v. iii. m. s. impfct. from *atâ* [*ityân/aty/ma'tâh*], to come, to arrive. The last *yâ'* is vowelless and hence dropped because the verb comes as conclusion of a conditional clause. See at 2:109, p. 52, n. 7).

5. يريد *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 4:26, p. 252, n. 3).

6. ثواب *thawâb* = reward, recompense, requital. See at 3:195, n. 233, n. 9.

7. The *'âyah* calls attention of those who desire only the reward and benefits in this world to remember that to Allah belongs the rewards of this world as well as those of the hereafter so that they should aspire after both and should not concern themselves only with that which is transient and not at all lasting (Ibn Kathîr, II, 383-384). Of similar import are *'âyahs* 2:200-202, 17:18 and 42:20.

Section (Rukû') 20

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 135. O you who believe,
كُونُوا۟ قَوَّٰمِينَ بِٱلْقِسْطِ be custodians[1] of justice,[2]
شُهَدَآءَ لِلَّهِ as witnesses[3] for Allah,
وَلَوْ عَلَىٰٓ أَنفُسِكُمْ even if against yourselves
أَوِ ٱلْوَٰلِدَيْنِ or both the parents
وَٱلْأَقْرَبِينَ and the relatives.[4]
إِن يَكُنْ غَنِيًّا If he be rich
أَوْ فَقِيرًا or poor,
فَٱللَّهُ أَوْلَىٰ then Allah's is the best claim[5]
بِهِمَا to take care of the two.
فَلَا تَتَّبِعُوا۟ So do not follow[6]
ٱلْهَوَىٰٓ the desire[7]
أَن تَعْدِلُوا۟ lest you should deflect;[8]
وَإِن تَلْوُۥٓا۟ and if you distort[9]
أَوْ تُعْرِضُوا۟ or avoid[10]
فَإِنَّ ٱللَّهَ كَانَ then verily Allah is
بِمَا تَعْمَلُونَ of what you do
خَبِيرًا ١٣٥ All-Aware.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ 136. O you who believe,
ءَامِنُوا۟ بِٱللَّهِ believe in Allah
وَرَسُولِهِۦ and His Messenger,[11]

1. قوامين ***qawwâmîn*** (acc./genitive of *qawwâmûn*, pl.; s. *qawwâm*, emphatic and exaggerated form of *qâ'im*) = caretakers, guardians, superintendents, managers, custodians. See *qawwâmûn* at 4:34, p. 255, n. 5.

2. قسط ***qist*** = justice, equity, fairness. See at 4:127, p. 300, n. 2.

3. شهداء ***shuhadâ'*** (pl.; s. شهيد *shahîd*)= witnesses, martyrs. See at 4:69, p. 271, n. 7.

4. أقربين ***'aqrabîn*** (accusative/genitive of *'aqrabûn*, sing. *'aqrab*) = near ones, relatives, relations. See at 2:180, p. 85, n. 9).

5. i.e., if either party to the case is rich or poor you should not be swayed by that. أولى ***'awlâ*** = the closest, the nearest, having the best claim to (elative of *waliyy*. See at 3:68, p. 182, n. 1).

6. لا تتبعوا ***lâ + tattabi'û*** = you (all) do not follow (v. ii. m. pl. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See at 2:168, p. 79, n. 8).

7. هوى ***hawan*** (s.; pl. *'ahwâ'*) = affection, desire, craving, inclination. See *'ahwâ'* at 2:145, p. 69, n. 8.

8. i.e., from the course of justice. تعدلوا ***ta'dilû(na)*** = you (all) swerve, deflect, deviate (v. ii. m. pl. impfct. from *'adala* [*'udûl*], to deviate. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 4:3, p. 237, n. 9).

9. تلوا ***talwû(na)*** = you (all) distort, twist, crook, contort, pervert, bend (v. ii. m. pl. impfct. from *lawâ* [*layy/lawîy*], to distort, crook, bend The terminal *nûn* is dropped because the verb is in a conditional clause {preceded by *'in* }. See *talwûna* at 3:154, p. 214, n. 8).

10. تعرضوا ***tu'ridû(na)*** = you (all) turn away, avoid (v. ii. m. pl. impfct. from *'a'rada*, form IV of *'aruda /arada* [*'ard*], to be wide, to be visible. The terminal *nûn* is dropped because the verb is in a conditional clause {preceded by *'in*}. See *'a'rid* at 4:81, p. 277, n. 5. See *'i'râd* at 4:128, p. 301, n. 2).

11. Asking the "believers" to "believe" means to remain steadfast in the belief and in carrying out the directives of Allah and His Messenger.

وَٱلْكِتَٰبِ ٱلَّذِى and the Book which
نَزَّلَ He has sent down[1]
عَلَىٰ رَسُولِهِۦ on His Messenger;
وَٱلْكِتَٰبِ ٱلَّذِىٓ and the Book which
أَنزَلَ مِن قَبْلُ He had sent down[2] before.[3]
وَمَن يَكْفُرْ And whoever disbelieves
بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ in Allah and His angels,
وَكُتُبِهِۦ and His Books
وَرُسُلِهِۦ and His Messengers,
وَٱلْيَوْمِ ٱلْءَاخِرِ and the Last Day,
فَقَدْ ضَلَّ has indeed lost the way,[4]
ضَلَٰلًۢا بَعِيدًا ﴿١٣٦﴾ straying far away.[5]

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ 137. Those who believe
ثُمَّ كَفَرُوا۟ then disbelieve,
ثُمَّ ءَامَنُوا۟ then believe
ثُمَّ كَفَرُوا۟ and then disbelieve
ثُمَّ ٱزْدَادُوا۟ and then increase[6]
كُفْرًا in disbelief,
لَّمْ يَكُنِ ٱللَّهُ Allah would not be wont
لِيَغْفِرَ لَهُمْ to forgive[7] them
وَلَا لِيَهْدِيَهُمْ nor to guide them[8]
سَبِيلًۢا ﴿١٣٧﴾ to the way.[9]

1. نزّل *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzûl*), to come down, to descend. See at 3:3, p. 154, n. 4).

2. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 4:61, p. 268, n. 2).

3. i.e., all the scriptures that had been sent before the sending down of the Qur'ân to different Prophets (Ibn Kathîr, II, 385).

4. i.e., the way of the truth. ضلّ *ḍalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 4:116, p. 296, n. 3).

5. بعيد *ba'îd* = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 4:116, p. 296, n. 4).

6. i.e., they continue to disbelieve till death. This *'âyah* speaks about those who make a profession of the faith and then relapse into disbelief and repeat such behaviour. ازدادوا *izdâdû* = they increased, grew, compounded (v. iii. m. pl. past from *izdâda*, form VIII of *zâda* [*ziyâdah*], to be more, to increase. See at 3:89, p. 191, n. 2).

7. يغفر *yaghfira(u)* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. The last letter takes *fatḥah* because of a hidden *'an* in *li* {*lâm* of motivation having the sense of *kay*} coming before the verb. See *yaghfiru* at 4: 116, p. 296, n. 1).

8. يهدي *yahdiya* (*yahdî*) = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady hudan/ hidâyah*], to guide, to lead. The last *yâ'* takes *fatḥah* for the reason given in n. 7 above. See *yahdî* at 2:272, p. 142, n. 6).

9. سبيل *sabîl* (pl. سبل *subul*/أسبلة *asbilah*) = way, path, road, means. See at 4:88, p. 280, n. 9.

بَشِّرِ 138. Deliver the glad tidings[1]
ٱلْمُنَٰفِقِينَ to the hypocrites[2]
بِأَنَّ لَهُمْ that there is for them
عَذَابًا أَلِيمًا ﴿١٣٨﴾ a punishment most painful –

ٱلَّذِينَ يَتَّخِذُونَ 139. Those people who take[3]
ٱلْكَٰفِرِينَ the unbelievers
أَوْلِيَآءَ as allies[4]
مِن دُونِ ٱلْمُؤْمِنِينَ in lieu of the believers.
أَيَبْتَغُونَ عِندَهُمُ Do they seek[5] with them
ٱلْعِزَّةَ honour?[6]
فَإِنَّ ٱلْعِزَّةَ Then verily honour
لِلَّهِ belongs to Allah
جَمِيعًا ﴿١٣٩﴾ in toto.

وَقَدْ نَزَّلَ 140. And already He has sent
عَلَيْكُمْ down[7] on you
فِى ٱلْكِتَٰبِ in the Book
أَنْ إِذَا سَمِعْتُمْ that if you hear[8]
ءَايَٰتِ ٱللَّهِ Allah's revelations
يُكْفَرُ بِهَا being disbelieved[9] in
وَيُسْتَهْزَأُ بِهَا and scoffed[10] at,
فَلَا تَقْعُدُوا۟ مَعَهُمْ then sit not with them

1. The expression "deliver the glad tidings" is used here ironically. بشر ***bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 2:223, p. 110, n. 7).

2. This *'âyah* indicates that the hypocrites belong to the type of people described in the previous *'âyah*. منافقين ***munâfiqîn*** (acc./gen. of *munâfiqûn*, s. *munâfiq*) = hypocrites, dissemblers. (Active participle from *nâfaqa*, form III of *nafaqa* [*nafaq/nufûq*], to be used up, to perish).

3. يتخذون ***yattakhidhûna*** = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. See *lâ ttakhidhû* at 4:89, p. 280, n. 13).

4. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:76, p. 274, n. 4.

5. يبتغون ***yabtaghûna*** = they seek, desire, aim at, aspire after, strive for (v. iii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, desire. See *yabtagh* at 3:85, p. 189, n. 3.

6. عزة ***'izzah*** = might, power, respect, self-respect, prestige, honour, fame, renown, pride, arrogance. See at 2:206, p. 99, n. 12.

7. i. e., in 6:68 (*surat al-'An'âm*) which was revealed at Makka. نزل ***nazzala*** = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzûl*), to come down. See at 4:136, p. 305, n. 1).

8. سمعتم ***sami'tum*** = you (all) heard, listened, paid attention (v. ii. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *sami'nâ* at 4:45, p. 261, n. 4).

9. يكفر ***yukfaru*** = he or it is disbelieved, denied, rejected, covered (v. iii. m. s. impfct. passive from *kafara* [*kufr*], to disbelieve, to cover. See *yukfarû* at 3:115, p. 201, n. 4).

10. يستهزأ ***yustahza'u*** = he or it is scoffed at, ridiculed, derided, taunted (v. iii. m. s. impfct. passive from *istahza'a*, form X of *haza'a* [*haz' /huz'/ huzu'/huzû'/mahza'ah*] to mock, to ridicule. See *yastahzi'u* at 2:15, p. 9, n. 1).

11. لا تقعدوا ***lâ taq'udû*** = do not sit (v. ii. m. pl. imperative (prohibition) from *qa'ada* [*qu'ûd*], to sit down. See *qa'adû* at 3:168, p. 222, n. 1.

حَتَّىٰ يَخُوضُوا۟ فِى	unless they go[1] into
حَدِيثٍ	a conversation[2]
غَيْرِهِۦٓ	other than that.
إِنَّكُمْ إِذًا	Verily you will then be
مِّثْلُهُمْ	like them.[3]
إِنَّ ٱللَّهَ جَامِعُ	Verily Allah will muster
ٱلْمُنَـٰفِقِينَ	the hypocrites
وَٱلْكَـٰفِرِينَ	and the unbelievers
فِى جَهَنَّمَ جَمِيعًا	in hell all together –
١٤٠	
ٱلَّذِينَ	141. Those ones who[4]
يَتَرَبَّصُونَ بِكُمْ	lie in wait[5] for you.
فَإِن كَانَ لَكُمْ	So if there is for you
فَتْحٌ مِّنَ ٱللَّهِ	a victory[6] from Allah
قَالُوٓا۟	they say:
أَلَمْ نَكُن مَّعَكُمْ	"Were we not with you?"
وَإِن كَانَ	And if there is
لِلْكَـٰفِرِينَ	for the unbelievers
نَصِيبٌ قَالُوٓا۟	any luck[7] they say:
أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ	"Did we not look after[8] you
وَنَمْنَعْكُم	and protect[9] you
مِّنَ ٱلْمُؤْمِنِينَ	from the believers?[10]

1. يخوضوا **yakhuḍû(na)** = they go into, wade into, deal with, embark on, rush into, be absorbed in, take up (v. iii. m. pl. impfct. from *khâḍa* [*khawḍ/ khiyâḍ*], to rush, dive into. The terminal *nûn* is dropped because of an implied *'an* in *ḥattâ* coming before the verb.

2. حديث **ḥadîth** (s.; pl. أحاديث *'aḥâdîth*) = speech, talk, narration, conversation, report relating to deeds and utterances of the Prophet and his Companions. See at 4:78, p. 276, n. 3.

3. Conniving at a forbidden deed constitutes an indirect approval and participation in it (Ibn Kathîr, II, 387).

4. The discussion continues about the hypocrites who are the subject matter of the two preceding *'âyahs*.

5. يتربصون **yatarabbaṣûna** = they wait, wait and watch, lie in wait (v. iii. m. pl. impfct. from *tarabbaṣa*, form V of *rabaṣa* [*rabṣ*], to wait, to watch. See *yatarabbaṣna* at 2:234, p. 117, n. 14).

6. فتح **fatḥ** (s., pl. فتوح *futûḥ*/فتوحات *futûḥât*) = opening, victory, triumph, conquest. See *yastaftiḥûna* at 2:89, p. 42, n. 4.

7. نصيب **naṣîb** (s.; pl. *nuṣub* /*anṣibâ'* /*anṣibah*) = share, portion, luck, chance, fate, dividend. See at 4:85, p. 279, n. 3.

8. نستحوذ **nastaḥwidh(u)** = we look after, lord over, master over, overpower (v. i. pl. impfct. from *istaḥwadha*, form X of *ḥâdha* [*ḥawdh*], to urge on, to spur on. The last letter is vowelless because of the particle *lam* coming before the verb. This particle also turns the imperfect into a past tense.

9. نمنع **namna'('u)** = we prevent, forbid, prohibit, bar, hinder, obstruct, restrain, held back, stop from, protect, defend, guard, (v. i. pl. impfct. from *mna'a* [*man'*] to prevent. When followed by the particle *'an* the word gives the meaning of protecting, defending, guarding. The last letter is vowelless because of the particle *lam* coming before the previous verb to which this verb is conjunctive. See *mana'a* at 2:114, p. 54, n. 7).

10. The hypocrites try to take credit for themselves, especially when the unbelievers have a turn in their favour, by reminding them that they (the hypocrites) secretly helped them and protected them from being harmed by the believers.

فَٱللَّهُ يَحۡكُمُ	So Allah will judge[1]
بَيۡنَكُمۡ	between you[2]
يَوۡمَ ٱلۡقِيَٰمَةِۗ	on the Day of Resurrection;
وَلَن يَجۡعَلَ ٱللَّهُ	and Allah will not set[3]
لِلۡكَٰفِرِينَ	for the unbelievers
عَلَى ٱلۡمُؤۡمِنِينَ	against the believers
سَبِيلًا ﴿١٤١﴾	any way.[4]

Section (Rukû') 21

إِنَّ ٱلۡمُنَٰفِقِينَ	142. Verily the hypocrites
يُخَٰدِعُونَ ٱللَّهَ	try to deceive[5] Allah,
وَهُوَ خَٰدِعُهُمۡ	but He will outwit[6] them;
وَإِذَا قَامُوٓاْ	and when they stand up
إِلَى ٱلصَّلَوٰةِ	to pray
قَامُواْ كُسَالَىٰ	they stand up lazily,[7]
يُرَآءُونَ ٱلنَّاسَ	showing off[8] to men;
وَلَا يَذۡكُرُونَ	and they do not keep in mind
ٱللَّهَ	Allah
إِلَّا قَلِيلًا ﴿١٤٢﴾	except a little –
مُّذَبۡذَبِينَ	143. Vacillating[9]
بَيۡنَ ذَٰلِكَ	between that[10] –
لَآ إِلَىٰ هَٰٓؤُلَآءِ	going neither to these
وَلَآ إِلَىٰ هَٰٓؤُلَآءِ	nor to those.[11]

1. يحكم **yahkumu** = he judges, passes judgement, gives his verdict (v. iii. m. s. impfct. from *hakama* [*ḥukm*], to pass judgement. See at 2:113, p. 54, n. 4).
2. i.e., you the believers and unbelievers.
3. يجعل **yaj'ala**(*u*) = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*] to make, to put. The last letter takes *fatḥah* because of the particle *lan* coming before the verb. See *ja'ala* at 4: 90, p. 281, n.15).
4. سبيل **sabîl** (pl. *subul/asbilah*) = way, path, road, means. See at 4:100, p. 287, n. 10.
5. i.e., by their outward profession of the faith and their inward harbouring of unbelief. يخادعون **yukhâdi'ûna** = they try to deceive, trick, dupe, (v. iii. m. pl., impfct. from *khâda'a*, form III of *khada'a* [*khad'*], to deceive. See at 2:9, p. 7, n.1).
6. i.e., Allah will turn the trick on them by punishing them for their trickery and hypocrisy. Allah does not trick, Far Above is He from such a trait, for He is All-Knowing and All-Seeing of what is unseen and unknown to His creatures. It is a style of the Qur'ân to use the same expression which describes the offence to indicate the punishment for it too. خادع **khâdi'** = one who deceives, dupes, outwits. Active participle from *khada'a*. See n. 5 above.
7. That is so because their mind and heart are not in it as they are not sincere believers and, as mentioned in the next clause, they do not keep in mind Allah and perform prayers for showing off to men. كسالى **kusâlâ** (pl., s. *kaslân*) = lazy, idle, indolent, sluggish.
8. يراءون **yurâ'ûna** = they show off, make a show, act ostentatiously (v. iii. m. pl. impfct. from *râ'â*, form III of *ra'â* [*ra'y/ru'yah*], to see, notice. See *'arâka* at 4:105, p. 291, n. 10).
9. مذبذبين **mudhabdhabîn** (acc./genitive of *mudhabdhabûn*, pl.; s. *mudhabdhab*) = those wavering, vacillating, fluctuating. Passive participle from *dhabdhaba*, to swing.
10. i.e., between belief and unbelief.
11. i.e., not being outwardly as well as inwardly with the believers nor with the unbelievers, for the hypocrites outwardly show their adhesion to the believers but inwardly belong to the unbelievers, and vice-versa (Ibn Kathîr, II, 390).

وَمَن يُضۡلِلِ ٱللَّهُ And whom Allah lets stray[1]
فَلَن تَجِدَ لَهُۥ you shall not find[2] for him
سَبِيلًا ١٤٣ a way.[3]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ 144. O you who believe,
لَا تَتَّخِذُواْ do not take[4]
ٱلۡكَٰفِرِينَ the unbelievers
أَوۡلِيَآءَ as allies[5]
مِن دُونِ ٱلۡمُؤۡمِنِينَۚ in lieu of the believers.
أَتُرِيدُونَ Do you intend[6]
أَن تَجۡعَلُواْ لِلَّهِ to set[7] for Allah
عَلَيۡكُمۡ against you
سُلۡطَٰنٗا مُّبِينًا ١٤٤ an evidence[8] all too clear?

إِنَّ ٱلۡمُنَٰفِقِينَ 145. Verily the hypocrites
فِي ٱلدَّرۡكِ ٱلۡأَسۡفَلِ will be in the lowest[9] abyss[10]
مِنَ ٱلنَّارِ وَ of the Fire; and
لَن تَجِدَ لَهُمۡ you shall not find for them
نَصِيرًا ١٤٥ a helper.

إِلَّا ٱلَّذِينَ 146. Except those who
تَابُواْ وَأَصۡلَحُواْ repent and rectify[11]
وَٱعۡتَصَمُواْ بِٱللَّهِ and hold fast[12] to Allah

1. يضلل ***yudlil*** (*yudillu*) = he lets stray, leads astray, deludes (v. iii. m. s. impfct. from *'adalla*, form IV of *dalla* [*dalâl/dalâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause {preceded by *man*}. See *yudillu* at 4:60, p. 267, n. 13).

2. تجد ***tajida***(*u*) = you find, get (v. ii. m. s. impfct. from *wajada* [*wujûd*], to find. The last letter gets *fathah* due to the particle *lan* coming before the verb. See *tajidûna* at 4:91,p.282, n. 1).

3. i. e., a way to guidance and the truth. See for similar sense 7:186 and 18:17.

4. لا تتخذوا ***lâ tattakhidhû*** = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 4:89, p. 280, n. 13).

5. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:139, p. 306, n. 4.

6. تريدون ***turîdûna*** = you (all) intend, wish desire, want, have in mind (v. ii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 4:88, p. 280, n. 6).

7. تجعلوا ***taj'alû*** (*na*) = you set, make, put, appoint (v. ii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. The last letter takes *fathah* because of the particle *'an* coming before the verb. See *yaja'ala* at 4: 141, p. 308, n.3).

8. سلطان ***sulțân*** = authority, mandate, authorization, rule, evidence. See at 4:92, p. 282, n. 11.

9. أسفل ***'asfal*** = lowest, at the bottom, deepest; also (as preposition) below, under. Elative of *sâfil* (low/base/mean).

10. درك ***dark*** = abyss, depth, level, reach.

11. i.e., rectify their intentions and deeds. أصلحوا ***'aslahû*** = rectified, made good, made amends, mended, put right (v. iii. m. pl. past from *'aslaha*, form IV of *salaha*, [*salâh/ sulûh/ maslahah*], to be good, proper. See at 3:189, p. 191, n. 1).

12. اعتصموا ***i'tasamû*** = they held fast, clung, (v. iii. m. pl. past from *i'tasama*, form VIII of *'asama* [*'asm*], to restrain, to protect. See *ya'tasim* at 3:101, p. 195, n. 5).

وَأَخْلَصُوا and are sincere[1]
دِينَهُمْ لِلَّهِ in their faith[2] in Allah.[3]
فَأُولَٰٓئِكَ Then such ones will be
مَعَ الْمُؤْمِنِينَ with the believers,[4]
وَسَوْفَ يُؤْتِ اللَّهُ and Allah will give
الْمُؤْمِنِينَ the believers
أَجْرًا عَظِيمًا ﴿١٤٦﴾ a magnificent[5] reward.

مَّا يَفْعَلُ اللَّهُ 147. What will Allah do
بِعَذَابِكُمْ with punishing you
إِن شَكَرْتُمْ if you be grateful[6]
وَءَامَنتُمْ and do believe?
وَكَانَ اللَّهُ And Allah is
شَاكِرًا Ever-Appreciative,[7]
عَلِيمًا ﴿١٤٧﴾ All-Knowing.

PART (JUZ') 6

لَّا يُحِبُّ اللَّهُ 148. Allah does not like[8]
الْجَهْرَ بِالسُّوٓءِ publicity[9] of the evil[10]
مِنَ الْقَوْلِ of words
إِلَّا مَن ظُلِمَ except for the one wronged.[11]
وَكَانَ اللَّهُ سَمِيعًا And Allah is All-Hearing.
عَلِيمًا ﴿١٤٨﴾ All-Knowing.

1. أخلصوا **'akhlaṣû** = they exclusively devoted, dedicated, were sincere (v. iii. m. pl. past from *'akhlaṣa*, form IV of *khalaṣa* [*khulûs*], to be pure, unadulterated. See *mukhliṣûn* at 2:139, p. 65, n. 11).

2. دين **dîn** (s.; pl. *adyân*) = religion, faith, belief, creed, worship. See at 2:193, p. 92, n. 8.

3. i.e., they did not make the profession of the faith and their deeds for showing off but exclusively and purely for the sake of Allah.

4. i.e., in the hereafter in paradise.

5. عظيم **'aẓîm** = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, grave, gruesome. See at 4:95, p. 286, n. 1).

6. شكرتم **shakartum** = you (all) expressed gratitude, were grateful, thanked (v. ii. m. pl. past from *shakara* [*shukr/shukrân*], to thank, be grateful. See *tashkurûna* at 2:185, p. 88, n. 8).

7. شاكر **shâkir** = appreciative, thankful, grateful. Active participle from *shakara* [*shukr/shukrân*], to thank, be thankful. See at 2:158, p. 75, n. 1.

8. لا يحب **lâ+yuḥibbu** = he does not like, does not love (v. iii. m. s. impfct. from *'aḥabba*, form IV of *ḥabba*. See at 4:107, p. 292, n. 3).

9. جهر **jahr** = publicity, notoriety. See *jahrah* at 2:55, p. 26, n. 2.

10. سوء **sû'** (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 4:110, p. 293, n. 2).

11. Allah does not approve of speaking ill of others, let alone slandering, backbiting, libelling and defaming, except in the case of one genuinely wronged and done injustice. ظلم **ẓulima** = he is wronged, done injustice, oppressed (v. iii. m. s. past passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *yaẓlim* at 4:110, p. 293, n. 3).

إِن تُبْدُوا 149. If you make known[1]
خَيْرًا a good thing
أَوْ تُخْفُوهُ or keep it secret[2]
أَوْ تَعْفُوا عَن سُوٓءٍ or excuse[3] an offence,
فَإِنَّ ٱللَّهَ كَانَ then verily Allah is
عَفُوًّا Most Forgiving,
قَدِيرًا ﴿١٤٩﴾ All-Powerful.[4]

إِنَّ ٱلَّذِينَ 150. Verily those who
يَكْفُرُونَ بِٱللَّهِ disbelieve in Allah
وَرُسُلِهِۦ and His Messengers,
وَيُرِيدُونَ أَن يُفَرِّقُوا and want[5] to differentiate[6]
بَيْنَ ٱللَّهِ between Allah
وَرُسُلِهِۦ وَيَقُولُونَ and His Messengers and say:
نُؤْمِنُ بِبَعْضٍ " We believe in some and
وَنَكْفُرُ بِبَعْضٍ disbelieve in some others",
وَيُرِيدُونَ أَن يَتَّخِذُوا and intend to take[7]
بَيْنَ ذَٰلِكَ between that
سَبِيلًا ﴿١٥٠﴾ a course.[8]

أُولَٰٓئِكَ 151. Those people,
هُمُ ٱلْكَٰفِرُونَ they are the unbelievers
حَقًّا in truth.

1. تبدوا *tubdû*(*na*) =) = you (all) disclose, express, declare, reveal, make known (v. ii. m. pl. impfct. from *'abdâ*, form IV of *badâ* [*budûww/badâ'*] to appear, to come to light. See at 2:284, p. 151, n. 2. The terminal *nûn* is dropped because the verb is in a conditional clause {preceded by *'in*}. See at 3:29, p. 166, n. 10).

2. تخفوا *tukhfû*(*na*) = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from *'akhfâ* , form IV of *khafiya* [*khafâ' /khifah/ khufyah*], to be hidden. The terminal *nûn* is dropped for the reason given in n. 1 above. See at 3:29, p. 166, n. 9).

3. تعفوا *ta'fû*(*na*) = you (all) waive, excuse, efface (v. ii. m. pl. impfct. from *'afâ* [*'afw/afâ'*],to be effaced. The terminal *nûn* is dropped for the reason given in n. 1 above . See *ya'fû* at 4:99, p. 287, n. 8).

4. i. e., Allah is Most-Forgiving even though He is All-Powerful and Omnipotent to inflict the punishment deserved.

5. The *'âyah* has reference particularly to the Jews and Christians who believe in some of the Prophets and disbelieve in the others. يريدون *yurîdûna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 4:91, p. 282, n. 2).

6. يفرقوا *yufarriqû*(*na*) = they divide, separate, scatter, make a distinction, differentiate (v. iii. m. pl. impfct. from *farraqa*, form II of *faraqa* [*farq/furqân*], to separate, divide). The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yufarriqûna* at 2:102, p. 48, n.9).

7. يتخذوا *yattakhidhû*(*na*) = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yattakhidhûna* at 4:139, p. 306, n. 3).

8 سبيل *sabîl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 4:100, p. 287, n. 10.

وَأَعْتَدْنَا And We have made ready[1]
لِلْكَٰفِرِينَ for the unbelievers
عَذَابًا مُّهِينًا ﴿١٥١﴾ a humiliating[2] punishment.

وَٱلَّذِينَ ءَامَنُوا۟ 152. And those who believe
بِٱللَّهِ وَرُسُلِهِۦ in Allah and His Messengers
وَلَمْ يُفَرِّقُوا۟ and do not differentiate[3]
بَيْنَ أَحَدٍ مِّنْهُمْ between any of them,
أُو۟لَٰٓئِكَ such people,
سَوْفَ يُؤْتِيهِمْ He will give them
أُجُورَهُمْ their rewards;[4]
وَكَانَ ٱللَّهُ غَفُورًا and Allah is Most Forgiving,
رَّحِيمًا ﴿١٥٢﴾ Most Merciful.

Section (Rukû') 22

يَسْـَٔلُكَ 153. There ask[5] you
أَهْلُ ٱلْكِتَٰبِ the People of the Book
أَن تُنَزِّلَ عَلَيْهِمْ that you bring down[6] on them
كِتَٰبًا مِّنَ ٱلسَّمَآءِ a Book from the heaven.
فَقَدْ سَأَلُوا۟ مُوسَىٰٓ Indeed they had asked Mûsâ
أَكْبَرَ مِن ذَٰلِكَ a graver thing than that;
فَقَالُوٓا۟ for they said: '
أَرِنَا ٱللَّهَ جَهْرَةً " Show us[7] Allah openly".[8]

1. أعتدنا *'a'tadnâ* = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 4:18, p. 246, n. 9).

2. مهين *muhîn* = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 4:102, p. 290, n. 10).

3. يفرقوا *yufarriqû(na)* = they divide, separate, scatter, make a distinction, differentiate (v. iii. m. pl. impfct. from *farraqa*, form II of *faraqa* [*farq/furqân*], to separate, divide). The terminal *nûn* is dropped because of the particle *lam* coming before the verb, which particle also gives the verb the sense of past tense. See at 4:150, p. 311, n.6).

4. أجور *'ujûr* (pl.; s. أجر *'ajr*) = rewards, remuneration, dowries, bridal sums. See at 4:24, p. 250, n. 11.

5. يسأل *yas'alu* = he asks, enquires, demands, claims (v. iii. m. s. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*]], to ask. See *yas'alûna* at 2:215, p. 104, n. 1).

6. تنزل *tunazzila(u)* = you bring down, cause to come down (v. ii. m. s. impfct. from *nazzala*, *form II of nazala* (*nuzûl*), to come down. The last letter takes *fatḥah* because of the particle *'an* coming before the verb. See *nazzala* at 4:140, p. 306, n. 7).

7. أرنا *'ari* + *nâ* = show + us (v. ii. m. s. imperative from *ra'â* [*ra'y/ru'yah*], to see, notice. See at 2:128, p. 61, n. 4).

8. جهرة *jahratan* = openly, overtly, publicly. The Children of Isrâ'îl made this demand to see Allah with their own eyes either when Mûsâ was receiving the Commandments on the Mount Sinai or when he had shown the Book to the Children of Isrâ'îl. See at 2:55, p. 26, n. 2.

فَأَخَذَتْهُمُ	So there seized[1] them
ٱلصَّٰعِقَةُ	the thunderbolt[2]
بِظُلْمِهِمْ	for their transgression.
ثُمَّ ٱتَّخَذُوا۟	Then they took up[3]
ٱلْعِجْلَ مِنۢ بَعْدِ مَا	the calf[4] after even that
جَآءَتْهُمُ	there had come to them
ٱلْبَيِّنَٰتُ	the clear proofs;[5]
فَعَفَوْنَا عَن ذَٰلِكَ	but We pardoned that
وَءَاتَيْنَا مُوسَىٰ	and gave Mûsâ
سُلْطَٰنًا مُّبِينًا ﴿١٥٣﴾	an authority[6] all too clear.[7]
وَرَفَعْنَا	154. And We raised[8]
فَوْقَهُمُ ٱلطُّورَ	above them the Mount Sinai
بِمِيثَٰقِهِمْ	for their covenant;[9]
وَقُلْنَا لَهُمُ	and We said to them:
ٱدْخُلُوا۟ ٱلْبَابَ	"Enter[10] the gate[11]
سُجَّدًا	making prostration";
وَقُلْنَا لَهُمْ	and We said to them:
لَا تَعْدُوا۟	"Do not transgress[12]
فِى ٱلسَّبْتِ	about the Sabbath";[13]
وَأَخَذْنَا مِنْهُم	and We took from them
مِّيثَٰقًا	a covenant
غَلِيظًا ﴿١٥٤﴾	sacred and inviolable.[14]

1. أخذت *'akhadhat* = she or it took, seized, grasped (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take, to receive. See at 2:55, p. 26, n. 3).

2. صاعقة *sâ'iqah* (s.; pl. *sawa'iq*) = thunderbolt, bolt of lightning. See at 2:55, p. 26, n. 4.

3. i.e., they took up the calf for worshipping it. اتخذوا *ittakhadhû* = they took up, took, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. *yattakhidhû* at 4:150, p. 311, n. 7).

4. عجل *'ijl* (s.; pl. *'ujûl/'ijalah*) = calf.

5. i.e., the miracles through Mûsâ, including the cleaving of the sea and the escape of the Children of Isrâ'îl. *bayyinât* (pl.; sing. *bayyinah*) = clear signs, indisputable evidences. see at 3:183, p. 228, n 1).

6. سلطان *sulṭân* = authority, mandate, authorization, rule, evidence. See at 4:92, p. 282, n. 11.

7. مبين *mubîn* = flagrant, glaringly obvious, manifest, patent, all too clear. See at 4:120, p. 297, n. 7.

8. رفعنا *rafa'nâ* = we raised, lifted up, hoisted up (v. i. pl. past from *rafa'a* [*raf'*], to raise, to lift up. See at 2:93, p. 44, n. 6). The mountain was lifted up and held like a canopy over them, as mentioned again in 7:171.

9. ميثاق *mîthâq* (pl. *mawâthîq*) = covenant, pact, treaty. See at 4:92, p. 283, n. 8.

10. ادخلوا *udkhulû* = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhûl*], to enter. See at 2:208, p. 100, n. 5).

11. i. e., enter the gate of Bayt al-Maqdis. See also 2:58.

12. لا تعدوا *lâ ta'dû* = you (all) do not transgress / go beyond the limits / cross / overstep / surpass/ act outrageously (v. ii. m. pl. imperative {prohibition} from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to race. See at 2:229, p. 113, n. 7).

13. See 2:65, p. 31, n. 6.

14. غليظ *ghalîẓ* = sacred, inviolable, solid, tough, harsh, thick. See at 4:121, p. 248, n. 3.

فَبِمَا نَقْضِهِم	155. So for their breach[1]
مِّيثَٰقَهُمْ	of the covenant of theirs
وَكُفْرِهِم	and their disbelieving
بِـَٔايَٰتِ ٱللَّهِ	in the revelations[2] of Allah,
وَقَتْلِهِمُ ٱلْأَنۢبِيَآءَ	and their killing the Prophets
بِغَيْرِ حَقٍّ	without any right,[3]
وَقَوْلِهِمْ	and their saying:
قُلُوبُنَا غُلْفٌۢ	"Our hearts are enwrapped"[4]
بَلْ طَبَعَ ٱللَّهُ	– nay, Allah set a seal[5]
عَلَيْهَا بِكُفْرِهِمْ	on them for their unbelief.
فَلَا يُؤْمِنُونَ	So they do not believe
إِلَّا قَلِيلًا ﴿١٥٥﴾	except a few.
وَبِكُفْرِهِمْ	156. And for their unbelief
وَقَوْلِهِمْ	and their saying
عَلَىٰ مَرْيَمَ	against Maryam
بُهْتَٰنًا عَظِيمًا ﴿١٥٦﴾	a monstrous[6] calumny[7] –
وَقَوْلِهِمْ	157. And their saying:
إِنَّا قَتَلْنَا	"Verily we killed[8]
ٱلْمَسِيحَ عِيسَى	the Messiah 'Îsâ",
ٱبْنَ مَرْيَمَ	son of Maryam,
رَسُولَ ٱللَّهِ	the Messenger of Allah.

1. i.e., Allah's displeasure fell on them because of their breach of the covenant, etc. نقض *naqd* = breach, violation, infringement, infraction. See *yanqudûna* at 2:27, p. 14, n. 8.

2. آيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 4:56, p. 265, n. 4.

3. Such as Prophets Zakariya and Yaḥyâ, peace be on them.

4. i.e., their saying to the Prophet Muhammad, peace and blessings of Allah be on him, these words in refusal to listen to or understand what he delivered to them of Allah's communications. غلف *ghulf* = (pl.; s. *aghlaf*) = enwrapped, covered, enveloped. See at 2:88, p. 42, n. 1.

5. i.e., because of their unbelief Allah has rendered their hearts incapable of realizing and understanding the truth. طبع *ṭaba'a* = he set a seal, imprinted, impressed (v. iii. m. s. past from *ṭab'*, to impress, to set a seal.

6. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, gruesome, monstrous, grave. See at 4:146, p. 310, n. 5).

7. i.e., their atrocious imputation of unchastity to Maryam, mother of 'Îsâ, peace be on him. بهتان *buhtân* = slander, defamation, libel, calumny. See at 4:112, p. 294, n. 4.

8. The Jews claimed that they had killed 'Îsâ, peace be on him. The Qur'ân belies this claim in this and the following *'âyah*. قتلنا *qatalnâ* = we killed, put to death (v. i. pl. past from *qatala* [*qatl*], to kill. See *qâtil* at 4:84, p. 278, n. 5 and *yaqtulûna* at 3:112, p. 200, n. 2).

وَمَاقَتَلُوهُ They did not kill him
وَمَاصَلَبُوهُ nor did they crucify[1] him;
وَلَٰكِن شُبِّهَ but it was made to appear[2] so
لَهُمْ to them;
وَإِنَّ الَّذِينَ and those who
اخْتَلَفُوا فِيهِ disagree[3] therein
لَفِي شَكٍّ مِّنْهُ are indeed in doubt[4] about it.
مَا لَهُم بِهِ They do not have of it
مِنْ عِلْمٍ إِلَّا any knowledge except
اتِّبَاعَ الظَّنِّ the pursuit[5] of conjecture;[6]
وَمَاقَتَلُوهُ and they did not kill him
يَقِينًا ﴿١٥٧﴾ for a certainty.[7]

بَل رَّفَعَهُ اللَّهُ 158. Nay, Allah raised[8] him
إِلَيْهِ towards Him;
وَكَانَ اللَّهُ عَزِيزًا and Allah is All-Mighty,
حَكِيمًا ﴿١٥٨﴾ All-Wise.

وَإِن 159. And none will there be[9]
مِّنْ أَهْلِ الْكِتَابِ of the People of the Book
إِلَّا لَيُؤْمِنَنَّ but shall certainly believe
بِهِ in him
قَبْلَ مَوْتِهِ before his death;

1. صلبوا *salabû* = they crucified (v. iii. m. pl. from *salaba* [*salb*], to crucify.

2. i.e., the person put on the cross was made to appear like 'Îsâ, peace be on him, and the whole thing was a matter of doubt and confusion among those who attempted to kill him. شبه *shubbiha* = he or it was made similar, likened, was made uncertain or doubtful (v. iii. m. s. past passive from *shabbaha*, form II of *shabaha* [*shabh* /*shabah*], resemblance, similarity. See *tashâbaha* at 3:7, p. 156, n. 7).

3. There was much disagreement among the Jews and Christians about the supposed crifixion of ''Îsâ, peace be on him. The Jews thoght that they had killed him. Some of the Christains held that only his 'humanity' was killed, but his 'divinity' went up. Some of them asserted that they had seen him crucified, others held that they had seen him raised up to heaven; while still others stated that they had seen him amidst them after the supposed crucifixion. The confusion and controversy persist even toay. See for instance B. Thiering, *Jesus the Man* (1993) and H. Kersten & R. Gruber, *The Jesus Conspiracy The Turin Shroud and the Truth About the Resurrection* (1994). اختلف *ikhtalafû* = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See at3:105, p. 197, n. 10).

4. شك *shakk* (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving.

5. اتباع *ittibâ'* = pursuit, following up (verbal noun in form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 2:178, p. 84, n. 12; and *ittaba'a* at 4:125, p. 299, n. 9).

6. ظن *zann* (s.; pl. *zunûn*) = conjecture, surmise, spposition, assumption. See *yazunnûna* at 3:154, p. 215, n. 12).

7. يقين *yaqîn* = certainty, certitude, conviction. See *yûqinûna* at 2:118, p. 56, n. 7.

8. رفع *rafa'a* = he raised, took up, lifted up, hoisted up (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 2:253, p. 129, n. 3; and *rafa'nâ* at 4:154, p. 313, n. 8).

9. i.e, when he will be sent down for the second time before the end of the world.

وَيَوْمَ	and on the Day of
ٱلْقِيَـٰمَةِ	Resurrection
يَكُونُ عَلَيْهِمْ	he will be against them
شَهِيدًا ﴿١٥٩﴾	a witness.[1]
فَبِظُلْمٍ	160. So, for the injustice[2]
مِّنَ ٱلَّذِينَ هَادُوا۟	of those who were Jews[3]
حَرَّمْنَا عَلَيْهِمْ	We made unlwful[4] on them
طَيِّبَـٰتٍ	good things[5] that
أُحِلَّتْ لَهُمْ	had been lawful to them;[6]
وَبِصَدِّهِمْ	and for their preventing[7]
عَن سَبِيلِ ٱللَّهِ	from the way of Allah
كَثِيرًا ﴿١٦٠﴾	a good many –
وَأَخْذِهِمُ	161. And their taking of
ٱلرِّبَوٰا۟	usurious interest[8] –
وَقَدْ نُهُوا۟ عَنْهُ	and they were forbidden it[9] –
وَأَكْلِهِمْ	and their consuming[10]
أَمْوَٰلَ ٱلنَّاسِ	of people's wealth
بِٱلْبَـٰطِلِ	illegitimately.[11]
وَأَعْتَدْنَا	And We have made ready[12]
لِلْكَـٰفِرِينَ مِنْهُمْ	for the unbelievers of them
عَذَابًا أَلِيمًا ﴿١٦١﴾	a punishment very painful.[13]

1. i.e., he will testify against the Jews saying that that they had called lie to him, and against the Christians that they had called him son of Allah. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 4:79, p 276, n. 9).

2. ظلم ***ẓulm*** = injustice, wrong, transgression, oppression. See *yaẓlim* at 4:110, p. 293, n. 3.

3. هادوا ***hâdû*** = they became Jews (v. iii. m. pl. past from *hâda* [*hawd*], to be a Jew.

4. حرمنا ***ḥarramnâ*** = we made unlawful, made inviolate, prohibited, interdicted, proscribed, declared sacred, tabooed (v. i. pl. past in form II of *haruma/harima*, to be prohibited. See *ḥarrama* at 3:93, p. 192, n. 7; and *ḥurrima* at 4:23, p. 248, n. 11).

5. طيبات ***ṭayyibât*** (sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 2:267, p. 140, n. 5.

6. أحلت ***'uḥillat*** = she or it is made lawful, made permissible (v. iii. f. s. past passive from *'aḥalla*, from IV of *ḥalla* [*ḥall/ḥill*], to unbind, to solve, to be lawful. See *'uḥilla* at 4:24, p. 250, n. 5).

7. صد ***ṣadd*** = preventing, stopping, hindering, debarring, repulsing, obstruction, resistance. See at 2:117, p. 105, n. 3; and *yaṣuddûna* at 4:61, p. 268, n. 4.

8. ربا ***riban*** = usury, usurious interest, interest. See 3:130, p. 206, n. 10.

9. نهوا ***nuhû*** = they were forbidden, prohibited, banned, proscribed (v. iii. m. pl. past passive from *nahâ* [*nahw/nahy*], to forbid. See *tunhawna* at 4:31, p. 254, n. 1).

10. أكل ***'akl*** = to eat, devour, consume. See *lâ ta'kulû* at 4:29, p. 253, n. 3.

11. باطل ***bâṭil*** = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. *bi al-bâṭil* or *bâṭilan* = in vain, falsely, illegitimately. See at 4:29, p. 253, n. 4.

12. أعتدنا ***'a'tadnâ*** = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 4:37, p. 257, n. 12).

13. أليم ***'alîm*** = agonizing, anguishing, very painful. See at :18, p. 246, n. 10.

لَّـٰكِنِ ٱلرَّٰسِخُونَ 162. But the well-versed[1]
فِى ٱلْعِلْمِ مِنْهُمْ in knowledge among them
وَٱلْمُؤْمِنُونَ and the believers
يُؤْمِنُونَ بِمَآ believe in what
أُنزِلَ إِلَيْكَ has been sent down[2] to you
وَمَآ أُنزِلَ and in what was sent down
مِن قَبْلِكَ before you;
وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ and the performers[3] of prayer
وَٱلْمُؤْتُونَ ٱلزَّكَوٰةَ and the givers[4] of *zakâh*,
وَٱلْمُؤْمِنُونَ بِٱللَّهِ and the believers in Allah
وَٱلْيَوْمِ ٱلْـَٔاخِرِ and the Last Day,
أُوْلَـٰٓئِكَ such people,
سَنُؤْتِيهِمْ We shall give them
أَجْرًا عَظِيمًا ﴿١٦٢﴾ a magnificent[5] reward.

Section (*Rukû'*) 23

إِنَّآ 163. Verily We made the
أَوْحَيْنَآ إِلَيْكَ communication[6] to you
كَمَآ أَوْحَيْنَآ as We communicated
إِلَىٰ نُوحٍ وَٱلنَّبِيِّـۧنَ to Nûh and the Prophets
مِنۢ بَعْدِهِۦ after him;[7]
وَأَوْحَيْنَآ إِلَىٰٓ and We communicated to
إِبْرَٰهِيمَ وَإِسْمَـٰعِيلَ Ibrâhîm and Isma'îl,

1. راسخون *râsikhûn* (pl.; s. *râsikh*) = firmly established, deep-rooted, conversant, well-versed (active participle from *rasakha* [*rusûkh*], to be deeply rooted, firmly established).

2. i.e., the Qur'ân. أنزل *'unzila* = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 4:60, p. 1267, n. 8).

3. مقيمين *muqîmîn* (pl. in the acc./gen. of *muqîmûn*, s. *muqîm*) = performers, those who erect/set up /lift up, residents, permanent (act. participle from *'aqâma*, form IV of *qâma* [*qawm* /*qawmah* /*qiyâm*], to stand up. See *yuqîmûna* at 2:3, p. 5, n. 3.

4. مؤتون *mu'tûn* (pl., s. *mu'tin*) = the givers (active participle from *'âtâ* , form IV of *'atâ* [*ityân*/ *aty*/ *ma'tâh*], to come. See *yu'tî* at 3:79, p. 186, n. 8).

5. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, gruesome, monstrous, grave. See at 4:156, p. 314, n. 6).

6. أوحينا *'awhaynâ* = we communicated (v. i. pl. past. from *'awhâ*, form IV of *wahâ* [*wahy*], to communicate. See *nûhî* at 3:44, p. 172, n. 10) The word *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

7. The *'âyah* emphasizes theree things: (a) that the coming of *wahy* to the Prophet Muhammad, peace and blessings of Allah be on him, was nothing unusual and novel, for Allah likewise made communications to all the previous Prophets. (b) Allah has communicated the same teaching, that of monotheism and Islâm (complete submission to Allah) through all the Prophets. (c) Some of the Prophets were favoured with special miracles, such as Allah's having directly addressed Mûsa in audible words and 'Isâ's being born without a father and his having spoken while in the cradle, but these should not be any reason for elevating any of them to the status of divinity, as the Christians do with regard to 'Isâ. All of them were only Allah's Prophets and Messengers.

وَإِسْحَٰقَ وَيَعْقُوبَ and Isḥâq and Ya'qûb
وَٱلْأَسْبَاطِ and the Tribes,[1]
وَعِيسَىٰ وَأَيُّوبَ and 'Îsâ and 'Ayyûb,
وَيُونُسَ وَهَٰرُونَ and Yûnus and Hârûn
وَسُلَيْمَٰنَ and Sulaymân,
وَءَاتَيْنَا دَاوُۥدَ and We gave Dâwûd
زَبُورًا ﴿١٦٣﴾ the Book of Psalms.[2]

وَرُسُلًا 164. And Messengers
قَدْ قَصَصْنَٰهُمْ We have given an account[3]
عَلَيْكَ مِن قَبْلُ of to you before,
وَرُسُلًا and Messengers
لَّمْ نَقْصُصْهُمْ We have not given account[4]
عَلَيْكَ of them to you;
وَكَلَّمَ ٱللَّهُ مُوسَىٰ and Allah spoke[5] to Mûsâ
تَكْلِيمًا ﴿١٦٤﴾ in a conversation[6] –

رُّسُلًا 165. Messengers
مُّبَشِّرِينَ delivering good tidings[7]
وَمُنذِرِينَ and giving warnings[8]
لِئَلَّا يَكُونَ so that there may not be
لِلنَّاسِ عَلَى ٱللَّهِ for men against Allah
حُجَّةٌۢ any plea[9]

1. أسباط *'asbâṭ* (sing. *sibṭ*) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb. See at 3:84, p. 189, n. 1; 2:140, , p. 66, n. 1; and 2:136, p. 64, n. 6.

2. زبور *Zabûr* = the Book of Psalms, which contained only praises of Allah and words of wisdom, but no rules and orders. See *zubur* at 3:184, p. 228, n. 7.

3. قصصنا *qaṣaṣnâ* = we related, narrated, gave an account, told (v. i. pl. past from *qaṣṣa* [*qaṣaṣ*], to relate, narrate.

4. نقصص *naqṣuṣ*(نقص *naquṣṣu*) = we relate, give an account, narrate (v. i. pl. impfct. from *qaṣṣa*. The last letter is vowelless because of the particle *lam* coming before the verb, which particle also gives it the sense of past tense. See *qaṣaṣnâ* above.

5. كلم *kallama* = he spoke, talked, addressed (v. iii. m. s. past in form II of *kalama* [*kalm*], to injure, to wound. In its form II the verb means to speak. See at 2:253, p. 129, n. 2).

6. تكليم *taklîm* = speaking, conversation (verbal noun in form II of *kalama* [*kalm*]. See n. 5 above.

7. i.e., giving the good tidings of Allah's pleasure and rewards for believing in Him and obeying His Orders and Instructions. مبشرين *mubashshirîn* (pl.; accusative/genitive of *mubashshirûn*, s. *mubashshir*) = deliverers of good tidings, harbingers of good news (active participle from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 2:213, p. 102, n. 7; and *bashshir* at 4:138, p. 306, n. 1).

8. i.e. of Allah's displeasure and punishment for disbelief in Him and disobedience to His Orders and Instructions. منذرين *mundhirîn* (pl.; accusative/ genitive of *mundhirûn*, sing. *mundhir*) = warners, (active participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr/nudhûr*], to dedicate, to make a vow. See at 2:213, p. 102, n. 8).

9. i.e., that they have not been given guidance nor warned. حجة *ḥujjah* (s.; p حجج *ḥujaj*) = argument, pretext, pretence, proof, plea. See at 2:150, p. 71, n. 5.

بَعۡدَ ٱلرُّسُلِ	after the Messengers.
وَكَانَ ٱللَّهُ عَزِيزًا	And Allah is All-Mighty,
حَكِيمًا ﴿١٦٥﴾	All-Wise.
لَّٰكِنِ ٱللَّهُ يَشۡهَدُ	166. But Allah bears witness[1]
بِمَآ أَنزَلَ إِلَيۡكَ	to what He sent down to you
أَنزَلَهُۥ	that He sent it down[2]
بِعِلۡمِهِۦ	with the knowledge[3] of it;
وَٱلۡمَلَٰٓئِكَةُ يَشۡهَدُونَ	and the angels bear witness;
وَكَفَىٰ بِٱللَّهِ	and suffices[4] it of Allah
شَهِيدًا ﴿١٦٦﴾	as a Witness.[5]
إِنَّ ٱلَّذِينَ كَفَرُواْ	167. Those who disbelieve
وَصَدُّواْ	and prevent[6]
عَن سَبِيلِ ٱللَّهِ	from the way of Allah
قَدۡ ضَلُّواْ	do indeed go astray,[7]
ضَلَٰلَۢا بَعِيدًا ﴿١٦٧﴾	straying far away.[8]
إِنَّ ٱلَّذِينَ كَفَرُواْ	168. Those who disbelieve
وَظَلَمُواْ	and do wrong,[9]
لَمۡ يَكُنِ ٱللَّهُ	Allah would not be
لِيَغۡفِرَ لَهُمۡ وَلَا	to forgive[10] them nor to
لِيَهۡدِيَهُمۡ طَرِيقًا ﴿١٦٨﴾	show them a way –

1. The *'âyah* is addressed to the unbelievers of all time and it is the most emphatic assertion of Allah about the truth of the Qur'ân and the Prophethood of Muhammad, peace and blessings of Allah be on him. يشهد ***yash-hadu*** = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [*shuhûd*], to witness. See *shahidû* at 4:15, p. 245, n. 4).

2. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 4: 136, p. 305, n. 1).

3. i.e., with His Full and Perfect Knowledge of it and its purpose and of the well-being of His creation. علم ***'ilm*** = knowledge, learning, cognizance.

4. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 4:132, p. 303, n. 1).

5. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 4:159, p 316, n. 1).

6. i.e., prevent others from the way of Allah. صدوا ***ṣaddû*** = they turned away, diverted, deterred, dissuaded, rejected, repelled, prevented (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See *yaṣuddûna* 4:61, p. 268, n. 4).

7. ضلوا ***ḍallû*** = they went astray, lost the way, strayed (v. iii. m. pl. past from *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See *ḍalla* at 4:136, p. 305, n. 4).

8. i. e., from the path of guidance and the truth. بعيد ***ba'îd*** = (s.; pl. *bu'adâ'* /*bu'ûd* /*bu'dân* /*bi'âd*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 4:136, p. 305, n. 5).

9. i. e., persisted in disbelief and in committing sins till death. ظلموا ***ẓalamû*** = they did wrong, injustice, oppressed, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *yuẓlamûn* at 4:124, p. 299, n. 4).

10. يغفر ***yaghfira(u)*** = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. The last letter takes *fatḥah* because of a hidden *'an* in *li* { *lâm* of motivation having the sense of *kay*}coming before the verb. See at 4:137, p. 305, n. 7).

إِلَّا طَرِيقَ جَهَنَّمَ	169. Except the way to Hell,
خَٰلِدِينَ فِيهَآ	abiding[1] therein
أَبَدًا	for ever;
وَكَانَ ذَٰلِكَ	and that is
عَلَى ٱللَّهِ	on Allah's part
يَسِيرًا ﴿١٦٩﴾	quite easy.[2]
يَٰٓأَيُّهَا ٱلنَّاسُ	170. O mankind,
قَدْ جَآءَكُمُ	there has indeed come to you
ٱلرَّسُولُ بِٱلْحَقِّ	the Messenger with the truth[3]
مِن رَّبِّكُمْ	from your Lord.
فَـَٔامِنُوا۟	So believe,
خَيْرًا لَّكُمْ	it will be better[4] for you;
وَإِن تَكْفُرُوا۟	but if you disbelieve,
فَإِنَّ لِلَّهِ	then to Allah belongs
مَا فِى ٱلسَّمَٰوَٰتِ	all that is in the heavens
وَٱلْأَرْضِ	and the earth;[5]
وَكَانَ ٱللَّهُ عَلِيمًا	and Allah is All-Knowing,
حَكِيمًا ﴿١٧٠﴾	All-Wise.
يَٰٓأَهْلَ ٱلْكِتَٰبِ	171. O People of the Book,[6]
لَا تَغْلُوا۟	do not overdo[7]
فِى دِينِكُمْ	in your religion[8]

1. خالدين ***khâlidîn*** (acc./gen. of *khâlidûn*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 4:122, p. 298, n. 4; 4:57, p. 265, n. 14).

2. يسير ***yasîr*** = easy, simple, insgnificant. See at 4:30, p. 253, n. 10.

3. i.e., the Qur'ân and Islam.

4. i.e, it will be better for you in this world as well as in the hereafter. خير ***khayr*** = good, better, best. See at 4:66, p. 270, n. 9.

5. Believing in Allah and obeying His directives in all matters are for the benefit of men. Allah is in no need of man's worshipping Him. He is Above Want and all that exits in the heavens and the earth is His.

6. The *'âyah* is addressed particularly to the Christians.

7. لا تغلوا ***lâ taghlû*** = do not overstep, coss the limit, exceed the bounds, overdo (v. ii. m. pl. imperative {prohibition} from *ghalâ* [*ghulûw*], to exceed the bounds.

8. دين ***dîn*** (s.; pl. *adyân*) = religion, faith, belief, creed, worship. See at 4:146, p. 310, n. 2; 2:193, p. 92, n. 8.

وَلَا تَقُولُوا nor say against Allah
عَلَى اللَّهِ إِلَّا الْحَقَّ anything but the truth.[1]
إِنَّمَا الْمَسِيحُ عِيسَى Verily the Messiah 'Îsâ,
ابْنُ مَرْيَمَ son of Maryam,
رَسُولُ اللَّهِ is the Messenger of Allah
وَكَلِمَتُهُ and His word[2]
أَلْقَاهَا إِلَى مَرْيَمَ that He offered[3] to Maryam,
وَرُوحٌ and a breath of life[4]
مِنْهُ فَآمِنُوا from Him. So believe in
بِاللَّهِ وَرُسُلِهِ Allah and His Messengers;
وَلَا تَقُولُوا ثَلَاثَةٌ and do not say "Three",[5]
انْتَهُوا refrain,[6]
خَيْرًا لَكُمْ it will be better for you.
إِنَّمَا اللَّهُ Verily Allah is the Only
إِلَٰهٌ وَاحِدٌ One God.
سُبْحَانَهُ Sacrosanct[7] is He,
أَنْ يَكُونَ لَهُ that there should be for Him
وَلَدٌ a son.
لَهُ To Him belongs
مَا فِي السَّمَاوَاتِ all that is in the heavens
وَمَا فِي الْأَرْضِ and all that is in the earth.
وَكَفَىٰ بِاللَّهِ And suffices[8] it of Allah
وَكِيلًا (١٧١) as a Guardian-Trustee.[9]

1. i. e., do not attribute any partner with him, nor say that He has a son, nor that He is incarnated in any being nor that He is a Trinity.

2. 'Îsâ, peace be on him. He is referred to as "a word from Allah" because he was created by Allah's command, *kun* (be), and he came into existence in his mother's womb. كلمة *kalimah* (s.; pl. *kalimât* = word, speech, address, utterance. See 3:39, p. 171, n. 3.

3. ألقى *'alqâ* = he cast, flung, plunged, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqaw* at 4:90, p. 281, n. 13).

4. روح *rûḥ* (s.; pl. *'arwâḥ*) = breath of life, soul, spirit.

5. This is a denial of the Christian doctrine of the Trinity and a prohibition to believe in it.

6. انتهوا *intahû* = you (all) refrain, desist, terminate, finish, give up (v. ii. m. pl. imperative from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. See *intahaw* at 2:193, p. 93, n. 1).

7. The word سبحان *Subḥân* is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds ofassociativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct is He" seems to convey the meaning better. See at 2:116, p. 55, n. 6.

8. So, there is no need to associate any partner with Him nor to seek the assistance of any other being. كفى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 4:166, p. 319, n. 4).

9. وكيل *wakîl* (s.; pl. *wukalâ'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 4:132, p. 303, n. 2).

لَّن يَسْتَنكِفَ	172. Never will disdain[1]
ٱلْمَسِيحُ أَن يَكُونَ	the Messiah to be
عَبْدًا لِّلَّهِ	a slave of Allah
وَلَا ٱلْمَلَٰٓئِكَةُ	nor the angels
ٱلْمُقَرَّبُونَ	stationed nearby;[2]
وَمَن يَسْتَنكِفْ	and any that spurns
عَنْ عِبَادَتِهِۦ	at worshipping Him
وَيَسْتَكْبِرْ	and turns proud,[3]
فَسَيَحْشُرُهُمْ إِلَيْهِ	He will muster them to Him
جَمِيعًا ﴿١٧٢﴾	all together.[4]
فَأَمَّا ٱلَّذِينَ	173. And as to those who
ءَامَنُوا۟	believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds[5]
فَيُوَفِّيهِمْ	He will give them in full[6]
أُجُورَهُمْ	their rewards[7]
وَيَزِيدُهُم	and will give them more[8]
مِّن فَضْلِهِۦ	from His Grace.
وَأَمَّا ٱلَّذِينَ	And as to those who
ٱسْتَنكَفُوا۟	disdain[9]
وَٱسْتَكْبَرُوا۟	and be proud[10]
فَيُعَذِّبُهُمْ	He will inflict on them
عَذَابًا أَلِيمًا	an agonizing[11] punishment;

1. يستنكف *yastankif(u)* = he disdains, spurns, scorns, looks down upon (v. iii. m. s. impfct. from *istankafa*, form X of *nakafa* [*nakf*], to disdain, to scorn. The last letter is vowelless because of the particle *lan* coming before the verb).

2. مقربون *muqarrabûn* = those placed near, brought near (passive participle from *qarraba*, form II of *qaruba* [*qurb/maqrabah*], to be near. See *muqarrabîn* at 3:45, p. 173,n. 8.

3. يستكبر *yastakbir(u)* = he turns proud, turns arrogant, is puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. The last letter is vowelless because the verb is in a conditional clause {preceded by *man*}. See *istakbara* at 2:34, p. 18, n. 6).

4. i.e., on the Day of Judgement.

5. صالحات *sâlihât* (pl.; sing. صالحة *sâlihah*) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah*). See at 4:122, p. 298, n. 1.

6. يوفي *yuwaffî* = he gives in full, fulfils, lives up to (v. iii. m. s. impfct. form *waffâ*, form II of *wafâ* [*wafâ'*] to redeem, fulfil, live up to. See at 3:57, p. 178, n. 6).

7. أجور *'ujûr* (pl.; s. أجر *'ajr*) = rewards, remuneration, dowries, bridal sums. See at 4:152, p. 312, n. 4.

8. يزيد *yazîdu* = he gives more, increases, augments, adds to (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at *zâda* 3:173, p. 223, n. 9).

9. استنكفوا *istankafû* = they disdained, scorned, spurned (v. iii. m. pl. past from *istankafa*, form X of *nakafa*. See n. 1 above).

10. استكبروا *istakbarû* = they became proud, turned arrogant, were puffed up (v. iii. m. pl. past from *istakbara*, form X of *kabura*. See n. 3 above.

11. أليم *'alîm* = agonizing, anguishing, very painful. See at 4:161, p. 316, n. 13.

وَلَا يَجِدُونَ	and they shall not find[1]
لَهُم	for them
مِّن دُونِ ٱللَّهِ وَلِيًّا	in lieu of Allah any friend
وَلَا نَصِيرًا ﴿١٧٣﴾	nor anyone to help.[2]
يَٰٓأَيُّهَا ٱلنَّاسُ	174. O mankind,
قَدْ جَآءَكُم	there indeed has come to you
بُرْهَٰنٌ	a proof[3]
مِّن رَّبِّكُمْ وَ	from your Lord; and
أَنزَلْنَآ إِلَيْكُمْ	We have sent down[4] to you
نُورًا مُّبِينًا ﴿١٧٤﴾	a light[5] most clear.[6]
فَأَمَّا ٱلَّذِينَ	175. So as to those who
ءَامَنُوا۟ بِٱللَّهِ	believe in Allah
وَٱعْتَصَمُوا۟ بِهِۦ	and hold fast[7] to Him,[8]
فَسَيُدْخِلُهُمْ	He will admit[9] them
فِى رَحْمَةٍ مِّنْهُ	into Mercy from Him
وَفَضْلٍ	and grace[10]
وَيَهْدِيهِمْ	and will show them
إِلَيْهِ	towards Him[11]
صِرَٰطًا مُّسْتَقِيمًا	a way[12] straight and correct.[13]
﴿١٧٥﴾	
يَسْتَفْتُونَكَ	176. They seek your ruling.[14]

1. يجدون *yajidûna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See *yajid* at 4: 123, p. 298, n. 8).
2. i.e., against Allah's judgement and retribution. *nasîr* نصير *nasîr* = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 4:123, p. 2298, n. 10).
3. i.e., the Prophet Muhammad, peace and blessings of Allah be on him, with the evidences and miracles, including the Qur'ân. برهان *burhân* (s.; pl. *barâhîn*) = proof, evidence.
4. أنزلنا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 4:105, p. 291, n. 8).
5. i.e., the Qur'ân. *nûr* (s.; pl. *'anwâr*) = light, illumination. See *munîr* at 3:184, p. 228, n. 8.
6. مبين *mubîn* = flagrant, glaringly obvious, manifest, patent, all too clear, most clear. See at 4:120, p. 297, n. 7.
7. اعتصموا *i'taṣamû* = they held fast, clung, (v. iii. m. pl. past from *i'taṣama*, form VIII of *'aṣama* [*'aṣm*], to restrain, to protect. See at 4:145, p. 309, n. 12).
8. i.e., to His guidance and instructions as contained in the Qur'ân and *sunnah*.
9. يدخل *yudkhilu* = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. See *yudkhil* at 4:13, p. 244, n. 6.
10. i.e., *jannah*, paradise.
11. i.e., to the *dîn* of Islam in this world and to *jannah* in the hereafter.
12. صراط *ṣirâṭ* = way, path, road. See at 4:68, p. 271, n. 2; 3:101, p. 195, n. 8. 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.
13. مستقيم *mustaqîm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up. See at 4:68, p. 271, n. 3.
14. يستفتون *yastaftûna* = they seek formal legal opinion, ruling (v. iii. m. pl. impfct. in form X of *fatâ* [*fatw/fatâ'*], to be youthful, young. See at 4:127, p. 300, n. 1).

قُلِ ٱللَّهُ يُفْتِيكُمْ Say: Allah gives you the
فِى ٱلْكَلَٰلَةِ ruling[1] about the heirless:[2]
إِنِ ٱمْرُؤٌا۟ هَلَكَ If a person dies[3]
لَيْسَ لَهُۥ وَلَدٌ and he has no child[4]
وَلَهُۥٓ أُخْتٌ but has a sister,[5]
فَلَهَا then she will get
نِصْفُ مَا تَرَكَ a half[6] of what he left;[7]
وَهُوَ يَرِثُهَآ and he will inherit[8] from her
إِن لَّمْ يَكُن لَّهَا if she does not have
وَلَدٌ a child;
فَإِن كَانَتَا ٱثْنَتَيْنِ but if there be two females[9]
فَلَهُمَا ٱلثُّلُثَانِ they shall have two-thirds
مِمَّا تَرَكَ of what he left;
وَإِن كَانُوٓا۟ and if they are
إِخْوَةً brothers and sisters –
رِّجَالًا وَنِسَآءً men and women –
فَلِلذَّكَرِ then the male shall have
مِثْلُ the equal of
حَظِّ ٱلْأُنثَيَيْنِ the share[10] of two females.[11]
يُبَيِّنُ ٱللَّهُ لَكُمْ Allah makes clear[12] for you
أَن تَضِلُّوا۟ lest you should go wrong;[13]
وَٱللَّهُ بِكُلِّ شَىْءٍ and Allah is of everything
عَلِيمٌۢ ﴿١٧٦﴾ All-Knowing.[14]

1. يفتي ***yufti*** = he gives formal legal opinion (v. iii. m. s. impfct. from *'aftâ*, form IV of *fatâ*. See note 14 on the previous page. See at 4:127, p. 300, n. 2.

2. كلالة ***kalâlah*** = a person leaving no son nor father. Son includes here son's son or the latter's son howsoever downwards; and father includes here father's father and the latter's father howsoever upwards. See at 4:12, p. 243, n. 7.

3. هلك ***halaka*** = he died, perished, was destroyed (v. iii. m. s. past from *halk/hulk/halâk/tahlukah*. See *'ahlakat* at 3:117, p. 202, n. 5).

4. i.e., neither any direct descendant nor any ascendant, a *kalâlah*.

5. i. e. a full sister or a consanguine sister. The uterine sister's share is one-sixth as mentioned in *'âyah* 12 of this *sûrah*.

6. نصف ***nisf*** (pl. *nuṣuf*)= half, middle. See at 2:237, p. 120, n. 3.

7. ***taraka*** = he left, left behind, abandoned, relinquished, gave up, bequeathed (v. iii. m. s. past from *tark*, to leave. See at 4:7, p. 239, n. 12).

8. i. e., the full brother or uterine brother will inherit her whole property if she does not leave any child. يرث ***yarithu*** = he inherits, is heir to (v. iii. m. s. impfct. from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah /rithah/turâth*], to inherit. See *yûrathu* at 4:12, p. 243, n. 6).

9. i.e., two sisters of the deceased brother.

10. حظ ***ḥaẓẓ*** (s.; pl. *ḥuẓûẓ*) = portion, share, lot, good luck, good thing. See at 4:11, p. 241, n. 3; 3:176, p. 224, n. 12.

11. أنثيين ***'untha'ayn*** (dual; acc./gen. of *'untha'ân*, s. *'unthâ*) = two females. See *'unthâ* at 4:124, p. 299, n. 2.

12. يبين ***yubayyinu*** = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 4:25, p. 252, n. 4).

13. تضلوا ***taḍillu***(*na*) = you go astray, go wrong (v. ii. m. pl. impfct. from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 4:44, p. 260, n. 14).

14. i.e., of everything including, particularly, what is good and beneficial for His creation.

5. *SÛRAT AL-MÂ'IDAH* (The Table)

Madînan: 120 *'âyahs*

This *sûrah* is called *Al-Mâ'idah* (The Table) on account of the reference in it (*'âyahs* 112-115) to the demand of the disciples of 'Îsâ, peace be on him, for a miracle in the form of bringing down a table set with food from the heaven. The greater part of the *sûrah was* revealed shortly after the Treaty of Hudaybiyah (7 H.).

Like other Madînan *sûrahs* this *sûrah* also contains, among other things, rules and instructions regarding a number of matters such as the duty to fulfil contracts and agreements, rules regarding purification of the body, lawful and unlawful food, inviolability of the Sacred Mosque (Ka'ba), the duty to be strictly just and impartial in dealings, prohibition of wine and gambling and punishment for theft, insubordination and rebellion. Besides such matters reference is made also to the conduct of the People of the Book, particularly the defiance and disobedience of the Children of Isrâ'îl to their Prophets and their deviation from the guidance they were given, and to the struggle between the forces of the right and the wrong typified by Qâbîl's (Cain's) killing of his brother Hâbîl (Abel). At the end of the *sûrah* attention is drawn to the mistake in regarding 'Îsâ, peace be on him, as god and in worshipping him as such, by pointing out that on the Day of Judgement he will be brought forward to testify whether he had asked men to worship him and he will emphatically disavow having ever done so.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ 1. O you who believe,

أَوْفُوا۟ بِٱلْعُقُودِ fulfil[1] the contracts.[2]

أُحِلَّتْ لَكُم Lawful is made[3] for you

بَهِيمَةُ ٱلْأَنْعَٰمِ the quadruped[4] of livestock[5]

إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ save what is recited[6] on you,

غَيْرَ مُحِلِّى ٱلصَّيْدِ not allowing hunting[7]

وَأَنتُمْ حُرُمٌ while you are in *'ihrâm.*[8]

إِنَّ ٱللَّهَ يَحْكُمُ Verily Allah decrees

مَا يُرِيدُ ﴿١﴾ what He wills.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 2. O you who believe,

لَا تُحِلُّوا۟ do not violate[9]

1. أوفوا *'awfû* = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *wafâ* [*wafâ'*], to fulfil. See at 2:40, p. 20, n. 12).

2. i.e., the implied contract to believe in Allah and to obey His orders and instructions in all affairs, as well as all lawful contracts and agreements, explicit or implied, with others. عقود *'uqûd* (pl., s. عقد *'aqd*) = contracts, agreements.

3. أحلت *'uhillat* = she or it is made lawful, made permissible (v. iii. f. s. past passive from *'ahalla*, from IV of *halla* [*hall/hill*], to unbind, to solve. to be lawful. See at 4:160, p. 316, n. 6).

4. بهيمة *bahîmah* (s., pl. *bahâ'im*) = quadruped, beast, animal.

5. أنعام *'an'âm* (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats)

6. i.e., what is recited hereafter as unlawful. يتلى *yutlâ* = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 4:127, p. 300, n. 3).

7. صيد *sayd* = hunting.

8. i. e. ceremonial garb for *hajj* or *'umrah*. *hurum* (pl.; s. *harâm*) = inviolate, forbidden, prohibited, interdicted, in the state of *'ihrâm*.

9. لا تحلوا *lâ tuhillû* = do not violate, desecrate, make lawful (what is forbidden), unbind (v. ii. m. pl. imperative from *'ahalla*. See n. 3 above.

شَعَٰٓئِرَ ٱللَّهِ	the rites[1] set by Allah,
وَلَا ٱلشَّهْرَ ٱلْحَرَامَ	nor the sacred month,[2]
وَلَا ٱلْهَدْىَ	nor the sacrificial animal,[3]
وَلَا ٱلْقَلَٰٓئِدَ	nor the necklaces,[4]
وَلَآ ءَآمِّينَ	nor the repairers[5]
ٱلْبَيْتَ ٱلْحَرَامَ	to the Sacred House[6]
يَبْتَغُونَ فَضْلًا	seeking the grace
مِّن رَّبِّهِمْ وَرِضْوَٰنًا	of their Lord and Pleasure.
وَإِذَا حَلَلْتُمْ	And when you end *'iḥrâm*[7]
فَٱصْطَادُوا۟	you may undertake hunting.[8]
وَلَا يَجْرِمَنَّكُمْ	And let there not impel[9] you
شَنَـَٔانُ قَوْمٍ	the detestation[10] for a people
أَن صَدُّوكُمْ	that they prevented[11] you
عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ	from the Sacred Mosque
أَن تَعْتَدُوا۟	to committing excesses.[12]
وَتَعَاوَنُوا۟	And assist one another[13]
عَلَى ٱلْبِرِّ	in piety
وَٱلتَّقْوَىٰ	and righteousness;
وَلَا تَعَاوَنُوا۟	and do not assist one another
عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ	in sin and aggression;
وَٱتَّقُوا۟ ٱللَّهَ	and beware of Allah.
إِنَّ ٱللَّهَ	Verily Allah is
شَدِيدُ ٱلْعِقَابِ ﴿٢﴾	Severe in punishing.

1. شعائر ***sha'â'ir*** (sing. *sha'îrah*) = signposts, tokens, religious rites. See at 2:158, p. 158, n. 5.

2. i. e., do not engage in fighting in the sacred months, e. g., Dhû al-Qa'dah, Dhû al-Ḥijjah, Muḥarram and Rajab.

3. هدى ***hady*** = what is offered as sacrifice, sacrifice, the sacrificial animal.

4. قلائد ***qalâ'id*** (pl.; s. قلادة *qilâdah*) = necklaces. The Arabs used to put a special type of necklace round the neck of a sacrificial animal to indicate that it was meant for sacrifice and that the person taking the animal intended to perform *ḥajj*. This part of the *'ayah* prohibits preventing the person from performing *ḥajj* and making the sacrifice.

5. آمين ***'âmmîn*** (acc./gen. of *'âmmûn*, s. *'âmm*) = repairers, betakers, those who go to see something or someone (act. participle from *'amma* (*'amm*), to go, to betake oneself.

6. i. e., the Ka'ba.

7. حللتم ***ḥalaltum*** = you (all) untied, unfastened, dissolved, ended the state of *'iḥrâm* (v. ii. m. pl. past from *ḥalla* [*ḥall*], to unbind, untie).

8. اصطادوا ***iṣṭâdû*** = you (all) engage in hunting, chase, hunt for prey (v. ii. m. pl. imperative from *iṣṭâda*, form VIII of *ṣâda* [*ṣayd*], to hunt).

9. لا يجرمن ***la yajrimanna*** = let he or it not incite, impel, urge (v. iii. m. s. impfct. emphatic from *jarama* [*jarm*], to commit an offence).

10. شنآن ***shana'ân*** = hatred, detestation.

11. As happened in the year of the Hudaybiyah Treaty. صدوا ***ṣaddû*** = they turned away, diverted, deterred, dissuaded, rejected, repelled, prevented (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See *at* 4:167, p. 319, n. 6).

12. i. e., to doing injustice to them. تعتدوا ***ta'tadû***(*na*) = you (all) assail, assault, commit excesses (v. ii. m. pl. impfct. from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to race. The terminal *nûn* is dropped for the particle *'an* coming before the verb. See at 2:231, p. 114, n. 15).

13. تعاونوا ***ta'âwanû*** = you (all) assist one another, cooperate (v. ii. m. pl. imperative in form VI from the root *'awn*).

حُرِّمَتْ عَلَيْكُمُ 3. Unlawful is made on you
الْمَيْتَةُ وَالدَّمُ the dead[1] and blood,[2]
وَلَحْمُ الْخِنزِيرِ and meat of swine,
وَمَا أُهِلَّ and what has been offered[3]
لِغَيْرِ اللَّهِ بِهِ to anyone than Allah;
وَالْمُنْخَنِقَةُ and that which is strangled,[4]
وَالْمَوْقُوذَةُ that which is beaten to die,[5]
وَالْمُتَرَدِّيَةُ that which has a fatal fall,[6]
وَالنَّطِيحَةُ that which is gored by horns[7]
وَمَا and that which
أَكَلَ السَّبُعُ a beast of prey[8] has eaten[9]
إِلَّا مَا – save what
ذَكَّيْتُمْ you may duly slaughter[10]–
وَمَا ذُبِحَ and that which is slaughtered
عَلَى النُّصُبِ on altars;[11]
وَأَن and [unlawful is also] that
تَسْتَقْسِمُوا you seek apportionment[12]
بِالْأَزْلَامِ with divining arrows.[13]
ذَٰلِكُمْ فِسْقٌ That is[14] sinfulness.[15]
الْيَوْمَ Today
يَئِسَ hopeless have become[16]
الَّذِينَ كَفَرُوا those who disbelieve
مِن دِينِكُمْ about your religion.

1. i. e., an animal naturally dead.
2. i. e., blood which is caused to flow.
3. i. e., that which is slaughtered in the name of any being other than Allah. أهل *'uhilla* = he or it is offered, offered up, cheered (v. iii. m. s. past passive from *'ahalla*, form IV of *halla* [*hall*], to appear, to come up.
4. منخنقة *munkhaniqah* = that which is strangled, choked to death, suffocated to death (passive participle, f., s., from *inkhanaqa*, form VII of *kahnaqa* [*khanq*], to choke, to strangle).
5. موقوذة *mawqdhah* = that which is beaten to die, fatally hit (passive participle, f., s., from *waqadha* [*waqdh*], to hit fatally).
6. مترديه *mutaraddiyah* = that which is dead by a fall (active participle, f., s., from *taraddâ*, form V of *radiya* [*rady*], to perish).
7. نطيحة *naṭîḥah* = that which is gored by horns.
8. سبع *sabu'* (s., pl. *sibâ'*) = beast of prey, predatory animal.
9. i. e., captured and wounded to eat without having completely killed the prey.
10. The exception applies to the categories starting from "that which is strangled". ذكيتم *dhakkaytum* = you (all) slaughtered, kindled (v. ii. m. pl. past from *dhakkâ*, form II of *dhakiya* [*dhaky*], to be intelligent).
11. i. e., what has been sacrificed on altars fixed for the worship of idols and gods other than Allah. نصب *nuṣub* (pl., s. *'anṣâb*) = altars, images, idols.
12. تستقسموا *tastaqsimû(na)* = you (all) seek apportionment, division (v. ii. m. pl. impfct. from *istaqsama*, form X of *qasama* [*qasm*], to divide. The terminal *nûn* is dropped for the particle *'an* coming before the verb).
13. أزلام *'azlâm* (pl.; s. *zalam*) = arrows, divining arrows. The Arabs sometimes used to fix their respective shares in something, particularly the meat of a slaughtered animal by means of divination with arrows.
14. i.e., the eating of the prohibited things in disregard of the prohibition.
15. فسق *fisq* = sinfulness, moral depravity. See *fusûq* at 2:282, p. 149, n. 11.
16. i.e., they have lost all hope of your ever reverting to unbelief. يئس *ya'isa* = he became hopeless, despaired (v. iii. m. s. past from *ya's*).

فَلَا تَخْشَوْهُمْ So do not fear[1] them

وَٱخْشَوْنِ and fear Me.

ٱلْيَوْمَ أَكْمَلْتُ Today I have perfected[2]

لَكُمْ دِينَكُمْ for you your religion[3]

وَأَتْمَمْتُ عَلَيْكُمْ and have completed[4] on you

نِعْمَتِى My favour.[5]

وَرَضِيتُ لَكُمُ and have approved for you

ٱلْإِسْلَٰمَ دِينًا Islam as religion.

فَمَنِ ٱضْطُرَّ But if anyone is constrained[6]

فِى مَخْمَصَةٍ in extreme hunger[7]

غَيْرَ مُتَجَانِفٍ without being inclined[8]

لِّإِثْمٍ to sin,

فَإِنَّ ٱللَّهَ then verily Allah is

غَفُورٌ Most Forgiving,

رَّحِيمٌ ﴿٣﴾ Most Merciful.

يَسْـَٔلُونَكَ مَاذَآ 4. They ask[9] you what is

أُحِلَّ لَهُمْ made lawful[10] for them.

قُلْ أُحِلَّ لَكُمُ Say: Lawful are made for

ٱلطَّيِّبَٰتُ you the good things.[11]

وَمَا عَلَّمْتُم And that which you teach[12]

مِّنَ ٱلْجَوَارِحِ of the predatory animals,[13]

مُكَلِّبِينَ being trainers,[14]

1. لا تخشوا **lâ takhshaw** = you (all) do not fear (v. ii. m. pl. imperative {prohibition} from *khashiya* [*khashy/khashyah*], to fear. See *khashyah* at 2:74, p. 35, n. 8).

2. i.e., perfected and completed the rules of *sharî'ah*. أكملت **'akmaltu** = I perfected, completed (v. i. s. past from *'akmala*, form IV of *kamala/kamila/kamula* [*kamâl/kumûl*], to be perfect, complete. See *tukmilû* at 2:185, p. 88, n. 6).

3. دين **dîn** is usually translated as 'religion'; but it has a comprehensive connotation of a way of life and a code of conduct.

4. أتممت **'atmamtu** = I completed, finished (v. i. s. past from *'atamma* , form IV of *tamma* [*tamâm*], to be completed. See *'atimmû* at 2:195, p. 94, n.2).

5. i. e., by bringing you out of the darkness of ignorance and error to the light of Islâm.

6. i. e., if one is constrained by extreme hunger to take the prohibited food. اضطر **iḍṭurra** = he is constrained, coerced, forced, compelled, obliged (v. iii. m. s. impfct. passive from *iḍṭarra*, form VIII of *ḍarra* [*ḍarr*], to harm, impair. See 2:173; p. 81, n. 11).

7. مخمصة **makhmaṣah** = extreme hunger (verbal noun from *khamaṣa*, to be of empty stomach, hungry.

8. متجانف **mutajânif** = inclined, wilfully deviating (active participle from *tajânafa*, form VI of *janafa* [*janaf*], to incline, deviate. See *janaf* at 2:182, p. 86, n. 6).

9. يسألون **yas'alûna** = the ask, enquire (v. iii. m. pl. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*]), to ask. See at 2:215, p. 104, n. 1).

10. See at : 4:24, p. 250, n. 5.

11. طيبات **ṭayyibât** (sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 4:160, p. 316, n. 5.

12. تعلمون **tu'allimûna** = you (all) teach, instruct, educate (v. ii. m. pl. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See at 3:79, p. 187, n. 2).

13. جوارح **jawâriḥ** (pl.; s. *jâriḥah*) = predatory animals or birds.

14. مكلبين **mukallibîn** (acc./gen. of *mukallibûn*; s. *mukallib*) = trainers, instructors.

تُعَلِّمُونَهُنَّ مِمَّا	teaching them of what
عَلَّمَكُمُ ٱللَّهُ	Allah has taught you –
فَكُلُوا۟ مِمَّآ أَمْسَكْنَ	eat of what they catch[1]
عَلَيْكُمْ	on your behalf
وَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ	and mention[2] Allah's Name
عَلَيْهِ	over it.[3]
وَٱتَّقُوا۟ ٱللَّهَ	And beware[4] of Allah.
إِنَّ ٱللَّهَ	Verily Allah is
سَرِيعُ ٱلْحِسَابِ ﴿٤﴾	Prompt[5] in taking account.
ٱلْيَوْمَ أُحِلَّ	5. Today lawful is made
لَكُمُ ٱلطَّيِّبَٰتُ	for you the good things;
وَطَعَامُ ٱلَّذِينَ	and the food[6] of those who
أُوتُوا۟ ٱلْكِتَٰبَ	were given the Book
حِلٌّ لَّكُمْ	is lawful[7] for you;
وَطَعَامُكُمْ	and your food is
حِلٌّ لَّهُمْ	lawful for them;
وَٱلْمُحْصَنَٰتُ	and the chaste women[8]
مِنَ ٱلْمُؤْمِنَٰتِ	of those believing
وَٱلْمُحْصَنَٰتُ مِنَ	and the chaste women of
ٱلَّذِينَ أُوتُوا۟	those who were given
ٱلْكِتَٰبَ مِن قَبْلِكُمْ	the Book before you
إِذَآ ءَاتَيْتُمُوهُنَّ	if you pay[9] them

1. i. e., teaching them of what Allah has given you of the knowledge and skill of hunting and preying. أمسكن *'amsakna* = they (fem.) caught, seized, grasped, held, retained (v. iii. f. pl. past from *'amsaka*, form IV of *masaka* [*mask*], to grasp. See *'amsikû* at 4:15, p. 245, n. 5).

2. اذكروا *udhkurû* = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 4:103, p. 290, n. 12).

3. It is lawful to train animals and birds for the purpose of hunting and to eat of what such animals or birds catch provided that Allah's name is mentioned at the time of sending the hunting animal and that the latter does not eat of the prey (See *Bukhârî*, no. 5473).

4. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 4:131, p. 302, n. 6).

5. سريع *sarî'* = prompt, expeditious, quick, speedy, rapid, swift. See at 3:199, p. 234, n. 10.

6. i. e., the animals slaughtered by the People of the Book according to the prescripts of their Scriptures. طعام *ta'âm* (pl. أطعمة *at'imah*) = food, diet, meal, repast. See at 3:93, p. 192, n. 6.

7. حل *hill* = lawful, permissible, free.

8. Likewise it is lawful to marry the chaste women from among the believers and the People of the Book provided the conditions set in the *'âyah* are fulfilled. محصنات *muhasanât* (f. pl.; s. *muhsanah*; m. *muhsan*) = fortified, rendered inaccessible, i.e., the women whose chastity is fortified by their being married, also free and chaste women, maidens. See at 4:25, p. 251, n.1).

9. ءاتيتم *'âtaytum* = you (all) gave, offered, granted, brought (v. ii. m. pl. past from *'âtâ*, from IV of *'atâ* [*ityân/'aty/ma'tâh*], to come, to bring, to give or offer. See at 2:233, p. 117, n. 9).

أُجُورَهُنَّ their dowries,[1]
مُحْصِنِينَ being chaste,[2]
غَيْرَ مُسَٰفِحِينَ not being fornicators,[3]
وَلَا مُتَّخِذِيٓ أَخْدَانٍ nor taking[4] paramours.[4]
وَمَن يَكْفُرْ بِٱلْإِيمَٰنِ And whoever denies the faith
فَقَدْ حَبِطَ عَمَلُهُۥ his deeds shall fall through[5]
وَهُوَ فِى ٱلْءَاخِرَةِ and he will be in the hereafter
مِنَ ٱلْخَٰسِرِينَ among those in loss.

Section (Rukû') 2

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ 6. O you who believe,
إِذَا قُمْتُمْ when you get up
إِلَى ٱلصَّلَوٰةِ to the prayer,
فَٱغْسِلُوا۟ وُجُوهَكُمْ wash[6] your faces and your
وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ hands up to the elbows;[7]
وَٱمْسَحُوا۟ بِرُءُوسِكُمْ and wipe[8] your heads
وَأَرْجُلَكُمْ and (wash) your feet
إِلَى ٱلْكَعْبَيْنِ up to the two ankles.[9]
وَإِن كُنتُمْ And if you are
جُنُبًا in a state of impurity,[10]
فَٱطَّهَّرُوا۟ purify yourselves.[11]
وَإِن كُنتُم مَّرْضَىٰٓ And if yor are ill[12]
أَوْ عَلَىٰ سَفَرٍ or on a journey,
أَوْ جَآءَ أَحَدٌ مِّنكُم or any of you comes

1. أجور *'ujûr* (pl.; s. أجر *'ajr*) = rewards, remuneration, dowries, bridal sums. See at 4:173, p. 322, n. 7.

2. محصنين *muhṣinîn* (acc./gen. of *muhṣinûn*, s. *muhṣin*) = chaste men, men who fortify their chastity by being in wedlock. See at 4:24, p. 250, n. 8).

3. مسافحين *musâfiḥîn* (acc./gen. of *musâfiḥûn*, s. *musâfiḥ*) = fornicators (act. participle from *sâfaḥa*, form III of *safaḥa* [*safḥ/sufûḥ*], to shed. See at 4:24, p. 250, n. 9).

4. *'akhdân* (pl.; s. *khidn*) = intimate friends, i. e., paramours, illicit lovers.

5. حبط *ḥabiṭa* = he or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. m. s. past. See *ḥabiṭat* at 3:22, p. 163, n. 7).

6. اغسلوا *ighsilû* = you (all) wash (v. ii. m. pl. imperative from *ghasala* [*ghusl*], to wash). This *'ayah* lays down the rules for cleanliness.

7. مرافق *marâfiq* (pl.; s. مرفق *mirfaq*) = elbows.

8. i. e., wipe with the wet hand. امسحوا *imsaḥû* = you (all) wipe , stroke with the hand, clean (v. ii. m. pl. imperative from *masaḥa* [*masḥ*], to stroke with the hand. See at 4:43, p. 260, n. 7).

9. *ka'bayn* (dual, acc./gen. of *ka'bân*; s. *ka'b*) = two ankles.

10. جنب *junub* = state of ceremonial impurity (on account of sexual intercourse or ejaculation); also one not belonging to the tribe. See at 4:43, p. 259, n. 12.

11. i. e., purify yourselves by taking a full bath اطهروا *iṭṭahharû* = you (all) purify yourselves, get yourselves cleaned (v. ii. m. pl. imperative from *taṭahhara*, form V of *tahara/tahura* [*ṭuhr* /*ṭahârah*], to be pure, clean. See *mutahhir* at 3:55, p. 177, n. 5).

12. مرضى *marḍâ* (pl.; s. مريض *mariḍ*) = unwell, ill, sick, diseased, indisposed, patients. See at 4:102, p. 290, n. 4).

مِّنَ ٱلۡغَآئِطِ	from the call of nature[1]
أَوۡ لَٰمَسۡتُمُ	or has had contact[2]
ٱلنِّسَآءَ	with women
فَلَمۡ تَجِدُواْ مَآءً	and do not find water,
فَتَيَمَّمُواْ	then have recourse to[3]
صَعِيدًا طَيِّبًا	a ground,[4] good and clean,[5]
فَٱمۡسَحُواْ	and wipe[6]
بِوُجُوهِكُمۡ	your faces
وَأَيۡدِيكُم مِّنۡهُۚ	and your hands with it.
مَا يُرِيدُ ٱللَّهُ	Allah does not intend[7]
لِيَجۡعَلَ عَلَيۡكُم	to put on you
مِّنۡ حَرَجٍ	any difficulty[8]
وَلَٰكِن يُرِيدُ	but He intends
لِيُطَهِّرَكُمۡ	to purify[9] you
وَلِيُتِمَّ	and to complete[10]
نِعۡمَتَهُۥ عَلَيۡكُمۡ	His grace on you
لَعَلَّكُمۡ	that you may
تَشۡكُرُونَ ٦	express gratitude.[11]
وَٱذۡكُرُواْ	7. And remember
نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ	Allah's grace on you
وَمِيثَٰقَهُ ٱلَّذِي	and His Covenant[12] which
وَاثَقَكُم بِهِۦٓ	He covenanted with you for,

1. غائط **ghâ'iṭ** (s.; pl. *ghûṭ/ghiyâṭ*) = low and spacious ground, human excrement. See at 4:43, p. 260, n. 1.

2. لامستم **lâmastum** = you (all) touched, had contact with (v. ii. m. pl. past from *lâmasa*, form III of *lamasa* [*lams*], to touch, to handle. See at 4:43, p. 260, n. 2). Here it is an indirect expression for sexual intercourse.

3. تيمموا **tayammamû** = you (all) aim at, intend, set your mind on, resort, have recourse to (v. ii. m. pl. imperative *tayammama* [*tayammum*], to intend, to aim at. See at 4:43, p. 260, n. 4).

4. صعيد **ṣa'îd** (s.; pl. *ṣu'ud*) = highland, upland, plateau, ground. See at 4:43, p. 260, n. 5.

5. طيب **ṭayyib** = good, pleasant, agreeable, salutary, clean. See at 4:43, p. 260, n. 6.

6. i.e., rub with the dust on the ground. امسحوا **imsaḥû** = you (all) stroke, rub, wipe off, clean (v. ii. m. pl. imperative from *masaḥa* [*masḥ*], to stroke See at 5:5, p. 330, n. 8). The rule is to wipe the face and the hands from the elbow to the tip of the finger.

7. يريد **yurîdu** = he intends, desires, has in mind (v. iii. m. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 4:133, p. 303, n. 5).

8. حرج **ḥaraj** = difficulty, distress, constriction, anguish, critical situation. See at 4:65, p. 270, n. 1.

9. يطهر **yuṭahhira(u)** = he purifies, cleanses (v. iii. m. s. impfct. from *ṭahhara*, form II of *ṭahara/ṭahura* [*ṭuhr/ṭahârah*], to be clean. The last letter takes *fatḥah* because of an implied *'an* in *li* (*lâm* of motivation) coming before the verb. See *ṭahhara* at 3:42, p. 172, n. 6).

10. يتم **yutimma(u)** = he completes, makes full (v. iii. m. s. impfct. from *'atamma*, form IV of *tamma* [*tamâm*], to be completed. The last letter takes *fatḥah* for the same reason as given in the previous note. See *'atmamtu* at 5:3, p. 328, n.4).

11. تشكرون **tashkurûna** = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 2: 185, p. 88, n. 8.

12. ميثاق **mîthâq** (pl. مواثق *mawâthiq*) = covenant, pact, treaty. See at 4:154, p. 313, n. 9.

إِذْ قُلْتُمْ سَمِعْنَا	when you said: "We hear[1]
وَأَطَعْنَا	and we obey".[2]
وَاتَّقُوا اللَّهَ	And beware of Allah.
إِنَّ اللَّهَ عَلِيمٌ	Verily Allah is All-Knowing
بِذَاتِ الصُّدُورِ ﴿٧﴾	of the secrets of hearts.[3]
يَا أَيُّهَا الَّذِينَ آمَنُوا	8. O you who believe,
كُونُوا قَوَّامِينَ لِلَّهِ	be steadfast[4] for Allah
شُهَدَاءَ بِالْقِسْطِ	bearing witness with justice;[5]
وَلَا يَجْرِمَنَّكُمْ	and let there not impel[6] you
شَنَآنُ قَوْمٍ	the detestation[7] for a people
عَلَىٰ أَلَّا تَعْدِلُوا	on to not doing justice.[8]
اعْدِلُوا	Do justice;
هُوَ أَقْرَبُ لِلتَّقْوَىٰ	it is the closest[9] to godliness;
وَاتَّقُوا اللَّهَ	and beware of Allah;
إِنَّ اللَّهَ خَبِيرٌ	verily Allah is All-Aware
بِمَا تَعْمَلُونَ ﴿٨﴾	of what you do.
وَعَدَ اللَّهُ	9. Allah promises[10]
الَّذِينَ آمَنُوا	those who believe
وَعَمِلُوا الصَّالِحَاتِ	and do good deeds,
لَهُم مَّغْفِرَةٌ	they will have forgiveness
وَأَجْرٌ عَظِيمٌ ﴿٩﴾	and a magnificent reward.

1. The allusion is to the covenant which the Muslims made with the Prophet either at al-'Aqabah or at Hudaybiyah. سمعنا ***sami'nâ*** = we listened, heard, paid attention (v. i. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 4:45, p. 261, n. 2).

2. أطعنا ***'aṭa'nâ*** = we obeyed, followed, submitted, yielded, complied with, acceded to (v. i. pl. past in form IV of *ṭâ'a* [*ṭaw'*] to obey. See at 2:285, p. 152, n. 3).

3. صدور ***sudûr*** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning, start. See at 3:154, p. 216, n. 5. *dhât al-ṣudûr* = that which poseeses the herats, i.e., the secrets of hearts.

4. قوامين ***qawwâmîn*** (acc./genitive of *qawwâmûn*, pl.; s. *qawwâm*, emphatic and exaggerated form of *qâ'im*) = steadfast ones, caretakers, guardians, superintendents, managers, custodians. See at 4:135, p. 304, n. 1.

5. قسط ***qist*** = justice, equity, fairness. See at 4:135, p. 304, n. 2.

6. لا يجرمن ***la yajrimanna*** = let he or it not incite, impel, urge (v. iii. m. s. impfct. emphatic from *jarama* [*jarm*], to commit an offence. See at 5:2, p. 326, n. 9).

7. ***shana'ân*** = hatred, detestation. See at 5:2, p. 326, n. 10.

8. تعدلوا ***ta'dilû***(*na*) = you (all) treat equally, deal with equity, be impartial, do justice (v. ii. m. pl. impfct. from *'adala*[*'adl/'adâlah*], to act justly. The terminal *nûn* is dropped for the particle *'an* {*'an lâ*} comine before the verb. See at 4:135, p. 304, n. 8).

9. أقرب ***'aqrab*** = closer, nearer, nearest, more/most likely (elative of *qarîb*. See at 4:11, p. 242, n. 4).

10. وعد ***wa'ada*** = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 3:95, p. 285, n. 11).

وَٱلَّذِينَ كَفَرُوا 10. But those who disbelieve

وَكَذَّبُوا and call lies[1]

بِـَٔايَٰتِنَآ to Our revelations,[2]

أُو۟لَٰٓئِكَ such ones will be

أَصْحَٰبُ ٱلْجَحِيمِ the inmates[3] of hell.[4] (10)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا 11. O you who believe,

ٱذْكُرُوا remember[5]

نِعْمَتَ ٱللَّهِ عَلَيْكُمْ Allah's grace on you

إِذْ هَمَّ قَوْمٌ when a people meditated[6]

أَن يَبْسُطُوٓا إِلَيْكُمْ to stretch[7] towards you

أَيْدِيَهُمْ their hands and

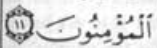
فَكَفَّ أَيْدِيَهُمْ He restrained[8] their hands

عَنكُمْ from you.

وَٱتَّقُوا ٱللَّهَ And beware[9] of Allah;

وَعَلَى ٱللَّهِ and upon Allah

فَلْيَتَوَكَّلِ should the believers rely.[10]

ٱلْمُؤْمِنُونَ (11)

Section (Rukû') 3

وَلَقَدْ أَخَذَ ٱللَّهُ 12. Allah did indeed take

مِيثَٰقَ the covenant[11]

بَنِىٓ إِسْرَٰٓءِيلَ of the Children of Isrâ'îl.

وَبَعَثْنَا مِنْهُمُ And We raised[12] from them

ٱثْنَىْ عَشَرَ نَقِيبًا twelve chiefs;[13]

1. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 3:184, p. 228, n. 5).

2. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 4:155, p. 314, n. 2.

3. أصحاب ***'aṣḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors . See at 3:115, p. 201, n. 8).

4. جحيم ***jaḥîm*** = hellfire, hell.

5. اذكروا ***udhkurû*** = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 5:4, p. 329, n. 2).

6. هم ***hamma*** = he meditated, designed, thought of doing, was about to, was concerned, worried (v. iii. m. s. past from *hamma* [*hamm*], to worry, to be important. See *hammat* at 4:113, p. 294, n. 6).

7. يبسطوا ***yabsuṭû(na)*** = they stretch, spread, spread out , expand, extend (v. iii. m. pl. impfct. from *basaṭa* [*basṭ*], to spread. The terminal *nûn* is dropped because of the particle *'an* before the verb. See *yabsuṭu* at 2:245, p. 123, n. 9).

8. كف ***kaffa*** = he restrained, desisted, refrained, prevented, checked, held back (v. iii. m. past from *kaff*, to desist. See *yakuffû* at 4: 91, p. 282, n. 9).

9. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 5:4, p. 329, n. 4).

10. يتوكل ***yatawakkal(u)*** = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). The final letter is vowelless because of the *lâm* of command before the verb. See at 3:160, p. 219, n. 1).

11. i. e., to worship Allah Alone and to obey their Prophet. ميثاق ***mîthâq*** (pl. مواثيق *mawâthîq*) = covenant, pact, treaty. See at 5:7, p. 331, n. 12.

12. بعثنا ***ba'athnâ*** = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [*ba'th*], to raise, resurrect. See at 2:56, p. 26, n. 6).

13. i. e., for their twelve tribes. ***naqîb***, (s.; pl. *nuqabâ'*) = leader, chief, headman.

وَقَالَ ٱللَّهُ and Allah said:

إِنِّي مَعَكُمْ "I am with you.[1]

لَئِنْ أَقَمْتُمُ ٱلصَّلَوٰةَ If you perform[2] the prayer

وَءَاتَيْتُمُ ٱلزَّكَوٰةَ and pay *zakâh* and

وَءَامَنتُم بِرُسُلِي believe in Our messengers

وَعَزَّرْتُمُوهُمْ and support[3] them

وَأَقْرَضْتُمُ ٱللَّهَ and lend[4] Allah

قَرْضًا حَسَنًا a benevolent loan,

لَّأُكَفِّرَنَّ عَنكُمْ I will efface[5] from you

سَيِّـَٔاتِكُمْ your sins[6]

وَلَأُدْخِلَنَّكُمْ and will admit[7] you in

جَنَّٰتٍ gardens

تَجْرِي مِن تَحْتِهَا flowing[8] below them

ٱلْأَنْهَٰرُ the rivers;

فَمَن كَفَرَ بَعْدَ but whoever disbelieves

ذَٰلِكَ مِنكُمْ after this from amongst you

فَقَدْ ضَلَّ will have gone astray[9]

سَوَآءَ ٱلسَّبِيلِ ﴿١٢﴾ from the right way."

فَبِمَا نَقْضِهِم 13. But due to their breach[10]

مِّيثَٰقَهُمْ of the covenant of theirs

لَعَنَّٰهُمْ We cursed[11] them

وَجَعَلْنَا قُلُوبَهُمْ and made[12] their hearts

1. i. e., in help and protection.

2. أقمتم **'aqamtum** = you (all) performed, straightened, made rise (v. ii. m. pl. past in form IV of *qâma* [قومة *qawmah*/قيام *qiyâm*] to get up, stand up. See *'aqamta* at 4:102, p. 289, n. 1).

3. عزرتم **'azzartum** = you (all) supported, assisted (v. ii. m. pl. past from *'azzara*, form II of *'azara* [*'azr*], to turn away, to prevent).

4. i. e., spend in the way of Allah. أقرضتم **'aqradtum** = you (all) lent, advanced (v. ii. m. pl. past from *'aqraḍa*, form IV of *qaraḍa* [*qarḍ*], to cut, to sever. See *yuqriḍu* at 2:245, p. 123, n. 4).

5. لأكفرن **la+'ukaffiranna** = I certainly efface, obliterate, cover, pardon (v. i. s. emphatic impfct. in form II of *kafara* [*kafr /kufr /kufrân/kufûr*], to hide, to disbelieve. See at 3:195, p. 233, n. 6).

6. سيئات **sayyi'ât** (pl.; s. *sayyi'ah*) = evil deeds, misdeeds, bad sides, offences, sins. See at 4:31, p. 254, n. 3.

7. لأدخلن **la+'udkhilanna** = I certainly make enter, admit, put in (v. i. s. emphatic impfct. in form IV of *dakhala* [*dukhûl*], to enter. See at 3:195, p. 233, n. 7).

8. تجري **tajrî** = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 4:122, p. 298, n. 3).

9. ضل **ḍalla** = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 4:136, p. 305, n. 4).

10. نقض **naqḍ** = breach, violation, infringement, infraction. See at 4:155, p. 314, n. 1.

11. لعنا **la'annâ** = We condemned, damned, cursed, banished from mercy (v. i. past from *la'ana* [*la'n*], to damn, to curse. See *la'ana* 4:117, p. 296, n. 8).

12. جعلنا **ja'alnâ** = we made, set, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 2:125, p. 59, n. 6).

قَٰسِيَةً relentless.[1]
يُحَرِّفُونَ ٱلْكَلِمَ They deflect[2] the word
عَن مَّوَاضِعِهِۦ from its positions;[3]
وَنَسُوا۟ حَظًّا مِّمَّا and they forgot[4] a portion[5] of
ذُكِّرُوا۟ بِهِۦ what they were reminded[6] of;
وَلَا تَزَالُ and you will not cease to
تَطَّلِعُ عَلَىٰ come to know[7] of
خَآئِنَةٍ مِّنْهُمْ treachery[8] on their part
إِلَّا قَلِيلًا مِّنْهُمْ except a few of them.
فَٱعْفُ عَنْهُمْ So forgive[9] them
وَٱصْفَحْ and forbear.[10]
إِنَّ ٱللَّهَ يُحِبُّ Verily Allah loves
ٱلْمُحْسِنِينَ the benevolent.
(١٣)

وَمِنَ ٱلَّذِينَ قَالُوٓا۟ 14. And of those who say:
إِنَّا نَصَٰرَىٰٓ "We indeed are Christians",
أَخَذْنَا مِيثَٰقَهُمْ We took their covenant[11]
فَنَسُوا۟ حَظًّا but they forgot a part of
مِّمَّا ذُكِّرُوا۟ بِهِۦ what they were reminded of.
فَأَغْرَيْنَا So We brought about[12]
بَيْنَهُمُ ٱلْعَدَاوَةَ among them enmity[13]
وَٱلْبَغْضَآءَ and hatred[14]
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ till the Day of Judgement.

1. قاسية ***qâsiyah*** (f.; m. *qâsin*) = relentless, harsh, hard. Active participle from *qasâ* [*qaswah/qisâwah*], to be harsh. See *qasat* and *qaswah* at 2:74, notes 1 and 3).

2. يحرفون ***yuḥarrifûna*** = they distort, displace, pervert, deflect, twist, misconstrue (v. iii. m. pl. impfct. from *ḥarrafa*, form II of *ḥarafa* [*ḥarf*], to deflect, to change. See at 4:45, p. 261, n. 2).

3. i. e., they take the statement in the scripture out of its context and misinterpret it and alter it. مواضع ***mawâḍi'*** (pl.; s. موضع *mawḍi'*) = positions, places, sites, passages (in a book).

4. نسوا ***nasû*** = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See *nasînâ* at 2:286, p. 152, n. 10).

5. حظ ***ḥaẓẓ*** (s.; pl. *ḥuẓûẓ*) = portion, share, lot, good luck, good thing. See at 4:176, p.324, n.

6. ذكروا ***dhukkirû*** = they were reminded (v. iii. m. pl. past passive from *dhakara* [*dhikr/tadhkâr*], to remember. See at *udhkurû* at 5:4, p. 329, n. 2).

7. تطلع ***taṭṭali'u*** = you come to know, be acquainted with, be abreast of (v. ii. m. s. impfct. from *iṭṭala'a*, form VIII of *ṭala'a* [*ṭal'*], to rise).

8. خائنة ***kha'inah*** = treachery, perfidy, disloyalty

9. اعف ***u'fu*** = you efface, forgive, excuse, condone (v. ii. m. pl. imperative from *'afâ* [*'afw/'afâ'*], to efface, to forgive. See at 3:159, p. 218, n. 8).

10. اصفح ***iṣfaḥ*** = forbear, leave alone, overlook (v. ii. m. s. imperative from *ṣafaḥa* [*ṣafḥ*], to forbear, overlook, broaden, flatten. See *iṣfaḥû* at 2:109, p. 52, n. 5).

11. i.e., to worship Allah Alone. ميثاق ***mîthâq*** (pl. مواثق *mawâthiq*) = covenant, pact, treaty. See at 5:11, p. 333, n. 11.

12. أغرينا ***'aghraynâ*** = we caused to grow, brought about, produced (v. i. pl. past from *'aghrâ*, form IV of *gharâ* [*gharw*], to glue).

13. عداوة ***'adâwah*** = enmity, hostility, animosity, antagonism

14. بغضاء ***baghḍâ'*** = extreme hatred, detestation, animosity, antipathy, aversion. See at 3:118, p. 202, n. 13.

وَسَوْفَ And soon
يُنَبِّئُهُمُ ٱللَّهُ بِمَا Allah will apprise[1] them
كَانُوا۟ يَصْنَعُونَ of what they use to do. ﴿١٤﴾
يَـٰٓأَهْلَ ٱلْكِتَـٰبِ 15. O People of the Book,
قَدْ جَآءَكُمْ there indeed has come to you
رَسُولُنَا Our Messenger
يُبَيِّنُ لَكُمْ making[2] clear to you
كَثِيرًا مِّمَّا a good deal of what
كُنتُمْ تُخْفُونَ you use to conceal[3]
مِنَ ٱلْكِتَـٰبِ of the Book
وَيَعْفُوا۟ عَن كَثِيرٍ and waiving[4] a good deal.
قَدْ جَآءَكُم There indeed has come to you
مِّنَ ٱللَّهِ نُورٌ from Allah a light[5]
وَكِتَـٰبٌ مُّبِينٌ and a Book all too clear.[6] ﴿١٥﴾
يَهْدِى بِهِ ٱللَّهُ 16. Therewith Allah guides
مَنِ ٱتَّبَعَ those who pursue[7]
رِضْوَٰنَهُۥ His Pleasure
سُبُلَ ٱلسَّلَـٰمِ to the ways[9] of peace;[10]
وَيُخْرِجُهُم and brings them out
مِّنَ ٱلظُّلُمَـٰتِ from the darknesses[11]
إِلَى ٱلنُّورِ بِإِذْنِهِۦ to the light[12] by His leave;
وَيَهْدِيهِمْ and leads them to

1. ينبئ **yunabbi'u** = he makes known, informs, notifies, advises, apprises (v. iii. m. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be high, prominent. See *yunabbi'u* at 3:49, p. 175, n. 7).

2. i. e., throwing light on and explaining. يبين **yubayyinu** = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 4:176, p. 324, n. 12).

3. تخفون **tukhfûna** = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ' /khifah/ khufyah*], to be hidden. See *tukhfû* at 4:149, p. 311, n. 2).

4. i. e., not requiring you to do. يعفوا **ya'fû** = he waives, excuses, effaces (v. iii. m. s. impfct. from *'afâ* [*'afw/afâ'*],to be effaced. See at 4:99, p. 287, n. 8).

5. i. e., the light of guidance and the Qur'ân.

6. مبين **mubîn** = all too clear, glaringly obvious, manifest, patent, explicit. See at 4:174, p. 323, n. 6.

7. اتبع **ittaba'a** = he followed, obeyed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 4:125, p. 299, n. 9).

8. سبل **subul** (pl.; s. سبيل **sabîl**) = ways, paths, roads, means. See *sabîl* at 4:141, p. 308, n. 4.

9. يخرج **yukhriju** = he takes or brings out, removes, dislodges, ousts, expels, dispossesses (v. iii. m. s. impfct. from *akharaja*, form IV of *kharaja* [*khurûj*], to go out. See at 2:257, p. 132, n. 13).

10. i.e., of Islâm and salvation, of peace in this world and peace and happiness in the hereafter.

11. i. e., the darknesss of ignorance, unbelief and sins. ظلمات **zulumât** (sing. ظلمة **zulmah**) = darkness, gloom. See at 2:258, p.132, n. 14.

12. i.e., to the light of guidance and faith, of Islâm.

إِلَىٰ صِرَٰطٖ a way[1] staright and right.[2]
مُّسْتَقِيمٖ ﴿١٦﴾

لَّقَدْ كَفَرَ 17. They indeed disbelieve
ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ who say: "Verily Allah,
هُوَ ٱلْمَسِيحُ He is the Messiah,
ٱبْنُ مَرْيَمَ son of Maryam."
قُلْ فَمَن يَمْلِكُ Say: "Then who can hold[3]
مِنَ ٱللَّهِ شَيْـًٔا against Allah anything
إِنْ أَرَادَ if He intends[4]
أَن يُهْلِكَ ٱلْمَسِيحَ to destroy[5] the Messiah,
ٱبْنَ مَرْيَمَ son of Maryam,
وَأُمَّهُۥ and his mother
وَمَن فِى ٱلْأَرْضِ and whoever is in the earth,
جَمِيعًا all together"?[6]
وَلِلَّهِ To Allah belongs
مُلْكُ ٱلسَّمَٰوَٰتِ the dominion[7] of the heavens
وَٱلْأَرْضِ and the earth
وَمَا بَيْنَهُمَا and all that is between them.
يَخْلُقُ He creates[8]
مَا يَشَآءُ whatever He wills;
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٖ and Allah is over everything
قَدِيرٞ ﴿١٧﴾ Omnipotent.[9]

1. صراط *ṣirâṭ* = way, path, road. See at 4:175, p. 323, n. 12; 4:68, p. 271, n. 2; 3:101, p. 195, n. 8. 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.

2. مستقيم *mustaqîm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up. See at 4:175, p. 323, n. 13; 4:68, p. 271, n. 3).

3. يملك *yamliku* = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See *malakat* at 4:36, p. 257, n. 7).

4. أراد *'arâda* = he intended, desired, had in mind (v. iii. m. s. past in form IV of *râda* [*rawd*], to walk about. See *'aradnâ* at 4:62, p. 268, n. 11).

5. يهلك *yuhlika(u)* = he destroys, he ruins (v. iii. m. s. impfct. from *'ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy). The last letter takes *fatḥah* because of the particle *'an* coming before the verb. See at 2:205, p. 99, n. 7).

6. This *'âyah* emphatically asserts that 'Îsâ (Jesus) Messiah, peace be on him, is not god and that whoever considers him to be so is a *kâfir*, infidel. Allah is the Only Creator, Sustainer, Nourisher and Lord of the entire universe and all that exists, having Supreme Power of life and death over every created being, including 'Îsâ and his mother. Nothing can avail against His will, and He Alone deserves to be obeyed as Lord and worshipped as such. There is no partner with Him, neither in the matter of creation, nor in Lordship (*rubûbiyah*) nor in the right to be worshipped (*'ulûhiyah*).

7. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 3:26, p. 165, n. 2; 2:247, p. 125, n. 1.

8. يخلق *yakhluqu* = he creats, brings into being (v. iii. m. s. impfct. from *khalaqa* [*khalq*], to create. See *khuliqa* at 4:28, p. 254, n. 1).

9. i. e., Allah can create, among other things, a man without the instrumentality of a father or mother or both. قدير *qadîr* = Omnipotent, All-Powerful. See at 2:20, p. 11, n. 1.

وَقَالَتِ ٱلْيَهُودُ	18. There say the Jews
وَٱلنَّصَٰرَىٰ	and the Christians:
نَحْنُ أَبْنَٰٓؤُا۟ ٱللَّهِ	"We are Allah's sons
وَأَحِبَّٰٓؤُهُۥ	and His beloved ones."[1]
قُلْ فَلِمَ	Say: "Why then
يُعَذِّبُكُم	He punishes[2] you
بِذُنُوبِكُم	for your sins?"[3]
بَلْ أَنتُم بَشَرٌ	Nay, you are human beings,
مِّمَّنْ خَلَقَ	of those whom He created.[4]
يَغْفِرُ لِمَن يَشَآءُ	He forgives whom He wills
وَيُعَذِّبُ	and punishes
مَن يَشَآءُ	whom He wills.
وَلِلَّهِ	And to Allah belongs
مُلْكُ ٱلسَّمَٰوَٰتِ	the dominion of the heavens
وَٱلْأَرْضِ وَمَا	and the earth and all that is
بَيْنَهُمَا	between the two;
وَإِلَيْهِ ٱلْمَصِيرُ ١٨	and to Him is the destination.[5]
يَٰٓأَهْلَ ٱلْكِتَٰبِ	19. O People of the Book,
قَدْ جَآءَكُمْ	there has come to you
رَسُولُنَا	Our Messenger,
يُبَيِّنُ لَكُمْ	making clear[6] to you,
عَلَىٰ فَتْرَةٍ مِّنَ ٱلرُّسُلِ	on a pause[7] after the Messenegers,

1. The *'âyah* belies the claim made by the Jews and Christians that they were Allah's sons and beloved ones and hence would be preferentially treated by Him. Similarly they claimed that they would not be in hell except for a number of days(see 2:80), that none except the Jews and Christians would be admitted into paradise (see 2:111) and that the Jews were above any guilt in respect of the unscriptured people (see 3:75). Such claims are belied by the Qur'ân and it is emphasized that Allah treats all equally and rewards and punishes one according one's deeds. ***'ahibbâ'*** (pl.; s. *habîb*) = beloved ones, dear ones, friends.

2. يعذب ***yu'adhdhibu*** = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See at 3:128, p. 206, n. 7; 2:284, p. 151, n. 6).

3. ذنوب ***dhunûb*** (pl.; sing. *dhanb*) = sins, offences, crimes. See at 3:147, p. 212, n. 9.

4. This part of the *'âyah* stresses that Jews, Christians, and for that matter any other particular people are part and parcel of mankind as a whole, all being created by Allah. It points out the equality of man before Allah and says that no especial merit attaches to anyone on the ground of race, clime or colour. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 4:1, p. 236, n. 3).

5. i. e., everyone, whatever his race and station in the earthly life, will have to return to Allah and render an account of his deeds. مصير ***maṣîr*** = destination, place at which one arrives, destiny, end. See at 4:97, p.287, n. 2).

6. i. e., making clear Allah's revelations and the rules of conduct (*sharî'ah*). يبين ***yubayyinu*** = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 5:15, p. 336, n. 2).

7. ***fatrah*** (s.; pl. *fatarât*) = pause, interval of time, intermission.

أَن تَقُولُوا lest you should say:
مَا جَآءَنَا " There did not come to us
مِن بَشِيرٍ any giver of good tidings,[1]
وَلَا نَذِيرٍ nor any warner."[2]
فَقَدْ جَآءَكُم So there has come to you
بَشِيرٌ a giver of good tidings
وَنَذِيرٌ and a warner.
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ And Allah is over everything
قَدِيرٌ ﴿١٩﴾ Omnipotent.[3]

Section (*Rukû'*) 4

وَإِذْ قَالَ 20. And [recall] when Mûsa
مُوسَىٰ لِقَوْمِهِ said to his people:
يَٰقَوْمِ اذْكُرُوا "O my people, remember[4]
نِعْمَةَ اللَّهِ عَلَيْكُمْ Allah's grace on you
إِذْ جَعَلَ فِيكُمْ when He made[5] amongst you
أَنبِيَآءَ Prophets;
وَجَعَلَكُم مُّلُوكًا and made you kings
وَءَاتَىٰكُم and gave you
مَّا لَمْ يُؤْتِ أَحَدًا what He did not give anyone
مِّنَ الْعَٰلَمِينَ ﴿٢٠﴾ of all the beings.[6]

يَٰقَوْمِ ادْخُلُوا 21. "O my people, enter[7]
الْأَرْضَ الْمُقَدَّسَةَ the Holy[8] Land

1. بشير ***bashir*** (pl. *busharâ'*) = conveyer of glad tidings, harbinger of glad tidings, i.e., the tidings of reward and paradise for the believers and doers of good deeds according to the Qur'ân and *sunnah*. Active participle in the scale of *fa'îl* form *bashara/bashira* [*bishr/bushr*], to rejoice, to be delighted. See at 2:119, p. 56, n. 9.

2. نذير ***nadhîr*** (pl. *nudhur*) = warner, i.e., giving warning about punishment and hell for the unbelievers and wrong-doers. Active participle in the scale of *fa'îl* from *nadhara* [*nadhr/nudhûr*], to vow, to pledge. See at 2:119, p. 56, n. 10.

3. This is a reminder that Allah can easily punish the unbeliever and sinner and reward the believer and doer of good deeds. قدير ***qadîr*** = Omnipotent, All-Powerful. See at 2:20, p. 11, n. 1. See at 5:17, p. 337, n. 9.

4. اذكروا ***udhkurû*** = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 5:10, p. 333, n. 5).

5. جعل ***ja'ala*** = he made, set, put, placed, appointed (v. iii. s. past from *ja'l*, to make, to put. See *ja'alnâ* at 4: 33, p. 254, n.11).

6. i. e., all the beings of the time. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 3:108, p. 198, n. 8; 2:131, p. 62, n. 7; 1:2, p. 1, n. 4.

7. ادخلوا ***udkhulû*** = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhûl*], to enter. See at 4:154, p. 313, n. 10; 2:208, p. 100, n. 5).

8. i. e. , Bayt al-Maqdis and the surrounding area, Palestine. It is called the Holy Land because it had been the habitat of Prophets and believers. مقدسة ***muqaddasah*** (f. s.; m. *muqaddas*) = sanctified, sacred, holy, consecrated. Passive participle from *qaddasa*, form II of *qadusa* [*quds/qudus*], to be holy, be pure. See *nuqaddisu* at 2:30, p. 16, n. 9.

ٱلَّتِي كَتَبَ ٱللَّهُ لَكُمْ	which Allah wrote[1] for you;
وَلَا تَرْتَدُّوا	and do not retreat[2]
عَلَىٰٓ أَدْبَارِكُمْ	turning your backs[3]
فَتَنقَلِبُوا	for then you will be reversed[4]
خَٰسِرِينَ ﴿٢١﴾	as losers.[5]
قَالُوا يَٰمُوسَىٰٓ	22. They said; "O Mûsâ,
إِنَّ فِيهَا قَوْمًا	surely therein are a people
جَبَّارِينَ	of colossal build and might;[6]
وَإِنَّا لَن نَّدْخُلَهَا	and we shall not enter it
حَتَّىٰ يَخْرُجُوا مِنْهَا	until they depart[7] from it.
فَإِن يَخْرُجُوا مِنْهَا	So if they depart from it
فَإِنَّا دَٰخِلُونَ ﴿٢٢﴾	we will be entering.
قَالَ رَجُلَانِ	23. There said two men
مِنَ ٱلَّذِينَ يَخَافُونَ	of those who feared,[8]
أَنْعَمَ ٱللَّهُ عَلَيْهِمَا	whom Allah had graced[9] on:
ٱدْخُلُوا عَلَيْهِمُ ٱلْبَابَ	"Go in on them at the gate;
فَإِذَا دَخَلْتُمُوهُ	if you make an entry into it
فَإِنَّكُمْ غَٰلِبُونَ	you will be victorious.[10]
وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓا	And upon Allah you rely,
إِن كُنتُم مُّؤْمِنِينَ ﴿٢٣﴾	if you are believers.
قَالُوا يَٰمُوسَىٰٓ	24. They said: "O Mûsâ,

1. i. e., Allah sanctioned through the Prophet Ya'qûb, peace be on him. كتب ***kataba*** = he wrote, ordained, made obligatory, imposed (v. iii. m. s. past from *katb /kitâbah*, to write. See *kutiba* at 4:77, p. 274, n. 10).

2. لا ترتدوا ***lâ tartaddû*** = you (all) do not fall back, do not retreat (v. ii. m. pl. imperative [prohibition] from *irtadda*, form VIII of *radda* [*radd*], to send back. See *ruddû* at 4:91, p. 282, n. 5).

3. أدبار ***'adbâr*** (pl.; sing. دبر *dubr/dubur*) = backs, backsides, rear parts. See at 4:47, p. 262, n. 7.

4. تنقلبوا ***tanqalibû***(*na*) = you be turned round, turned back, turned about, reversed (v. ii. m. pl. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. The terminal *nûn* is dropped for the verb comes as conclusion of a conditional clause. See at 3:149, p. 213, n. 3).

5. On Allah's instruction Prophet Mûsâ, peace be on him, asked the Children of Isrâ'îl to fight the unbelieving people who had occupied Byt al-Maqdis and to reoccupy it, but they were afraid of the powerful occupiers and refused to fight them, as mentioned in the next *'âyah*. خاسرين ***khâsirîn*** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 3:149, p. 213, n. 5).

6. جبارين ***jabbârîn*** (pl. acc./gen. of *jabbârûn*; s. *jabbâar*) = those of colossal build and might, of overwhelming power. Active participle in the scale of *fa''âl* from *jabara* [*jabr/jubûr*], to force, to compel, to restore).

7. يخرجوا ***yakhrujû***(*na*) = they go out, leave, depart (v. iii. m. pl. impfct. The terminal *nûn* is dropped because of a hidden *'an* in *hattâ* coming before the verb. See *'akhrij* at 4:75, p. 273, n. 5).

8. i. e. feared Allah. يخافون ***yakhâfûna*** = they fear, are afraid of ,(v. iii. m. pl., impfct form *khâfa* [*khawf*], to fear. See *yakhâfâ* at 2:229, p.113, n. 1).

9. i. e., graced with the quality of piety and obedience. أنعم ***'an'ama*** = he graced, favoured (v. iii. m. s. past from *na'ama* [*na'mah/ man'am*], to be in ease. See at 4:72, p. 272, n. 6).

10. غالبون ***ghâlibûn*** (pl.; s. *ghâlib*) = victorious, conquerors, dominant (active participle from *ghalaba* [*ghalb/ghalbah*], to subdue, to conquer. See *yaghlib* at 4:74, p. 273, n. 3).

إِنَّا لَن نَّدْخُلَهَآ أَبَدًا we will not enter it ever
مَّا دَامُوا۟ فِيهَا as long as they are[1] in there.
فَٱذْهَبْ أَنتَ وَرَبُّكَ So, go you and your Lord
فَقَـٰتِلَآ and fight;[2]
إِنَّا هَـٰهُنَا قَـٰعِدُونَ we here do remain seated."[3]
(٢٤)

قَالَ رَبِّ 25. He said: "My Lord,
إِنِّى لَآ أَمْلِكُ indeed I have no power[4]
إِلَّا نَفْسِى except over myself
وَأَخِى and my brother.
فَٱفْرُقْ بَيْنَنَا So divide[5] between us
وَبَيْنَ ٱلْقَوْمِ and the people
ٱلْفَـٰسِقِينَ (٢٥) insolently disobedient.

قَالَ 26. He [Allah] said:
فَإِنَّهَا "Then it [the land] shall be
مُحَرَّمَةٌ عَلَيْهِمْ forbidden[6] to them
أَرْبَعِينَ سَنَةً for forty years,
يَتِيهُونَ فِى ٱلْأَرْضِ they wandering[7] in the earth.
فَلَا تَأْسَ عَلَى So do not be sad[8] over
ٱلْقَوْمِ ٱلْفَـٰسِقِينَ the sinful people."
(٢٦)

Section (*Rukû'*) 5

وَٱتْلُ عَلَيْهِمْ 27. And recite[9] upon them

1. ما داموا *mâ dâmû* = as long as they were, as long as they remained (v. iii. m. pl. past from *dâma* [*dawm*], to last, to continue).

2. The Israelites were so much defiant and disobedient that they not only refused to obey the orders of their Prophet but even asked him to go with his Lord (Allah) to fight against the occupiers of the Holy land. قاتلا *qâtilâ* = you two fight, wage war (v. ii. m. dual, imperative from *qâtala*, form III of *qatala* [*qatl*], to kill. See *qâtil* at 4:84, p. 278, n. 5).

3. قاعدون *qâ'idûn* (pl.; s. *qâ'id*) = the seating, seated, inactive ones (act. participle from *qa'ada* [*qu'ûd*], to sit down. See at 4:95, p. 285, n. 4).

4. أملك *'amliku* = I own, possess, have power over (v. i. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See *yamliku* at 5:17, p. 337, n. 3).

5. i.e., Mûsâ prayed to be separated and dissociated from his sinful followers. افرق *ufruq* = separate, divide, dissociate, distinguish (v. ii. m. s. imperative from *faraqa* [*farq/furqân*], separate. See *yufarriqû* at 4:152, p. 312, n. 3).

6. محرمة *muḥarramah* (f. s., pl. *muharramât;* m. *muḥarram*) = forbidden, prohibited, interdicted (passive participle from *ḥarrama*, form II of *ḥaruma/ḥarima*, to be prohibited. See *harramnâ* at 4:160, p. 316, n. 4).

7. يتيهون *yatîhûna* = they wander about, move about bewildered (v. iii. m. pl. impfct. from *tâha* [*tîh*], to wander about, to get lost).

8. لا تأس *lâ ta'sa* = do not be sad, do not grieve (v. ii. m. s. imperative [prohibition] from *ya'isa* [*ya's/ya'âsah*], to give up hope).

9. اتل *utlu* = recite, read aloud (v. ii. m. s. imperative from *talâ* [*tilâwah*], to recite. See *yutlâ* at 5:1, p. 325, n. 6).

نَبَأَ the intelligence[1]
ٱبْنَىْ ءَادَمَ of the two sons of Adam
بِٱلْحَقِّ in truth.
إِذْ قَرَّبَا قُرْبَانًا Lo, they offered[2] a sacrifice[3]
فَتُقُبِّلَ but it was accepted[4]
مِنْ أَحَدِهِمَا وَلَمْ of one of the two and it was
يُتَقَبَّلْ مِنَ ٱلْءَاخَرِ not accepted[5] of the other.
قَالَ لَأَقْتُلَنَّكَ He[6] said: "I will kill you".
قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ He[7] said: "Allah but accepts
مِنَ ٱلْمُتَّقِينَ ﴿٢٧﴾ of the godfearing."[8]

لَئِنۢ بَسَطتَ 28. "Even if you stretch out[9]
إِلَىَّ يَدَكَ towards me your hand
لِتَقْتُلَنِى to kill me,
مَآ أَنَا۠ بِبَاسِطٍ I am not going to stretch out
يَدِىَ إِلَيْكَ my hand towards you
لِأَقْتُلَكَ to kill you;
إِنِّىٓ أَخَافُ ٱللَّهَ I fear Allah,
رَبَّ ٱلْعَٰلَمِينَ ﴿٢٨﴾ the Lord of all beings."[10]

إِنِّىٓ أُرِيدُ أَن تَبُوٓأَ 29."I wish that you be laden[11]
بِإِثْمِى وَإِثْمِكَ with my sin and your sin
فَتَكُونَ and thus be
مِنْ أَصْحَٰبِ ٱلنَّارِ of the inmates of the fire;

1.The reference here is to the story of the two sons of Âdam, (peace be on him), Qâbîl and Hâbîl and how the former killed the latter and thus committed a grave sin and became an object of Allh's punishment. نبا ***naba'*** (s.; pl. *'anbâ'*) = news, tidings, intelligence. See *'unabbi'u* at 5:14, p. 336, n. 1.

2. قربا ***qarrabâ*** = they (two) offered up, presented (v. iii. m. dual, past in form II of *qariba* [*qurb/maqrabah*), to get close, to come near.

3. قربان ***qurbân*** (s.; pl. قرابين *qarâbîn*) = sacrifice, offering. See at 3:183, p. 227, n. 11.

4. تقبل ***tuqubbila*** = he or it was accepted, received, granted (v. iii. m. s. past passive in form V of *qabila* [*qabûl/qubûl*], to accept. See *taqabbala* at 3:37, p. 169, n. 8).

5. يتقبل ***yutaqabbal(u)*** = he or it is accepted, received, granted (v. iii. m. s. impfct. passive from *taqabbala*, form V of *qabila*. The last letter is vowelless because of the particle *lam* coming before the verb).

6. i. e., the brother whose offering was not accepted.

7. i. e., the brother whose offering was accepted.

8. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 3:115, p. 201, n. 5).

9. ***basaṭ-ta*** = you stretched, spread out (v. ii. m. s. past from *basaṭa* [*basṭ*], to spread. See *yabsuṭu* at 5:11, p. 333, n. 7).

10. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 5:19, p. 339, n. 6).

11. تبوا ***tabû'a(u)*** = you bear, incur the burden, be laden with (v. ii. m. s. impfct. from *bâ'a* [*baw'*], to return. The last letter takes *fatḥah* because of the particle *'an* coming before the verb. See *bâ'a* at 3:162, p, 219, n. 8).

وَذَٰلِكَ جَزَٰٓؤُاْ and that is the reward
ٱلظَّٰلِمِينَ ٢٩ of the wrong-doers."[1]

فَطَوَّعَتْ لَهُۥ نَفْسُهُۥ 30. But his ego allowed[2]
قَتْلَ أَخِيهِ him to kill his brother;
فَقَتَلَهُۥ so he killed him.
فَأَصْبَحَ Thus he became[3]
مِنَ ٱلْخَٰسِرِينَ ٣٠ of those in loss.[4]
فَبَعَثَ ٱللَّهُ غُرَابًا 31. Then Allah sent[5] a raven[6]
يَبْحَثُ فِى ٱلْأَرْضِ scratching[7] into the earth
لِيُرِيَهُۥ كَيْفَ يُوَٰرِى to show him how to hide[8]
سَوْءَةَ أَخِيهِ the shame[9] of his brother.
قَالَ يَٰوَيْلَتَىٰٓ He said: "Woe to me;
أَعَجَزْتُ أَنْ أَكُونَ Am I unable[10] to be
مِثْلَ هَٰذَا ٱلْغُرَابِ like this raven
فَأُوَٰرِىَ and so to cover up[11]
سَوْءَةَ أَخِى the shame of my brother?"
فَأَصْبَحَ Thus he became
مِنَ ٱلنَّٰدِمِينَ ٣١ of the repentants.[12]

مِنْ أَجْلِ ذَٰلِكَ 32. On account of that[13]
كَتَبْنَا عَلَىٰ We ordained on the
بَنِىٓ إِسْرَٰٓءِيلَ Children of Isrâ'îl

1. ظالمين **ẓâlimîn** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 3:86, p. 190, n. 3).

2. طوعت **tawwa'at** = she or it allowed, made it feasible, permitted, rendered obedient (v. iii. f. s. past in form II of *ṭâ'a* [*taw'*], to obey. See *taṭawwa'a* at 2:184, p. 87, n. 8).

3. أصبح **'asbaha** = he became, became in the morning (v. ii. m. s. past in form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See *'aṣbaḥtum* at 3:103, p. 196, n. 9).

4. خاسرين **khâsirîn** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [*khusr* /*khasâr* / *khasârah* /*khusrân*], to lose. See at 5:22, p. 340, n. 5).

5. بعث **ba'atha** = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See at 3:164, p. 220, n. 2).

6. غراب **ghurâb** (s.; pl. *ghirbân/aghrub/aghribah*) = raven, crow.

7. يبحث **yab-ḥathu** = he searches, explores, looks into [here scratches] (v. iii. m. s. impfct. from *baḥatha* [*baḥth*]. to look, to search).

8. يواري **yuwârî** = he hides, conceals, secretes, covers up (v. iii. m. s. impfct. in form III of *warâ* [*wary*], to kindle).

9. سوءة **saw'ah** (s.; pl. سوءات *saw'ât*) = shame, disgrace, disgraceful act.

10. عجزت **'ajiztu** = I was unable, became incapable (v. i. past from *'ajaza*[*ajz*], to be unable, weak).

11. أواري **'uwâriya**(*rî*) = I conceal, hide, secrete, cover up (v. i. impfct. from *warâ*. The last letter takes *fathah* because of a hidden *'an* in *fâ* (*fâ* of causality) coming before the verb. See n. 8 above).

12. نادمين **nâdimîn** (acc./gen. of *nâdimûn*; s. *nâdim*) = repentant, remorseful (active participle from *nadima* (*nadam/nadâmah*), to repent).

13. i. e., on account of murder being a grave sin and crime.

أَنَّهُۥ مَن قَتَلَ نَفْسًۢا that whoever kills a life[1]
بِغَيْرِ نَفْسٍ other than for a life
أَوْ فَسَادٍ or for mischief-making[2]
فِى ٱلْأَرْضِ in the land,
فَكَأَنَّمَا قَتَلَ then as if he killed
ٱلنَّاسَ جَمِيعًا mankind as a whole;
وَمَنْ أَحْيَاهَا and whoever saves it,[3]
فَكَأَنَّمَآ أَحْيَا then as if he saves the life of
ٱلنَّاسَ جَمِيعًا mankind as a whole.
وَلَقَدْ جَآءَتْهُمْ And there indeed had come
رُسُلُنَا to them Our Messengers
بِٱلْبَيِّنَٰتِ with the clear evidences.[4]
ثُمَّ إِنَّ كَثِيرًا مِّنْهُم Even then many of them
بَعْدَ ذَٰلِكَ فِى ٱلْأَرْضِ after that were in the earth
لَمُسْرِفُونَ ﴿٣٢﴾ indeed committing excesses.[5]

إِنَّمَا جَزَٰٓؤُا۟ 33. Verily the punishment[6]
ٱلَّذِينَ of those who
يُحَارِبُونَ war[7] against
ٱللَّهَ وَرَسُولَهُۥ Allah and His Messenger
وَيَسْعَوْنَ فِى ٱلْأَرْضِ and strive[8] in the earth
فَسَادًا making mischief[9]
أَن يُقَتَّلُوٓا۟ is that they be executed[10]

1. نفس ***nafs*** (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See *'anfus* at 4:1, p. 236, n. 4.

2. فساد ***fasâd*** = mischief-making, decay, corruption, depravity. See at 2:205, p. 99, n. 10.

3. i. e., the life of an individual. أحيا ***'aḥyâ*** = he gave life, revivified, saved life, (v. iii. m. s. past in form IV of *ḥayiya* [*ḥayah*], to live. See at 2:243, p. 122, n. 10).

4. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear signs, indisputable evidences. see at 4:153, p. 313, n. 5).

5. مسرفون ***musrifûn*** (pl; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful. Active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See *'isrâf* at 4:6, p. 239, n. 3).

6. جزاء ***jazâ'*** = requital, recompense, reward, return, punishment, penalty. See at 3:87, p. 190, n. 4.

7. i. e., defy and disobey the injunctions and prohibitions of Allah and His Messenger or turn hostile to and wage war against the Messenger of Allah. يحاربون ***yuḥâribûna*** = they war, wage war, fight (v. iii. m. pl. imopfct. from *ḥâraba*, form III of *ḥariba* [*ḥarab*], to be angry, furious. See *ḥarb* at 2:279, p. 146, n. 2).

8. يسعون ***yas'awna*** = they move quickly, strive, endeavour (v. iii. m. pl. impfct. from *sa'â* [*sa'y*], to move quickly. See *sa'â* at 2:205, p. 99, n. 5).

9. i. e., by causing bloodshed and committing crimes.

10. يقتلوا ***yuqattalû(na)*** = they are killed, executed (v. iii. m. pl. impfct. passive from *qattala*, form II of *qatala* [*qatl*], to kill. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *qâtilâ* at 5:24, p. 341, n. 2).

أَوْ يُصَلَّبُوٓا or be crucified[1]
أَوْ تُقَطَّعَ or there be cut off [2]
أَيْدِيهِمْ their hands
وَأَرْجُلُهُم مِّنْ خِلَٰفٍ and legs on opposite sides[3]
أَوْ يُنفَوْا or they be exiled[4]
مِنَ ٱلْأَرْضِ from the land.
ذَٰلِكَ لَهُمْ That is for them
خِزْىٌ فِى ٱلدُّنْيَا the disgrace[5] in the world;
وَلَهُمْ and they will have
فِى ٱلْءَاخِرَةِ in the hereafter
عَذَابٌ عَظِيمٌ ﴿٣٣﴾ a punishment very grave.[6]

إِلَّا ٱلَّذِينَ 34. Except for those who
تَابُوا مِن قَبْلِ أَن repent[7] before that
تَقْدِرُوا عَلَيْهِمْ you gain mastery[8] over them.
فَٱعْلَمُوٓا أَنَّ ٱللَّهَ So know that Allah is
غَفُورٌ Most Forgiving,
رَّحِيمٌ ﴿٣٤﴾ Most Meciful.

Section (*Rukû'*) 6

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا 35. O you who believe,
ٱتَّقُوا ٱللَّهَ beware[9] of Allah
وَٱبْتَغُوٓا إِلَيْهِ and seek[10] towards Him
ٱلْوَسِيلَةَ the means of approach;[11]

1. يصلبوا ***yuṣallabû***(*na*) = the are crucified (v. iii. m. pl. impfct. passive from *sallaba*, form II of *ṣalaba* [*ṣalb*], to crucify. The terminal ***nûn*** is dropped because the verb is conjunctive to the previous verb which is governed by *'an*.

2. تقطع ***tuqatta'a***(*u*) = she or it is cut off, severed (v. iii. f. s. impfct. passive from *qatta'a*, form II of *qata'a* [*qat'*], to cut. The final letter takes *fatḥah* because of the reason stated at n. 1 above. See *taqatta'a* at 2:166, p. 78, n. 8).

3. من خلاف ***min khilâf*** = on opposite sides, alternately.

4. ينفوا ***yunfaw***(*na*) = they are exiled, banished, deported, expatriated (v. iii. m. pl. impfct. passive from *nafâ* [*nafy*], to banish, to exile. The terminal *nûn* is dropped because of the reason stated at n. 1 above).

5. خزي ***khizy*** = disgrace, ignominy, humiliation. See at 2:114, p. 54, n. 13.

6. عظيم ***'azîm*** = great, magnificent, splendid, stupendous, grand, huge, immense, enormous, tremendous, grave. See at 4:162, p. 317, n. 5).

7. تابوا ***tâbû*** = they returned, turned to (v. iii. m. pl. past from *tâba* [*tawb/tawbah / matâb*]. Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See *tâba* at 2:187, p. 89, n. 8).

8. تقدروا ***taqdirû***[*na*] = you (all) gain power, gain mastery, are able, are capable (v. ii. m. pl. impfct. from *qadara /qadira* [*qudrah/ maqdurah/ maqdarah/ qadar*], to have power, to be master. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yaqdirûna* at 2:264, p. 138, n. 9).

9. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 5:11, p. 333, n. 9).

10. ابتغوا ***ibtaghû*** = you (all) seek, desire, aspire after, strive for (v. ii. m. pl. imperative from *ibtaghâ* , form VIII of *baghâ* [*bughâ'*], to seek).

11. وسيلة ***wasîlah*** (s.; pl. *wasâ'il*)= means, means of approach, device, medium.

وَجَٰهِدُواْ فِي سَبِيلِهِۦ	and fight[1] in His way[2]
لَعَلَّكُمۡ	that you may
تُفۡلِحُونَ ٣٥	attain success.[3]
إِنَّ ٱلَّذِينَ كَفَرُواْ	36. Those who disbelieve,
لَوۡ أَنَّ لَهُم	even if they had
مَّا فِي ٱلۡأَرۡضِ	whatever is in the earth
جَمِيعٗا	in toto,
وَمِثۡلَهُۥ مَعَهُۥ	and its equivalent[4] with it,
لِيَفۡتَدُواْ	to ransom themselves[5]
بِهِۦ	therewith
مِنۡ عَذَابِ	from the punishment
يَوۡمِ ٱلۡقِيَٰمَةِ	of the Day of Judgement,
مَا تُقُبِّلَ	it will not be accepted[6]
مِنۡهُمۡۖ	of them;
وَلَهُمۡ	and they will have
عَذَابٌ أَلِيمٞ ٣٦	a punishment very painful.[7]
يُرِيدُونَ	37. They will intend[8]
أَن يَخۡرُجُواْ مِنَ ٱلنَّارِ	to come out[9] of the fire
وَمَا هُم بِخَٰرِجِينَ	but they shall not get out[10]
مِنۡهَاۖ وَلَهُمۡ	of it; and they will have
عَذَابٞ مُّقِيمٞ ٣٧	an abiding[11] punishment.

1. جاهدوا ***jâhidû*** = you (all) fight, struggle hard, strive (v. ii. m. pl. imperative from *jâhada*, form III of *jahada* [*jahd*], to strive. See *jâhadû* at 3:142, n. 8).

2. i. e., for making the word of Allah prevail. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means. See at 4:141, p. 73, n. 4.

3. تفلحون ***tuflihûna*** = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaha*, form IV of *falaha* [*falh*], to split. See at 3:200, p. 235, n. 5).

4. i. e., if the unbeliever had all the wealth and resources of the earth and an equivalent of that and if he offered that to redeem himself on the Day of Judgement. مثل ***mithl*** (s.; pl. أمثال *'amthâl*) = like, equivalent. See at 4:10, p. 241, n. 2.

5. يفتدوا ***yaftadû***(*na*) = they (all) ransom themselves, redeem themselves, sacrifice (v. iii. m. pl. impfct. from *iftadâ*, form VIII of *fadâ* [*fidan/ fidâ'*], to redeem, to ransom, to sacrifice. The terminal *nûn* is dropped because of an implied *'an* in *li* {*lâm* of motivation} coming before the verb. See *iftadâ* at 3:91, p. 191, n. 6).

6. تقبل ***tuqubbila*** = he or it was accepted, received, granted (v. iii. m. s. past passive in form V of *qabila* [*qabûl/qubûl*], to accept. See at 5:27, p. 342, n. 4).

7. أليم ***'alîm*** = agonizing, anguishing, very painful. See at 5:33, p. 345, n. 6; 4:173, p. 322, n. 11;4:161, p. 316, n. 13.

8. يريدون ***yurîdûna*** = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 4:150, p. 311, n. 5).

9. يخرجوا ***yakhrujû***(*na*) = they go out, leave, depart (v. iii. m. pl. impfct. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See ' at 5:22, p. 340, n. 7).

10. خارجين ***khârijîn*** (accusative /genitive of *khârijûn*, sing. *khârij*) = those going out, leaving. Active participle from *kharaja* [*khurûj*], to go out, to leave. See at 2:167, p. 79, n. 5.

11. مقيم ***muqîm*** = abiding, lasting, persistent, enduring, lingering, permanent, resident, he who sets up (active participle from *'aqâma*, form IV of *qâma* [*qiyâm/qawmah*], to get up. See *muqîmîn* at 4:162, p. 317, n. 3)

وَٱلسَّارِقُ 38. The male thief[1] and the
وَٱلسَّارِقَةُ female thief,
فَٱقْطَعُوٓا۟ أَيْدِيَهُمَا cut off[2] the hands of the two,
جَزَآءًۢ as penalty[3]
بِمَا كَسَبَا for what they have earned[4] –
نَكَٰلًا an exemplary punishment[5]
مِّنَ ٱللَّهِ from Allah.
وَٱللَّهُ عَزِيزٌ And Allah is All-Mighty,
حَكِيمٌ ٣٨ All-Wise.[6]

فَمَن تَابَ 39. But whoever repents[7]
مِنۢ بَعْدِ ظُلْمِهِۦ after his transgression[8]
وَأَصْلَحَ and reforms,[9]
فَإِنَّ ٱللَّهَ يَتُوبُ Allah turns in forgiveness[10]
عَلَيْهِ to him.
إِنَّ ٱللَّهَ غَفُورٌ Allah is Most Forgiving;
رَّحِيمٌ ٣٩ Most Merciful.

أَلَمْ تَعْلَمْ 40. Do you not know
أَنَّ ٱللَّهَ that Allah,
لَهُۥ مُلْكُ to Him belongs the dominion
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ of the heavens and the earth?
يُعَذِّبُ مَن يَشَآءُ He punishes[11] whom He wills

1. سارق *sâriq* (m. s.; pl. *sâriqûn, saraqah, surrâq*; f. *sâriqah*, pl. *sawâriq*) = thief, stealer. Active participle from *saraqa* [*saraq/ sariq/ saraqah/ sariqah/surqân*], to steal).

2. اقطعوا *iqta'û* = you (all) cut off, cut, sever, chop off (v. ii. m. pl. imperative from *qata'a* [*qat'*], to cut. See *yaqta'a* at 3:127, p. 206, n. 1).

3. جزاء *jazâ'* = requital, recompense, reward, return, punishment, penalty. See at 5:33, p. 344, n. 6.

4. كسبا *kasabâ* = they (two) earned, acquired, gained (v. iii. m. dual, past from *kasaba* [*kasb*] to gain. See *kasabû* at 4:88, p. 280, n. 5).

5. نكال *nakâl* = exemplary punishment, warning example, warning. See at 2:66, p. 31, n. 8.

6. i. e., the prescription of this exemplary punishment is from Allah's Supreme Wisdom.

7. تاب *tâba* = he returned, turned to, repented (v. iii. m. s. past [from *tawb, tawbah / matâb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:187, p. 89, n. 8.

8. ظلم *zulm* = injustice, wrong, transgression, oppression. See *yazlim* at 4:160, p. 316, n. 2

9. i. e., reforms his conduct and deeds. أصلح *'aslaha* = he reformed, made amends, set right, settled, adjusted (v. iii. m. s. past in form IV of *salaha* [*salâh/sulûh/ maslahah*], to be good, proper. See at 2:182, p. 86, n. 7).

10. يتوب *yatûbu* = he forgives, he turns to, he returns (v. iii. m. s. imperative [from *tâba* [*tawb, tawbah / matâb*], to turn. See n. 7 above and at 4:26, p. 252, n. 7).

11. يعذب *yu'adhdhibu* = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See at 5:18, p. 338, n. 2; 3:128, p. 206, n. 7; 2:284, p. 151, n. 6).

وَيَغْفِرُ لِمَن يَشَآءُ	and forgives[1] whom He wills;
وَٱللَّهُ عَلَىٰ كُلِّ	and Allah is over everything
شَيْءٍ قَدِيرٌ ﴿٤٠﴾	All-Powerful.
يَـٰٓأَيُّهَا ٱلرَّسُولُ	41. O you the Messenger,
لَا يَحْزُنكَ	let there not grieve[2] you
ٱلَّذِينَ يُسَـٰرِعُونَ	those who rush[3]
فِى ٱلْكُفْرِ	into disbelief –
مِنَ ٱلَّذِينَ قَالُوٓا۟	of those who say
ءَامَنَّا	"We believe"
بِأَفْوَٰهِهِمْ وَ	with their mouths[4] while
لَمْ تُؤْمِن قُلُوبُهُمْ	their hearts do not believe,[5]
وَمِنَ ٱلَّذِينَ هَادُوا۟	and of those who are Jews –
سَمَّـٰعُونَ	lending ready ear[6]
لِلْكَذِبِ	to the lie,
سَمَّـٰعُونَ	lending ready ear
لِقَوْمٍ ءَاخَرِينَ	to another people
لَمْ يَأْتُوكَ	who did not come to you.[7]
يُحَرِّفُونَ ٱلْكَلِمَ مِنۢ	They distort[8] the words
بَعْدِ مَوَاضِعِهِۦ	after their settings,[9]
يَقُولُونَ إِنْ أُوتِيتُمْ	saying: "If you are given
هَـٰذَا فَخُذُوهُ	this take it,[10]
وَإِن لَّمْ تُؤْتَوْهُ	and if you are not given it,
فَٱحْذَرُوا۟	be cautious!"[11]

1. يغفر *yaghfira*(*u*) = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr* /*maghfirah* *ghufrân*], to forgive. See at 4:168, p. 319, n. 10).

2. لا يحزن *lâ yaḥzun*(*u*) = let he or it not grieve, sadden (v. iii. m. s. imperative [prohibition] from *ḥazana* [*ḥazan/ḥuzn*]. The last letter is vowelless because of the *lâ* of prohibition coming before the verb. See *yaḥzanûna* at 3:170, p. 222, n. 14).

3. يسارعون *yusâri'ûna* = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *sara'a* [*sira'/sara'/sur'ah*], to be quick. See at 3:176, p. 224, n. 10).

4. أفواه *'afwâh* (pl.; sing. فوه *fûhah)* = mouths, vents. See at 3:167, p. 221, n. 8.

5. The reference is to the attitude and conduct of the hypocrites, particularly those at the time of the Prophet, peace and blessings of Allah be on him, and to the Jews.

6. سماعون *sammâ'ûn* (pl.; s. *sammâ'*) = ready listeners, those who eagerly hear, those who lend ready ear (act. participle in the intensive form of *fa''âl* from *sami'a* [*sam'* /*samâ'* /*samâ'ah* /*masma'*], to hear.

7. i. e., the arrogant Jewish leaders and rabbis who, out of pride, did not come to the Prophet, peace and blessings of Allah be on him, and misled their people by telling lies about him, denying his Prophethood and by distorting their own scripture.

8. يحرفون *yuḥarrifûna* = they distort, dislocate, pervert, deflect, twist, corrupt, misconstrue, alter (v. iii. m. pl. impfct. from *ḥarrafa*, form II of *ḥarafa* [*ḥarf*], to deflect, to change. See at 5:13, p. 335, n. 2).

9. i. e., after the setting of their proper contexts and meanings. مواضع *mawâḍi'* (pl.; s. موضع *mawḍi'*) = settings, positions, places, sites, passages (in a book). See at 5:13, p. 335, n. 3.

10. i. e., those Jewish leaders and rabbis asked their people to accept only what was in conformity with the distortion and misinterpretation made by them (the rabbis).

11. احذروا *iḥdharû* = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *ḥadhira* [*ḥidhr/ḥadhar*], to be cautious. See *ḥadhar* at 2:19, p. 10, n.11).

وَمَن	And anyone whom
يُرِدِ ٱللَّهُ فِتْنَتَهُۥ	Allah intends[1] the trial[2] of,
فَلَن تَمْلِكَ لَهُۥ	you can never avail[3] him
مِنَ ٱللَّهِ شَيْـًٔا	as against Allah in any way.
أُوْلَـٰٓئِكَ ٱلَّذِينَ	Such ones are they whom
لَمْ يُرِدِ ٱللَّهُ	Allah did not intend
أَن يُطَهِّرَ قُلُوبَهُمْ	to purify[4] their hearts.
لَهُمْ فِي ٱلدُّنْيَا	They will have in the world
خِزْيٌ	disgrace;[5]
وَلَهُمْ	and they will have
فِي ٱلْـَٔاخِرَةِ	in the hereafter
عَذَابٌ عَظِيمٌ	a grave[6] punishment.
﴿٤١﴾	
سَمَّـٰعُونَ	42. Ready listeners[7]
لِلْكَذِبِ	to the lie,
أَكَّـٰلُونَ	hearty consumers[8] of
لِلسُّحْتِ	the forbidden thing.[9]
فَإِن جَآءُوكَ	So if they come to you,[10]
فَٱحْكُم بَيْنَهُمْ	adjudicate[11] between them
أَوْ أَعْرِضْ عَنْهُمْ	or refrain[12] from them.
وَإِن تُعْرِضْ عَنْهُمْ	If you refrain from them,
فَلَن يَضُرُّوكَ	they can never harm[13] you
شَيْـًٔا	whatever;

1. يرد *yurid* (*yurîdu*)= he intends, desires, has in mind (v. iii. m. s. impfct. fomm *'arâda*, form IV from *râda* [*rawd*], to walk about. The final letter is vowelless and so the medial *yâ'* is dropped because the verb is in a conditional clause [preceded by *man*]. See at 3:145, p. 211, n. 10).

2. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord. See at 4:91, p. 282, n. 6).

3. تملك *tamlika*(*u*) = you possess, hold, dominate, own, have power (v. ii. m. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. The last letter takes *fathah* because of the particle *lan* coming before the verb. See *yamliku* at 5:17, p. 337, n. 3).

4. يطهر *yuṭahhira*(*u*) = he purifies, cleanses (v. iii. m. s. impfct. from *ṭahhara*, form II of *ṭahara/ṭahura* [*ṭuhr/ṭahârah*], to be clean. The last letter takes *fatḥah* because of the particle *'an* coming before the verb. See at 5:6, p. 331, n. 9).

5. خزى *khizy* = disgrace, ignominy, humiliation. See at 5:33, p. 345, n. 15.

6. عظيم *'aẓîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 4:162, p. 317, n. 5).

7. i. e., they are ready listeners, etc..

8. أكالون *'akkâlûn* (pl.; s. *'akkâl*) = hearty consumers, voracious eaters (active participle in the intensive form of *fa''âl* from *'akala* [*'akl/ma'kal*], to eat. See *lâ ta'kulû* at 4:29, p. 253, n. 3).

9. سحت *suḥt* (s.; pl. اسحات *'asḥât*) = forbidden thing, unlawful and ill-gotten property.

10. i. e., for judgement and decision.

11. احكم *uḥkum* = judge, adjudicate, give decision (v. ii. m. s. imperative from *ḥakama* [*ḥukm*], to pass judgement. See *taḥkuma* at 4:105, p. 291, n. 11).

12. أعرض *'a'riḍ* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa /'aruḍa* [*'arḍ*], to be wide, to become visible. See at 4: 81, p. 277, n. 5).

13. يضروا *yaḍurrû*(*na*) = they harm, injure, damage, hurt (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. The terminal *nûn* is dropped for the particle *lan* coming before the verb. See at 3:177, p. 225, n. 2.

وَإِنْ حَكَمْتَ and if you do adjudicate,[1]
فَاحْكُم بَيْنَهُم adjudicate between them
بِالْقِسْطِ with equity.[2]
إِنَّ اللَّهَ يُحِبُّ Verily Allah loves
الْمُقْسِطِينَ ﴿٤٢﴾ the doers of justice.[3]

وَكَيْفَ 43. And how can
يُحَكِّمُونَكَ they make you judge[4]
وَعِندَهُمُ while there is with them
التَّوْرَاةُ فِيهَا the *Tawrâh* wherein
حُكْمُ اللَّهِ is the decree of Allah,
ثُمَّ يَتَوَلَّوْنَ yet they turn away[5]
مِن بَعْدِ ذَٰلِكَ after that?
وَمَا أُولَٰئِكَ And they are not
بِالْمُؤْمِنِينَ ﴿٤٣﴾ the believing ones.[6]

Section (*Rukû'*) 7

إِنَّا أَنزَلْنَا 44. Indeed We sent down
التَّوْرَاةَ فِيهَا the *Tawrâh* wherein
هُدًى وَنُورٌ is guidance[7] and light.[8]
يَحْكُمُ بِهَا By it there gave judgement
النَّبِيُّونَ الَّذِينَ the Prophets[9] who
أَسْلَمُوا surrendered[10] [to Allah]

1. حكمت ***ḥakamta*** = you adjudicated, passed judgement, gave decision (v. ii. m. s. past from *ḥakama* [*ḥukm*],to pass judgement. See *uḥkum* at 5:42, p. 349, n. 11).

2. قسط ***qisṭ*** = justice, equity, fairness. See at 5:8, p. 332, n. 5; 4:135, p. 304, n. 2.

3. مقسطين ***muqsitîn*** = just, equitable, doers of justice (active participle from *'aqsata*, form IV of *qasata* [*qast/qist/qusût*], to act justly. See *tuqsitû* at 4:3, p. 237, n. 6).

4. يحكمون ***yuḥakkimûna*** = they make judge, appoint as ruler (v. iii. m. pl. impfct. from *ḥakkama*, form II of *ḥakama* [*ḥukm*], to pass judgement,. See *hakamta* at n. 1 above).

5. i. e. , they turn away from the judgment of the Prophet, peace and blessings of Allah be on him, even though it is in conformity with Allah's decree in the *Tawrâh*, which they professed to believe in and in which they interpolated other things. يتولون ***yatawallawna*** = they turn away, desist, refrain (v. iii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to come near. See *yatawallâ* at 3:23, p. 164, n. 2).

6. i. e., they did neither believe in the Prophethood of Muhammad, peace and blessings of Allah be on him, and the Qur'ân, nor truly and wholly in their own scripture.

7. i. e., guidance from error to the truth of monotheism. هدى ***hudan*** = guidance.

8. i. e., the light of Allah's laws and regulations for individual and collective conduct of affairs. نور ***nûr*** (s.; pl. *'anwâr*) = light, illumination.

9. i. e., the Prophets who were sent between Mûsâ and 'Îsâ, peace be on them, adjudicated all cases that arose among their followers and conducted all affairs according to Allah's laws and regulations as contained in the *Tawrâh*.

10. i. e., they surrendered themselves completely to Allah, abiding by His injunctions and prohibitions and carrying out His laws and regulations, thus being Muslims. أسلموا ***'aslamû*** = they surrendered, submitted, committed themselves, resigned themselves (v. iii. m. pl. past in form IV of *salima* [*salâmah/salâm*], to be safe, secure. See *'aslama* at 4:125, p. 299, n.).

لِلَّذِينَ هَادُوا for those who were Jews;
وَالرَّبَّنِيُّونَ and [so did] the rabbis[1]
وَالْأَحْبَارُ and the savants,[2]
بِمَا اسْتُحْفِظُوا as they were given charge[3]
مِن كِتَابِ اللَّهِ of the Book of Allah
وَكَانُوا عَلَيْهِ and they were over it
شُهَدَاءَ witnesses.[4]
فَلَا تَخْشَوُا النَّاسَ So do not fear[5] men
وَاخْشَوْنِ وَلَا but fear Me, nor
تَشْتَرُوا بِآيَاتِي buy[6] with My Revelations[7]
ثَمَنًا قَلِيلًا a little value.[8]
وَمَن لَّمْ يَحْكُم And whoever judges not by
بِمَا أَنزَلَ اللَّهُ what Allah has sent down,[9]
فَأُولَٰئِكَ such people,
هُمُ الْكَافِرُونَ ﴿٤٤﴾ they are the unbelievers.

وَكَتَبْنَا 45. And We ordained[10]
عَلَيْهِمْ فِيهَا on them therein[11]
أَنَّ النَّفْسَ بِالنَّفْسِ that a life is for a life,
وَالْعَيْنَ بِالْعَيْنِ and an eye for an eye,
وَالْأَنفَ بِالْأَنفِ and a nose for a nose,
وَالْأُذُنَ بِالْأُذُنِ and an ear for an ear,
وَالسِّنَّ بِالسِّنِّ and a tooth for a tooth,

1. ربانيون ***rabbâniyyûn*** (pl.; sing. *rabbânî*) = model savants who educate and train people, rabbis. [See Al-Tabarî, pt. III, pp. 326-327]. See *rabbâniyyîn* at 3:79, p. 187, n. 1).

2. أحبار ***'aḥbâr*** (pl.; s. حبر *habr/hibr*) = savants, greatly learned men.

3. استحفظوا ***ustuhfizû*** = they were given the charge of, were asked to preserve (v. iii. m. pl. past passive from *istaḥfaza*, form X of *ḥafiza* [*hifz*], to preserve, to protect. See *ḥafîẓ* at 4:80, p. 276, n. 3).

4. i. e. they kept an eye over its preservation and implementation. شهداء ***shuhadâ'*** (pl.; s. شهيد *shahîd*)= witnesses, martyrs. See at 4:135, p. 304, n. 3.

5. لا تخشوا ***lâ takhshaw*** = you (all) do not fear (v. ii. m. pl. imperative {prohibition} from *khashiya* [*khashy/khashyah*], to fear. See at 5:3, p. 328, n. 1).

7. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 5:10, p. 333, n. 2.

6. لا تشتروا ***lâ tashtarû*** = you (all) do not buy (v. ii. m. pl. imperative {prohibition} from *sharâ* [*shiran /shirâ'*], to buy, sell. See at 2:41, p. 21, n.5). Here it means do not tamper with, distort or conceal anything of Allah's revelations to get a little of worldly gain.

8. ثمن ***thaman*** (pl. أثمان *athmân*/أثمنة *athminah*) = price, value. See at 3:199, p. 234, n. 9. The reference here is, in the first instance, to the practice of some Jewish savants of the time to tamper with or misinterpret their sacred texts in order to gain some temporary worldly advantages or to prevent men from believing in the Qur'ân and the Prophet Muhammad (p.b.h.). The exhortation is, however, general.

9. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 4: 166, p. 319, n. 2).

10. كتبنا ***katabnâ*** = we wrote, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past from *kataba* [*katb/kitâbah*], to write. See at 4:66, p. 270, n. 5).

11. i. e., in the *Tawrâh*.

وَٱلْجُرُوحَ قِصَاصٌ	and wounds[1] equal for equal.[2]
فَمَن	But whoever
تَصَدَّقَ بِهِۦ	gives it up charitably[3]
فَهُوَ كَفَّارَةٌ لَّهُۥ	it will be an expiation[4] for him.
وَمَن لَّمْ يَحْكُم	And whoever judges not by
بِمَآ أَنزَلَ ٱللَّهُ	what Allah has sent down,
فَأُولَٰٓئِكَ	such ones,
هُمُ ٱلظَّٰلِمُونَ ﴿٤٥﴾	they are the transgressors.[5]
وَقَفَّيْنَا	46. And We despatched[6]
عَلَىٰٓ ءَاثَٰرِهِم	in their wake[7]
بِعِيسَى ٱبْنِ مَرْيَمَ	'Îsâ, son of Maryam,
مُصَدِّقًا	confirming[8]
لِّمَا بَيْنَ يَدَيْهِ	what was before him
مِنَ ٱلتَّوْرَىٰةِ	of the *Tawrâh;*
وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ	and We gave him the Gospel
فِيهِ هُدًى وَنُورٌ	wherein is guidance and light
وَمُصَدِّقًا	and as confirmation
لِّمَا بَيْنَ يَدَيْهِ	of what was before him
مِنَ ٱلتَّوْرَىٰةِ	of the *Tawrâh*, and
وَهُدًى وَمَوْعِظَةً	as guidance and admonition[9]
لِّلْمُتَّقِينَ ﴿٤٦﴾	for the godfearing.[10]

1. جروح ***jurûḥ*** (pl.; s. جرح *jarḥ*) = wounds, injuries.

2. قصاص ***qiṣâṣ*** = equal for equal, the rule of equal retribution, reprisal, retaliation, equipoise, counterbalance. See at 2:195, p. 93, n. 6.

3. i. e., forgoes it graciously. تصدق ***taṣaddaqa*** = he gave charitably, gave up charitably, donated, made a gift (v. iii. m. s. past in form V of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth, to be true. See *yaṣṣaddaqû* at 4: 92, p. 283, n. 5).

4. i. e., Allah will efface the sins of the the one who charitably forgoes taking retaliation. كفارة ***kaffârah*** = expiation, expiatory gifts, atonement. See *nukaffir* at 4:31, p. 254, n. 2.

5. ظالمون ***ẓâlimûn*** (sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 3:94, p. 193, n. 1).

6. قفينا ***qaffaynâ*** = we sent, despatched (v. i. pl. past from *qaffâ*, form II of *qafâ* [*qafw*] to follow s.o.'s tracks. See at 2:87, p. 41, n. 3).

7. باثار ***'âthâr*** (pl.; s. أثر *'athar*) = tracks, traces, vestiges, marks, remnants, antiquities. *'alâ 'atharihi* = on his track, at his heels, in his wake.

8. مصدق ***muṣaddiq*** = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 4:47, p. 262, n. 4).

9. موعظة ***maw'iẓah*** (pl. *mawâ'iẓ*) = admonition, exhortation, counsel. See at 2:275, p. 144, n. 10.

10. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 3:115, p. 201, n. 5).

وَلْيَحْكُمْ	47. Let there adjudicate[1]
أَهْلُ ٱلْإِنجِيلِ	the followers of the Gospel
بِمَآ أَنزَلَ ٱللَّهُ	by what Allah has sent down
فِيهِ	therein.
وَمَن لَّمْ يَحْكُم	And whoever judges not by
بِمَآ أَنزَلَ ٱللَّهُ	what Allah has sent down,
فَأُوْلَٰٓئِكَ	such persons,
هُمُ ٱلْفَٰسِقُونَ ﴿٤٧﴾	they are the defiant ones.[2]
وَأَنزَلْنَآ	48. And We have sent down
إِلَيْكَ ٱلْكِتَٰبَ	to you the Book[3]
بِٱلْحَقِّ مُصَدِّقًا	in truth,[4] confirming[5]
لِّمَا بَيْنَ يَدَيْهِ	what was before it
مِنَ ٱلْكِتَٰبِ	of the Book[6]
وَمُهَيْمِنًا عَلَيْهِ	and overriding and saving[7] it.
فَٱحْكُم بَيْنَهُم	So adjudicate between them
بِمَآ أَنزَلَ ٱللَّهُ	by what Allah has sent down
وَلَا تَتَّبِعْ	and do not follow[8]
أَهْوَآءَهُمْ	their whims[9]
عَمَّا جَآءَكَ	away from what has come to
مِنَ ٱلْحَقِّ	you of the truth.
لِكُلٍّ جَعَلْنَا مِنكُمْ	We set for every one of you
شِرْعَةً وَمِنْهَاجًا	a code[10] and a norm.[11]

1. It is a command to the professed followers of the Gospel (*Injîl*), i. e., the Christians, to conduct themselves and abide by what is laid down in it. If they really do so they will find the discrepancy between their beliefs and practices on the one hand, and the teachings of their Scripture on the other, and also the need to believe in the Prophethood of Muhammad, peace and blessings of Allah be on him.

2. فاسقون ***fâsiqûn*** (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 3:110, p. 199, n. 4).

3. i. e., the Qur'ân.

4. i. e., the Qur'ân is truly sent down by Allah, there is no doubt in it.

5. مصدق ***muṣaddiq*** = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 5:46, p. 352, n. 8).

6. i. e., each and every Book in its original and unaltered form as sent to the Prophets before Muhammad, peace and blessings of Allah be on him.

7. i. e., the Qur'ân prevails over all previous scriptures and preserves their original and unaltered messages. مهيمن ***muhaymin*** = that which controls, overrides and protects (act. participle from *haymana* [*haymanah*], to control and protect.

8. لا تتبع ***lâ tattabi'*** = do not follow (v. ii. m. s. imperative (prohibition) from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See at *lâ tattabi'û* at 4:135, p. 324, n. 6).

9. أهواء ***'ahwâ'*** (sing. هوى *hawan*) = desires, fancies, wishes, caprices, whims. See at 2:145, , p. 69, n. 8).

10. شرعة ***shir'ah*** = code, *sharî'ah* .

11. منهاج ***minhâj*** (s.; pl. مناهج *manâhij*) = norm, pattern, method, course, procedure, open way.

وَلَوْشَآءَ ٱللَّهُ	And if Allah so willed,
لَجَعَلَكُمْ	he would have made you
أُمَّةً وَٰحِدَةً	a single community;[1]
وَلَٰكِن لِّيَبْلُوَكُمْ	but that He may test[2] you
فِي مَآ ءَاتَىٰكُمْ	in what He has given you.
فَٱسْتَبِقُوا۟	So vie with one another[3]
ٱلْخَيْرَٰتِ	in the good things.[4]
إِلَى ٱللَّهِ	To Allah shall be
مَرْجِعُكُمْ جَمِيعًا	the return[5] of you all;
فَيُنَبِّئُكُم	then He will apprise[6] you
بِمَا كُنتُمْ	of what you use to
فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾	differ[7] in.
وَأَنِ ٱحْكُم	49. And that you judge
بَيْنَهُم بِمَآ	between them by what
أَنزَلَ ٱللَّهُ	Allah has sent down;
وَلَا تَتَّبِعْ	and do not follow
أَهْوَآءَهُمْ	their whims[8]
وَٱحْذَرْهُمْ	and beware[9] of them
أَن يَفْتِنُوكَ	lest they should entice[10] you
عَنۢ بَعْضِ مَآ	away from some of what
أَنزَلَ ٱللَّهُ إِلَيْكَ	Allah has sent down to you.
فَإِن تَوَلَّوْا۟	Hence if they turn away,[11]

1. أمة *'ummah* (pl. أمم *'umam*) = community, people, nation, generation, species, class, category, See at 3:114, p. 200, n. 8.

2. يبلو *yabluwa(lu)* = he tests, tries, (v. iii. m. s. impfct. from *balâ* [*balw / balâ'*], to test, to try. The final letter takes *fatḥah* because of a hidden *'an* in *li* (*lâm* of motivation) coming before the verb. See *ibtalû* at 4:6, p. 238, n. 12).

3. استبقوا *istabiqû* = you (all) vie with one another, try to get ahead of one another, compete, race for (v. ii. m. pl. imperative from *istabaqa*, form VIII of *sabaqa* [*sabq*], to get before, to precede, to go ahead. See at 2:148, p. 70, n. 8).

4. i. e., good deeds approved by the Qur'ân and *sunnah*. خيرات *khayrât* (pl.; sing.: خيرة *khayrah*) = good things / deeds. See at 3:114, p. 201, n. 1.

5. i. e. , on the Day of Judgement. مرجع *marji'* (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 3:55, p. 177, n. 9).

6. ينبىء *yunabbi'u* = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *'unabbi'u* at 5:14, p. 336, n. 1).

7. تختلفون *takhtalifûna* = you (all) disagree, differ (from one another), are at variance, dispute, quarrel (v. ii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 3:55, p. 177, n. 11).

8. أهواء *'ahwâ'* (sing. هوى *hawan*) = desires, fancies, wishes, caprices, whims. See at 5:48, , p. 353, n. 9).

9. احذروا *iḥdharû* = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *ḥadhira* [*ḥidhr/ḥadhar*], to be cautious. See at 5:41, p. 348, n.11).

10. يفتنوا *yaftinû(na)* = they put to trial, torment, tempt, entice (v. iii. m. pl. impfct. from *fatana* [*fatn/futûn*], to put to trial, to tempt. The terminal *nûn* is dropped for the particle *'an* coming before the verb. See *yaftina* at 4:101, , p. 288, n. 11).

11. تولوا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 4:89, p. 281, n. 1).

فَٱعْلَمْ then know that

أَنَّمَا يُرِيدُ ٱللَّهُ Allah only intends[1]

أَن يُصِيبَهُم to hit[2] them

بِبَعْضِ ذُنُوبِهِمْ for some of their sins.[3]

وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ And many of mankind

لَفَٰسِقُونَ ۝٤٩ are indeed wantonly sinful.[4]

أَفَحُكْمَ 50. Is it then the judgement

ٱلْجَٰهِلِيَّةِ of paganism[5]

يَبْغُونَ they seek?[6]

وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ And who is better than Allah

حُكْمًا in judgement

لِّقَوْمٍ for a people

يُوقِنُونَ ۝٥٠ who believe with certitude?[7]

Section (*Rukû'*) 8

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 51. O you who believe,

لَا تَتَّخِذُوا۟ ٱلْيَهُودَ do not take[8] the Jews

وَٱلنَّصَٰرَىٰٓ and the Christians

أَوْلِيَآءَ as allies.[9]

بَعْضُهُمْ أَوْلِيَآءُ They are allies

بَعْضٍ of each other.

وَمَن يَتَوَلَّهُم And whoever takes allies[10]

of them

1. يريد *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. form *'arâda*, form IV of *râda*[*rawd*], to walk about. See at 5:6, p. 331, n. 7).

2. يصيب *yuṣiba*(*u*) = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. The last letter takes *fatḥah* because of the particle *'an* coming before the verb. See *'aṣâba* at 4:79, p. 276, n. 2).

3. ذنوب *dhunûb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 5:18, p. 338, n. 3.

4. فاسقون *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:47, p. 353, n. 2).

5. جاهلية *jâhiliyyah* = state of ignorance, pre-Islamic paganism.

6. يبغون *yabghûna* = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [*bughâ'*], to seek, desire. See at 3:83, p. 188, n. 6).

7. يوقنون *yûqinûna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., imfct. form *'ayaqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See at 2:118, p. 56, n.7).

8. لا تتخذوا *lâ tattakhidhû* = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 4:144, p. 309, n. 4).

9. أولياء *'awliyâ'* (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:144, p. 309, n. 5.

10. يتولى *yatawallâ* = he turns away, desists, refrains, takes as friend (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [*walâ'/waly* to come near. See at 3:23, p. 164, n. 2).

مِّنكُمْ	from amongst you,
فَإِنَّهُۥ مِنْهُمْ	he surely is of them.
إِنَّ ٱللَّهَ لَا يَهْدِى	Allah does not give guidance
ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥١﴾	to the transgressing people.
فَتَرَى ٱلَّذِينَ	52. So you see those
فِى قُلُوبِهِم مَّرَضٌ	in whose hearts is a disease[1]
يُسَٰرِعُونَ فِيهِمْ	rushing[2] into their midst
يَقُولُونَ نَخْشَىٰٓ أَن	saying: "We fear[3] that
تُصِيبَنَا دَآئِرَةٌ	there may hit[4] us a round".[5]
فَعَسَى ٱللَّهُ	But maybe that Allah
أَن يَأْتِىَ بِٱلْفَتْحِ	will bring victory[6]
أَوْ أَمْرٍ مِّنْ عِندِهِۦ	or a decree[7] from Him,
فَيُصْبِحُوا۟	so they will become
عَلَىٰ مَآ أَسَرُّوا۟	for what they had concealed[8]
فِىٓ أَنفُسِهِمْ	within themselves
نَٰدِمِينَ ﴿٥٢﴾	full of remorse.[9]
وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓا۟	53. Those who believe say:
أَهَٰٓؤُلَآءِ ٱلَّذِينَ	"Are these the ones who
أَقْسَمُوا۟ بِٱللَّهِ	swore[10] by Allah
جَهْدَ أَيْمَٰنِهِمْ	their strongest oaths[11] that
إِنَّهُمْ لَمَعَكُمْ	they indeed were with you?"

1. i. e., of unbelief, hypocrisy and jealousy.

2. يسارعون *yusâri'ûna* = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira'/sara'/sur'ah*], to be quick. See at 3:176, p. 224, n. 10).

3. نخشى *nakhshâ* = we fear, apprehend, are afraid of, dread (v. i. pl. impfct. from *khashiya* [*khashy/ khashyah*], to fear, to dread). See *yakhshawna* at 4:77, p. 274, n. 11).

4. تصيب *tuṣîba(u)* = she or it hits, reaches, afflicts, befalls (v. iii. f. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. The last letter takes *fathah* because of the particle *'an* coming before the verb. See *yuṣîba* at 5:49, p. 355, n. 2).

5. i. e., a turn of fortune, misfortune. The hypocrites befriended the Jews and the Christians and feared joining the Muslims wholeheartedly lest the former should defeat the latter. دائرة *dâ'irah* (s.; pl. *dawâ'ir*) = round, circle, circuit.

6. i. e., victory for the Muslims. This is an indication that the Muslims would be victorious over their enemies. فتح *fatḥ* (s., pl. فتوح *futûḥ*/فتوحات *futûḥât*) = opening, victory, triumph, conquest. See at 4:141, p. 307, n. 6.

7. i. e., Allah may bring about a state of affair or may decree something in favour of the Muslims. أمر *'amr* (s.; pl. أوامر *'awâmir*/ أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 4:186, p. 229, n. 10.

8. i. e., of hypocrisy and secret love for the Jews and the Christians. أسروا *'asarrû* = they concealed, secreted, hid (v. iii. m. pl. past from *'asarra*, form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See *yusirrûna* at 2:77, p. 36, n. 8).

9. نادمين *nâdimîn* (acc./gen. of *nâdimûn*; s. *nâdim*) = repentant, remorseful (active participle from *nadima* (*nadam/nadâmah*), to repent. See at 5:30, p. 343, n. 12).

10. أقسموا *'aqsamû* = they swore, took an oath (v. iii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasam*], to divide, to apportion. See *tastaqsimû* at 5:3, p. 327, n. 12).

11. أيمان *'aymân* (pl.; s. يمين *yamîn*) = right hands, oaths. See at 4:33, p. 255, n. 1.

حَبِطَتْ أَعْمَالُهُمْ Their deeds fell through;[1]

فَأَصْبَحُوا خَاسِرِينَ so they became losers.[2]

(٥٣)

يَا أَيُّهَا الَّذِينَ آمَنُوا 54. O you who believe,

مَن يَرْتَدَّ مِنكُمْ whoever apostatizes[3] of you

عَن دِينِهِ from his religion,

فَسَوْفَ يَأْتِي اللَّهُ Allah will bring up

بِقَوْمٍ يُحِبُّهُمْ a people whom He loves

وَيُحِبُّونَهُ and they love Him,

أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ docile[4] to the believers

أَعِزَّةٍ and strong[5]

عَلَى الْكَافِرِينَ on the unbelievers,

يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ fighting[6] in the way of Allah

وَلَا يَخَافُونَ and not fearing[7]

لَوْمَةَ لَائِمٍ the blame[8] of a critic.[9]

ذَٰلِكَ فَضْلُ اللَّهِ This is Allah's grace[10]

يُؤْتِيهِ He gives it to

مَن يَشَاءُ whom He will;

وَاللَّهُ وَاسِعٌ and Allah is All-Reaching,[11]

عَلِيمٌ (٥٤) All-Knowing.

إِنَّمَا وَلِيُّكُمُ 55. Your Patron-Friend[12]

اللَّهُ is but Allah,

1. i. e., because of their hypocrisy and lack of faith. حبطت *ḥabiṭat* = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabaṭa* [*ḥubûṭ*], to come to nothing. See at 3:22, p. 163, n. 7).

2. خاسرين *khâsirîn* (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [*khusr* /*khasâr* /*khasârah* /*khusrân*] to lose. See at 5:30, p. 343, n. 4).

3. يرتد *yartadda* = he apostatizes, forsakes, abandons, deserts, renounces, falls back, retreats (v. iii. m. s. impfct. from *irtadda*, form VIII of *radda* [*radd*], to send back. See *lâ tartaddû* at 5:21, p. 340, n. 2).

4. Here is a description of some of the characteristics of the believers whom Allah loves. أذلة *'adhillah* (pl.; s. ذليل *dhalîl*) = docile, submissive, pliable, abject, humble, lowly. See *dhillah* at 3:112, p. 199, n. 11.

5. أعزة *'a'izzah* (pl.; s. عزيز *'azîz*) = strong, mighty, hard, respected, distinguished, honourable. See *'azîz* at 2:129, p. 61, n. 10; and *yu'izzu* at 3:26, p. 165, n. 4.

6. يجاهدون *yujâhidûna* = they fight, struggle, strive for, exert (v. iii. m. pl. impfct. from *jâhada*, form III of *jahada* [*jahd*], to strive. See *jâhidû* at 5:35, n.1).

7. يخافون *yakhâfûna* = they fear, are afraid of (v. iii. m. pl. impfct. from *khâfa* [*khawf* /*makhâfah* / *khîfah*], to fear. See *takhâfûna* at 4:34, p. 255, n. 12).

8. لومة *lawmah* = blame, reproach, censure.

9. لائم *lâ'im* = critic, censurer, accuser.

10. i. e., such qualities

11. i.e., in His grace and favour. واسع *wâsi'* = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity); active participle from *wasi'a/wasu'a* [*wasâ'ah*], to be wide. See at 4:130, p. 302, n. 4).

12. ولي *waliyy* (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 4:123, p. 298, n. 9).

وَرَسُولُهُۥ	and His Messenger,
وَٱلَّذِينَ ءَامَنُواْ	and those who believe –
ٱلَّذِينَ	who
يُقِيمُونَ ٱلصَّلَوٰةَ	properly perform[1] the prayer
وَيُؤْتُونَ ٱلزَّكَوٰةَ	and pay *zakâh*,
وَهُمْ رَٰكِعُونَ ﴿٥٥﴾	and they bow in prayer.[2]
وَمَن	56. And whoever
يَتَوَلَّ	takes[3] as friend-protector
ٱللَّهَ وَرَسُولَهُۥ	Allah and His Messenger,
وَٱلَّذِينَ ءَامَنُواْ	and those who believe,
فَإِنَّ حِزْبَ ٱللَّهِ	then it is the party[4] of Allah
هُمُ ٱلْغَٰلِبُونَ ﴿٥٦﴾	that will be the victorious.[5]

Section (*Rukû'*) 9

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ	57. O you who believe,
لَا تَتَّخِذُواْ	do not adopt[6]
ٱلَّذِينَ ٱتَّخَذُواْ دِينَكُمْ	those who take your religion
هُزُوًا وَلَعِبًا	in ridicule[7] and fun,[8]
مِّنَ ٱلَّذِينَ	from among those who
أُوتُواْ ٱلْكِتَٰبَ	were given the Book
مِن قَبْلِكُمْ	before you,
وَٱلْكُفَّارَ	and the unbelievers,
أَوْلِيَآءَ	as friend-patrons.[9]

1. يقيمون ***yuqîmûna*** = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from *'aqâma*, form IV of *qâma[qiyâm /qawmah]*, to get up, to stand up, to be erect). Proper performance of prayers means to perform them regularly, in the prescribed times and manners and in congregation.

2. راكعون ***râki'ûn*** (sing. *râki'*) = those bowing in submission (active participle from *raka'a (rukû')*, to bow, bend the body, especially in prayer. See *râki'in* at 2:43, p. 22, n. 4 and *rukka'* at 2:125, p. 59, n. 17.

3. يتول ***yatawalla****(â)* = he takes as friend-protector, he turns away, desists, refrains (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya [walâ'/waly]* to come near. The last letter *yâ'* is vowelless and hence dropped because the verb is part of a conditional clause [preceded by *man*]. See *yatawallâ* at 5:51, p. 355, n. 12).

4. حزب ***ḥizb*** (s.; pl. احزاب *'aḥzâb*) = party, band, group.

5. غالبون ***ghâlibûn*** (pl.; s. غالب *ghâlib*) = victors, conquerors, the victorious, the triumphant.

6. لا تتخذوا ***lâ tattakhidhû*** = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha ['akhdh]*, to take. See at 5:51, p. 355, n. 8).

7. هزوا ***huzuwan*** (هزو *huzu'*) = in jest, in mockery, in ridicule, as a laughing stock. See at 2:231, p. 115, n. 1.

8. لعب ***la'ib*** (s.; pl. *'al'âb*) = play, game, sport, fun, joke, jest.

9. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:144, p. 309, n. 5.

وَاتَّقُوا اللَّهَ	and beware[1] of Allah
إِن كُنتُم مُّؤْمِنِينَ ﴿٥٧﴾	if your are believers.
وَإِذَا نَادَيْتُمْ	58. When you make the call[2]
إِلَى الصَّلَوٰةِ	to the prayer
اتَّخَذُوهَا	they take[3] it
هُزُوًا وَلَعِبًا	in mockery[4] and fun.[5]
ذَٰلِكَ بِأَنَّهُمْ	That is so because they are
قَوْمٌ لَّا يَعْقِلُونَ ﴿٥٨﴾	a people that do not realize.[6]
قُلْ	59. Say:
يَا أَهْلَ الْكِتَابِ	"O People of the Book,
هَلْ تَنقِمُونَ مِنَّا	do you take revenge[7] on us
إِلَّا أَنْ آمَنَّا	except for that we believe
بِاللَّهِ وَمَا	in Allah and what has been
أُنزِلَ إِلَيْنَا	sent down to us and
وَمَا أُنزِلَ مِن قَبْلُ	what was sent down before;
وَأَنَّ أَكْثَرَكُمْ	and that the majority of you
فَاسِقُونَ ﴿٥٩﴾	are wantonly sinful?"[8]
قُلْ هَلْ أُنَبِّئُكُم	60. Say: "Shall I inform[9] you
بِشَرٍّ مِّن ذَٰلِكَ	of the worse than that
مَثُوبَةً عِندَ اللَّهِ	as recompense from Allah?

1. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 5:35, p. 345, n. 9).

2. This is one of the instances of how the people mentioned in the previous *'âyah* mocked at the Muslims and Islam. ناديتم *nâdaytum* = you made a call, called, summoned, announced (v. ii. m. pl. past from *nâda*, form III of *nadâ* [*nadw*], to call. See *yunâdî* at 3:193, p. 79, n. 2).

3. اتخذوا *ittakhadhû* = they took up, took, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. See at 4:153, p. 313, n. 3).

4. هزوا *huzuwan* (هزء *huzu'*) = in jest, in mockery, in ridicule, as a laughing stock. See at 5:57, p. 358, n. 7.

5. لعب *la'ib* (s.; pl. *'al'âb*) = play, game, sport, fun, joke, jest. See at 5:57, p. 358, n. 8.

6. i. e., they do neither understand the gravity of their conduct nor the importance of the matter they scoff at. يعقلون *ya'qilûna* = they realize, understand, comprehend (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to be reasonable, to have intelligence. See at 2:170, p. 80, n. 6).

7. تنقمون *tanqimûna* = you (all) take revenge, take vengeance, avenge yourselves (v. ii. m. pl. impfct. from *naqama* [*naqm*], to take revenge. See *intiqâm* at 3:4, p. 155, n. 5).

8. فاسقون *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:49, p. 355, n. 4).

9. أنبئ *'unabbi'u* = I inform, notify, advise, tell, make known (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be high, prominent. See at 3:49, p. 175, n. 7).

مَن	Those whom
لَّعَنَهُ ٱللَّهُ	Allah banished from mercy[1]
وَغَضِبَ عَلَيْهِ	and became angry with,[2]
وَجَعَلَ مِنْهُمُ	and made of some of them
ٱلْقِرَدَةَ وَٱلْخَنَازِيرَ	monkeys[3] and swines,[4]
وَعَبَدَ	and [who] worshipped
ٱلطَّٰغُوتَ	the false god,[5]
أُوْلَٰٓئِكَ	those people are
شَرٌّ مَّكَانًا	worse[6] in position
وَأَضَلُّ عَن	and farthest astray[7] from
سَوَآءِ ٱلسَّبِيلِ ﴿٦٠﴾	the right way.
وَإِذَا جَآءُوكُمْ	61. And when they come to
قَالُوٓاْ ءَامَنَّا	you they say: "We believe";
وَقَد دَّخَلُواْ	but they just enter
بِٱلْكُفْرِ وَهُمْ	with unbelief and they
قَدْ خَرَجُواْ بِهِۦ	just leave with it.
وَٱللَّهُ أَعْلَمُ بِمَا	And Allah is best aware of
كَانُواْ يَكْتُمُونَ ﴿٦١﴾	what they use to conceal.
وَتَرَىٰ	62. And you see
كَثِيرًا مِّنْهُمْ	many of them
يُسَٰرِعُونَ فِى ٱلْإِثْمِ	rushing[8] into sinning
وَٱلْعُدْوَٰنِ	and hostility[9]
وَأَكْلِهِمُ ٱلسُّحْتَ	and their eating
	the unlawful.[10]
لَبِئْسَ	Bad indeed is
مَا كَانُواْ يَعْمَلُونَ ﴿٦٢﴾	what they use to do.
لَوْلَا	63. Why not there
يَنْهَىٰهُمُ	forbid[11] them

1. لعن ***la'ana*** = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 4:117, p. 296, n. 8).

2. غضب ***ghaḍiba*** = he was angry, wrathful, furious (v. iii. m. s. past from *ghaḍab*, to be angry. See *ghaḍab* at 4:93, p. 283, n. 2).

3. The reference, as clearly mentioned at 7:163, is to a Jewish community who violated the Sabbath day and were disgraced and turned into apes and were thus made a warning example for their contemporaries as well as successors. قردة ***qiradah*** (sing. *qird*) = monkeys, apes. See at 2:65, p. 31, n. 5.

4. خنازير ***khanâzîr*** (pl.; s. *khinzîr*) = swines, pigs. See *khinzîr* at 2:173, p. 81, n. 9.

5. طاغوت ***ṭâghût*** (s.; pl. طواغيت *ṭawâghît*) = false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Baḥr*, III, 675-676). See at 4:76, p. 274, n. 3).

6. شر ***sharr*** (pl. *ashrâr*) = bad, evil, wicked, mischievous. As elative it means worse, worst. See at 3:180, p. 226, n. 8.

7. أضل ***'aḍallu*** = further astray, farthest astray (elative of *ḍâll*).

8. يسارعون ***yusâri'ûna*** = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira'/sara'/sur'ah*], to be quick. See at 5:52, p. 356, n. 2).

9. عدوان ***'udwân*** = hostility, hostile action, aggression, enmity. See at 4:29, p. 253, n. 7.

10. سحت ***suḥt*** (s.; pl. أسحات *'asḥât*) = forbidden thing, unlawful and ill-gotten property. See at 5:42, p. 49, n. 9.

11. ينهى ***yanhâ*** = he forbids, prohibits, interdicts, proscribes (v. iii. m. s. impfct. from *nahâ* [*nahy/nahw*], to forbid. See *yanhawna* at 3:114, p. 200, n. 13.

ٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ	the rabbis[1] and the savants[2]
عَن قَوْلِهِمُ ٱلْإِثْمَ	from their uttering the sin[3]
وَأَكْلِهِمُ ٱلسُّحْتَ	and eating the unlawful.[4]
لَبِئْسَ مَا	Bad indeed is what
كَانُوا۟ يَصْنَعُونَ ﴿٦٣﴾	they use to do.[5]
وَقَالَتِ ٱلْيَهُودُ	64. And the Jews say:
يَدُ ٱللَّهِ	"The Hand of Allah
مَغْلُولَةٌ	is fettered."[6]
غُلَّتْ أَيْدِيهِمْ	Fettered are their hands
وَلُعِنُوا۟	and cursed are they
بِمَا قَالُوا۟	for what they say.
بَلْ يَدَاهُ	Nay, His two Hands are
مَبْسُوطَتَانِ	stretched out,[7]
يُنفِقُ	He disburses[8]
كَيْفَ يَشَآءُ	howsoever He wills;
وَلَيَزِيدَنَّ	and there certainly increases[9]
كَثِيرًا مِّنْهُم	many of them
مَّآ أُنزِلَ	what has been sent down to
إِلَيْكَ مِن رَّبِّكَ	you from your Lord in
طُغْيَٰنًا وَكُفْرًا	transgression[10] and unbelief.
وَأَلْقَيْنَا	And We have cast[11] between
بَيْنَهُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ	them enmity and hatred[12]

1. ربانيون **rabbâniyyûn** (pl.; sing. *rabbân.*) = model savants who educate and train people, rabbis. [See Al-Tabarî, pt. III, pp. 326-327]. See at 5:44, p. 351, n. 1).
2. أحبار **'aḥbâr** (pl.; s. حبر *ḥabr/ḥibr*) = savants, greatly learned men. See at 5:44, p. 351, n. 2.
3. i. e., the lies of all sorts, including those against Allah.
4. i. e., unlawful and ill-gotten things and property, such as usurious interest and wealth acquired by deceit and oppression.
5 It is the duty of the learned men and leaders of the community to tell them to do what is good and lawful and to forbid them from doing what is bad and unlawful (*al-'amr bi al-ma'rûf wa al-nahy 'an al-munkar*). يصنعون **yasna'ûna** = they do, make, perform (v. iii. m. pl. impfct. from *sana'a* [*ṣan' sun'/ sanî'*], to do, to make.
6. The Jews used to taunt the poor Muslims saying that their Allah was close-fisted and had not given them enough to live in ease (see also 2:65). مغلولة **maghlûlah** (f.; m. *maghlûl*) = fettered, shackled (passive participle from *ghalla* [*ghall*], to insert, to fetter; fig. to be niggardly, close-fisted. See *yaghulla* at 3:161, p. 219, n. 3).
7. مبسوطتان **mabsûtatân** (f. dual; s. *mabsûṭah*; m. *mabsûṭ*) = stretched out, spread out, extended, unfolded (passive participle from *basata* [*basṭ*], to spread out. See *basatta* at 5:28, p. 342, n. 9).
8. ينفق **yunfiqu** = he spends, expends, disburses (v. iii. m. s. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 2:264, p. 138, n. 1).
9. ليزيدن **la-yazîdanna** = he or it certainly increases, augments (v. iii. m. s impfct. emphatic impfct. from *zâda* [*zayd/ziâdah*], to increase. See *yazîdu* at 4:173, p. 322, n. 8).
10. طغيان **ṭughyân** = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 2:15, p. 9, n. 3.
11. ألقينا **'alqaynâ** = we cast, flung, plunged, posed, set forth, offered (v. i. pl. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqâ* at 4:171, p. 321, n. 3).
12. بغضاء **baghḍâ'** = extreme hatred, detestation, animosity, antipathy, aversion. See at 5:13, p. 335, n. 14.

إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ	till the Day of Resurrection.
كُلَّمَآ أَوۡقَدُواْ	Whenever they kindle[1]
نَارٗا لِّلۡحَرۡبِ	the fire of war
أَطۡفَأَهَا ٱللَّهُۚ	Allah extinguishes[2] it; and
وَيَسۡعَوۡنَ	they move quickly[3]
فِي ٱلۡأَرۡضِ فَسَادٗاۚ	in the land making mischief;[4]
وَٱللَّهُ لَا يُحِبُّ	but Allah does not like
ٱلۡمُفۡسِدِينَ ٦٤	the mischief-makers.[5]
وَلَوۡ أَنَّ	65. And had
أَهۡلَ ٱلۡكِتَٰبِ	the People of the Book
ءَامَنُواْ وَٱتَّقَوۡاْ	believed and feared[6]
لَكَفَّرۡنَا	We would have effaced[7]
عَنۡهُمۡ سَيِّـَٔاتِهِمۡ	from them their sins
وَلَأَدۡخَلۡنَٰهُمۡ	and would have admitted[8]
جَنَّٰتِ ٱلنَّعِيمِ ٦٥	them in the gardens of bliss.[9]
وَلَوۡ أَنَّهُمۡ أَقَامُواْ	66. And had they acted on[10]
ٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَ	the *Tawrah* and the *Injîl*,
وَمَآ أُنزِلَ	and what was sent down[11]
إِلَيۡهِم مِّن رَّبِّهِمۡ	to them from their Lord,
لَأَكَلُواْ	they would have eaten
مِن فَوۡقِهِمۡ	from above them

1. أوقدوا ***'awqadû*** = they kindled, lit, set fire (v. iii. m. pl. past from *'awqada*, form IV of *waqada* [*waqd,/waqad/wuqûd*], to take fire, to burn. See *istawqada* at 2:17, p. 9, n. 9).

2. أطفأ ***'atfa'a*** = he extinguished, put out (v. iii. m. s. past in form IV of *ṭafi'a* [طفوء *ṭufû'*], to be extinguished, to die down).

3. يسعون ***yas'awna*** = they move quickly, strive, endeavour (v. iii. m. pl. impfct. from *sa'â* [*sa'y*], to move quickly. See *sa'â* at 2:205, p. 99, n. 5).

4. فساد ***fasâd*** = mischief-making, decay, corruption, depravity. See at 2:205, p. 99, n. 10. See at 5:32, p. 344, n. 2.

5. مفسدين ***mufsidîn*** (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers, disturbers; active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 3:63, p. 180, n. 2).

6. اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 3: 198, p. 234, n. 1).

7. كفرنا ***kaffarnâ*** = we effaced, obliterated, covered, hid, pardoned (v. i. pl. past from *kaffara*, form II of *kafara* [*kufr*], to cover . See *la-'ukaffiranna* at 5:12, p. 334, n. 5).

8. لأدخلن ***la+'udkhilanna*** = I certainly make enter, admit, put in (v. i. s. emphatic impfct. in form IV of *dakhala* [*dukhûl*], to enter. See at 5:12, p. 334, n. 7).

9. نعيم ***na'îm*** = bliss, felicity, comfort, happiness, delight.

10. i. e., if they abided by and acted according to. أقاموا ***'aqâmû*** = they performed, straightened, made rise, set up (v. ii. m. pl. past in form IV of *qâma* [قومة *qawmah*/قيام *qiyâm*] to get up, stand up. See *'aqamtum* at 5:12, p. 10, n. 2).

11. i. e., of specific injunctions and prohibitions. أنزل ***'unzila*** = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 4:162, p. 317, n. 2).

وَمِن تَحْتِ أَرْجُلِهِم and from under their feet.[1]
مِّنْهُمْ أُمَّةٌ Among them is a group
مُّقْتَصِدَةٌ well poised;[2]
وَكَثِيرٌ مِّنْهُمْ but many of them,
سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾ foul[3] is what they do.

Section (Rukû') 10

يَا أَيُّهَا الرَّسُولُ 67. O you the Messenger,
بَلِّغْ communicate[4]
مَا أُنزِلَ what has been sent down
إِلَيْكَ مِن رَّبِّكَ to you from your Lord;
وَإِن لَّمْ تَفْعَلْ and if you did not do,
فَمَا you would not have
بَلَّغْتَ رِسَالَتَهُ conveyed[5] His Message.[6]
وَاللَّهُ يَعْصِمُكَ Allah protects[7] you
مِنَ النَّاسِ from men.
إِنَّ اللَّهَ لَا يَهْدِي Allah does not give guidance
الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾ to the unbelieving people.

قُلْ 68. Say:
يَا أَهْلَ الْكِتَابِ "O People of the Book,
لَسْتُمْ عَلَىٰ شَيْءٍ you are not on anything[8]
حَتَّىٰ تُقِيمُوا unless you set up[9]

1. i. e., they would have received provisions and favours from Allah in all forms and manners. أرجل *arjul* (pl.; s. رجل, *rijl*) = legs, feet.

2. i. e., people like 'Abd Allah ibn Sallâm and other right-minded Jews who believed in the Prophethood of Muhammad, peace and blessings of Allah be on him, and embraced Islam. مقتصد *muqtasid* = well poised, balanced, on an even keel, frugal. (Active participle from *iqtaṣada*, form VIII of *qaṣada* [*qaṣd*], to go straight-away, to go to see, to seek).

3. ساء *sâ'a* = he or it became foul, bad, evil (v. iii. m. s. past from *sû'/saw'*, to be bad. See at 4:38, p. 258, n. 6).

4. بلغ *balligh* = convey, communicate, inform, notify (v. ii, m. s. imperative from *ballagha*, form II of *balagha* [*bulûgh*], to reach. See *balîgh* at 4:63, p. 269, n. 1).

5. بلغت *ballaghta* = you conveyed, communicated, notified (v. iii. m. s. past from *ballagha*, form II of *balagha*. See n. 4 above).

6. رسالة *risâlah* (s.; pl. *risâlât/rasâ'il*) = message, mission, consignment.

7. This is an assurance to the Prophet and encouragement to him to deliver all that he received from Allah without fear of any harm being done to him by men. يعصم *ya'ṣimu* = he protects, defends, safeguards, preserves (v. iii. s. m. impfct. from *'aṣama* [عصم *'aṣm*], to protect, to restrain. See *i'taṣamû* at 4:174, p. 313, n. 7).

8. i. e., you are not on the truth nor on any valid ideological basis to stand upon unless you carry out the instructions and directives contained in the *Tawrah* and the *Injîl*, including the directive to believe in the final Prophet Muhammad, peace and blessings of Allah be on him, and the Qur'ân sent down to him by Allah.

9. i. e., you believe in, practise and give effect to. تقيموا *tuqîmû(na)* = you (all) set up, straighten out, perform correctly and properly (v. ii. m. pl. impfct. from *'aqâma*, form IV of *qâma* [*qiyâm* /*qawmah*], to get up, to stand up, to be erect. The terminal *nûn* is dropped because of an implied *'an* in *ḥattâ* coming before the verb. See *yuqîmûna* at 5:55, p. 358, n. 1).

ٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَ	the *Tawrâh* and the *Injîl* and
وَمَآ أُنزِلَ	what has been sent down[1]
إِلَيۡكُم مِّن رَّبِّكُمۡ	to you from your Lord;[2]
وَلَيَزِيدَنَّ	but there indeed increases[3]
كَثِيرًا مِّنۡهُم	many of them that
مَّآ أُنزِلَ	which has been sent down
إِلَيۡكَ مِن رَّبِّكَ	to you from your Lord
طُغۡيَٰنًا وَكُفۡرًا	in[4] excesses and unbelief.
فَلَا تَأۡسَ عَلَى	So do not be sad[5] over
ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ ﴿٦٨﴾	the unbelieving people.
إِنَّ ٱلَّذِينَ ءَامَنُواْ	69. Those who believe
وَٱلَّذِينَ هَادُواْ	and those who are Jews and
وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ	the Sâbians[6] and Christians,
مَنۡ ءَامَنَ بِٱللَّهِ	whoever believe in Allah
وَٱلۡيَوۡمِ ٱلۡأٓخِرِ	and the Last Day
وَعَمِلَ صَٰلِحًا	and do good deeds
فَلَا خَوۡفٌ عَلَيۡهِمۡ	will have no fear on them
وَلَا هُمۡ يَحۡزَنُونَ ﴿٦٩﴾	nor will they grieve.[7]
لَقَدۡ أَخَذۡنَا	70. We indeed had taken[8]
مِيثَٰقَ	the covenant[9] of
بَنِيٓ إِسۡرَٰٓءِيلَ	the Children of Isrâ'îl

1. أنزل **'unzila** = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 4:162, p. 317, n. 2).

2. i. e., the Qur'ân.

3. ليزيدن **la-yazîdanna** = he or it certainly increases, augments (v. iii. m. s impfct. emphatic from *zâda* [*zayd/ziâdah*], to increase. See *yazîdu* at 4:173, p. 322, n. 8).

4. طغيان **ṭughyân** = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 5:64, p.361, n. 10.

5. لا تأس **lâ ta'sa** = do not be sad, do not grieve (v. ii. m. s. imperative [prohibition] from *ya'isa* [*ya's/ya'âsah*], to give up hope. See at 5:25, p. 341, n. 8).

6. The Sâbians were a religious group who were neither Jews nor Christians, but they believed in Allah and used to perform prayers and keep fast. For this reason the Makkan unbelievers sometimes called the Prophet and the Muslims Sâbians (Ibn Kathîr, I, 149. See at 2:62, p. 30, n. 3).

7. يحزنون **yaḥzanûna** = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [*ḥuzn/ḥazan*], to grieve. See at 3:170, p. 222, n. 14).

8. أخذنا **'akhadhnâ** = we took, received, (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 2:63, p. 30, n. 7).

9. i.e., to worship Allah Alone and to beleive and obey the Prophets, including the final Prophet to be sent. ميثاق **mîthâq** (pl. مواثق *mawâthiq*) = covenant, pact, treaty. See at 5:13, p. 335, n. 11).

وَأَرْسَلْنَآ إِلَيْهِمْ and had sent out[1] to them
رُسُلًا Messengers.
كُلَّمَا جَآءَهُمْ Whenever there came to
رَسُولٌۢ بِمَا them a Messenger with what
لَا تَهْوَىٰٓ أَنفُسُهُمْ their selves did not desire,[2]
فَرِيقًا كَذَّبُوا۟ a group[3] they cried lies to[4]
وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾ and a group they killed.

وَحَسِبُوٓا۟ 71. And they supposed[5] that
أَلَّا تَكُونَ فِتْنَةٌ there would not be any trial,[6]
فَعَمُوا۟ so they became blind[7]
وَصَمُّوا۟ and turned deaf.[8]
ثُمَّ تَابَ ٱللَّهُ عَلَيْهِمْ Then Allah forgave them.
ثُمَّ عَمُوا۟ Yet they became blind
وَصَمُّوا۟ and turned deaf –
كَثِيرٌ مِّنْهُمْ a good many of them.
وَٱللَّهُ بَصِيرٌۢ And Allah is All-Seeing
بِمَا يَعْمَلُونَ ﴿٧١﴾ of what they do.

لَقَدْ كَفَرَ 72. Infidels indeed are[9]
ٱلَّذِينَ قَالُوٓا۟ those who say:
إِنَّ ٱللَّهَ هُوَ "Verily Allah, He is
ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ the Messiah, son of Maryam,

1. أرسلنا *'arsalnâ* = we sent out, despatched (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 4:79, p. 276, n. 7).

2. تهوى *tahwâ* = she or it desires, fancies (v. iii. f. s. impfct from *hawiya* [*hawan*], to desire. See at 2:87, p. 41, n. 9).

3. i. e., a group of the Messengers. فريق *farîq* (pl. فروق *furûq*, أفرقة *afriqah*) = section, group, faction, party, band. See at 3:78, p. 186, n. 1).

4. كذبوا *kadhdhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 5:10, p. 333, n. 1).

5. حسبوا *ḥasibû* = thought, deemed, supposed (v. iii. m. pl. past from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See *taḥsabû* at 3:78, p. 186, n. 4).

6. i. e., any taking to task by Allah and punishment for misdeeds. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord. See at 4:91, p. 282, n. 6).

7. i. e., they closed their eyes to the truth and refused to benefit by the light of guidance given to the. عموا *'amû* = they became blind, lost sight (v. iii. m. pl. past from *'amiya* [عمى *'aman*], to be blind).

8. i. e., they refused to hear the truth and messages of guidance. صموا *ṣammû* = they became deaf, closed their ears (v. iii. m. pl. past from *ṣamma* [صم *ṣamm*/ صمم *ṣamam*], to become deaf).

9. This *'âyah* very categorically says that those who attribute divinity to 'Îsâ, peace be on him, commit *kufr* (unbelief, infidelity) and *shirk* (the sin of setting partners with Allah). The concluding part of the *'âyah* implies that such persons are transgressors (*ẓâlimîn*).

وَقَالَ ٱلْمَسِيحُ while the Messiah said:
يَٰبَنِىٓ إِسْرَٰٓءِيلَ "O Children of Isrâ'îl,
ٱعْبُدُوا۟ ٱللَّهَ worship[1] Allah,
رَبِّى وَرَبَّكُمْ my Lord and your Lord.
إِنَّهُۥ مَن يُشْرِكْ Verily whoever sets partners[2]
بِٱللَّهِ with Allah,
فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ Allah does prohibit[3] for him
ٱلْجَنَّةَ the garden [paradise]
وَمَأْوَىٰهُ ٱلنَّارُ and his abode[4] will be fire;
وَمَا لِلظَّٰلِمِينَ and the transgressors[5] will
مِنْ أَنصَارٍ ﴿٧٢﴾ not have any helper."[5]

لَّقَدْ كَفَرَ 73. Infidels indeed are[6]
ٱلَّذِينَ قَالُوٓا۟ those who say:
إِنَّ ٱللَّهَ ثَالِثُ "Verily Allah is the Third
ثَلَٰثَةٍ of Three."
وَمَا مِنْ إِلَٰهٍ And there is no [other] god
إِلَّآ إِلَٰهٌ وَٰحِدٌ except One God;
وَإِن لَّمْ يَنتَهُوا۟ and if they do not refrain[7]
عَمَّا يَقُولُونَ from what they say,
لَيَمَسَّنَّ ٱلَّذِينَ there will surely afflict[8] those
كَفَرُوا۟ مِنْهُمْ who disbelieve of them
عَذَابٌ أَلِيمٌ ﴿٧٣﴾ a punishment most painful.[9]

1. أعبدوا **u'budû** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah* / *'ubûdah* / *'ubûdiyah*], to worship, to serve. See at 3:51, p. 176, n. 2). Like all other Prophets of Allah, 'Îsâ (p.b.h.) called upon his followers to worship Allah Alone and never claimed divinity for himself.

2. يشرك **yushrik(u)**= he gives share, sets partners (v. iii. m. s. impfct. from *'ashraka*, form IV of *sharika* [*shirk/sharikah*], to share. See *lâ tushrikû* at 4:36, p. 256, n. 10).

3. حرم **ḥarrama** = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *haruma/harima* , to be prohibited. See at 3:93, p. 192, n. 7).

4. مأوى **ma'wan** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 4:121, p. 297, n. 10).

5. ظالمين **ẓâlimîn** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 5:29, p. 343, n. 1).

6. In continuation of the preceding *'âyah*, this *'âyah* rejects the doctrine of the Trinity and says that those who believe in this doctrine also commit *kufr* (infidelity) and *shirk*. See 4:171, p. 321.

7. ينتهوا **yantahû(na)** = they refrain, desist, terminate (v. iii. m. pl. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *intahû* at 4:171, p. 321, n. 6).

8. ليمسن **la-yamassanna** = he or it will surely afflict, touch , hit (v. iii. m. s. emphatic impfct. from *massa* [*mass /masîs*], to touch. See *yamsas* at 3:140, p. 209, n. 13).

9. أليم **'alîm** = agonizing, anguishing, excruciating, most painful. See at 5:36, p. 346, n. 7.

أَفَلَا يَتُوبُونَ	74. Will they not then turn in
إِلَى ٱللَّهِ	repentance[1] to Allah
وَيَسْتَغْفِرُونَهُۥ	and ask His forgiveness?[2]
وَٱللَّهُ غَفُورٌ	AndAllah is Most Forgiving,
رَّحِيمٌ ﴿٧٤﴾	Most Merciful.
مَّا ٱلْمَسِيحُ	75. The Messiah, son of
ٱبْنُ مَرْيَمَ	Maryam, was naughtt
إِلَّا رَسُولٌ	but a Messenger.
قَدْ خَلَتْ	There had passed away[3]
مِن قَبْلِهِ ٱلرُّسُلُ	before him Messengers; and
وَأُمُّهُۥ صِدِّيقَةٌ	his mother was righteous.[4]
كَانَا يَأْكُلَانِ	The two used to eat[5]
ٱلطَّعَامَ	food.
ٱنظُرْ كَيْفَ نُبَيِّنُ	See, how We make clear[6]
لَهُمُ ٱلْءَايَٰتِ	to them the revelations;[7]
ثُمَّ ٱنظُرْ	then see
أَنَّىٰ يُؤْفَكُونَ ﴿٧٥﴾	how beguiled they are![8]
قُلْ أَتَعْبُدُونَ	76. Say: "Do you worship
مِن دُونِ ٱللَّهِ	in lieu of Allah
مَا لَا يَمْلِكُ لَكُمْ	that which cannot do to you
ضَرًّا وَلَا نَفْعًا	any harm[9] nor any benefit?[10]

1. يتوبون *yatûbûna* = they turn, return, repent (v. iii. m. pl. impfct. from *tâba* [*tawb, tawbah / matâb*]). Technically it means, in respect of man, to turn to Allah in repentance and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See *tâba* at 5:39, p. 347, n. 7).

2. يستغفرون *yastaghfirûna* = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *yastaghfir* at 4:110, p. 293, n. 4).

3. خلت *khalat* = she passed , passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khulû'/khalâ'*]. See at 3:144, p. 211, n. 1).

4. صديقة *ṣiddîqah* (f.; m. *ṣiddîq*) = strictly veracious, upright, righteous. See *ṣiddîqîn* at 4:69, p. 271, n. 6.

5. This fact is mentioned to show that they were human and created beings and like all created beings used to take food for sustaining themselves. So nothing could be more unreasonable than to ascribe divinity to either or both of them. ياكلان *ya'kulâni* = they (two) eat, consume (v. iii. m. dual impfct. from, *'akala* [*'akl/ma'kal*], to eat. See *lâ ta'kulû* at 4:29, p. 253, n. 3 and *'akkâlûn*).

6. نبين *nubayyinu* = we make clear, explain, elucidate (v. i. pl. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *yubayyinu* at 5:18, p. 338, n. 6).

7. آيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 5:44, p. 351, n. 7.

8. يؤفكون *yu'fakûna* = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufûk*], to lie, to deceive).

9. ضر *ḍarr* = harm, damage, injury. See *yaḍurrû* at 5:42, p. 349, n. 13.

10. نفع *naf'* = benefit, use, usefulness, profit. See at 2:219, p. 107, n. 6.

وَٱللَّهُ	and Allah,
هُوَ ٱلسَّمِيعُ	He is the All-Hearing,
ٱلْعَلِيمُ ﴿٧٦﴾	the All-Knowing.
قُلْ	77. Say:
يَٰٓأَهْلَ ٱلْكِتَٰبِ	"O people of the Book,
لَا تَغْلُوا۟	do not overstep[1]
فِى دِينِكُمْ	in the matter of your religion
غَيْرَ ٱلْحَقِّ	going beyond the truth,[2]
وَلَا تَتَّبِعُوٓا۟	nor follow[3]
أَهْوَآءَ قَوْمٍ قَدْ	the whims[4] of a people that
ضَلُّوا۟ مِن قَبْلُ	had gone astray[5] before
وَأَضَلُّوا۟ كَثِيرًا	and had led astray[6] many;
وَضَلُّوا۟ عَن	and they strayed from
سَوَآءِ ٱلسَّبِيلِ ﴿٧٧﴾	the right way.[7]

Section (Rukû') 11

لُعِنَ	78. Cursed[8] were
ٱلَّذِينَ كَفَرُوا۟	those who disbelieved
مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ	of the Children of Isrâ'îl
عَلَىٰ لِسَانِ	by the tongue of
دَاوُۥدَ وَعِيسَى	Dâ'ûd[9] and 'Îsâ,[10]
ٱبْنِ مَرْيَمَ	son of Maryam.

1. تغلوا لا **lâ taghlû** = do not overstep, coss the limit, exceed the bounds, overdo (v. ii. m. pl. imperative {prohibition} from *ghalâ [ghulûw]*, to exceed the bounds. See at 4:171, p. 320, n. 7).

2. i.e., ascribing divine qualities to 'Îsâ, peace be on him or, as the Jews did, considering him as an illegitimate child or assuming his mother as more than a devout and rigjhteous lady.

3. تتبعوا لا **lâ + tattabi'û** = you (all) do not follow (v. ii. m. pl. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a [taba'/tabâ'ah]*, to follow. See at 2:208, p. 100, n. 8).

4. أهواء **'ahwâ'** (sing. هوى *hawan*) = desires, fancies, wishes, caprices, whims. See at 5:48, , p. 353, n. 9).

5. ضلوا **ḍallû** = they went astray, strayed, lost way, erred (v. iii. m. pl. past from *ḍalla [ḍalâl/ḍalâlah]*, to loose one's way. See *ḍalla* at 5:12, p. 334, n. 9).

6. أضلوا **'aḍallû** = they led astray, misled, made go astray (v. iii. m. pl. past from *'aḍalla*, form IV of *ḍalla*. See note 5 above; and *'aḍalla* at 4:88, p. 280, n. 8).

7. i. e., the true religion. سبيل **sabîl** (pl. *subul/asbilah)* = way, path, road, means, course. See at 4:150, p. 311, n. 8.

8. لعنوا **lu'inû** = they were cursed, banished from mercy, condemned, damned (v. iii. m. pl. past passive from *la'ana [la'n]*, to curse. See *la'ana* at 5:61, p. 360, n. 1).

9. i. e., in the *Zabûr* (Psalms). See for instance Psalms cix :17-18, lxxviii:21-22.

10. i. e., in the *Injîl* (Gospel). See for instance Matt.:34, xxiii:33.

ذَٰلِكَ بِمَا	That was so because
عَصَوا	they disobeyed[1]
وَّكَانُوا يَعْتَدُونَ ﴿٧٨﴾	and went on transgressing.[2]
كَانُوا لَا	79. They had not
يَتَنَاهَوْنَ	been forbidding[3] one another
عَن مُّنكَرٍ	from any abomination[4]
فَعَلُوهُ	they did.
لَبِئْسَ مَا	Bad indeed was
كَانُوا يَفْعَلُونَ ﴿٧٩﴾	what they had been doing.
تَرَىٰ كَثِيرًا	80. You see many of them
مِّنْهُمْ يَتَوَلَّوْنَ	taking as friends[5]
الَّذِينَ كَفَرُوا	those who disbelieve.
لَبِئْسَ مَا	Bad indeed is what
قَدَّمَتْ لَهُمْ	there advances[6] for them
أَنفُسُهُمْ	their selves
أَن سَخِطَ اللَّهُ	in that Allah is angry[7]
عَلَيْهِمْ	against them,
وَفِي الْعَذَابِ	and in the punishment
هُمْ خَالِدُونَ ﴿٨٠﴾	they will abide for ever.[8]
وَلَوْ كَانُوا	81. Had they been

1. عصوا *'aṣaw* = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to rebel, to oppose, to disobey, to defy. See at 4:44, p. 259, n. 3; 3:112, p. 200, n. 4).

2. يعتدون *ya'tadûna* = they transgress, cross the limits, overstep (v. iii. m. pl. impfct. from *i'tadâ*, form VIII *'adâ* [*'adw*], to run, dash. See at 3:112, p. 200, n. 5).

3. It is the duty of the leaders and men of understanding of the society to forbid their fellow-beings from doing the unlawful and disapproved things. يتناهون *yatanâhawna* = they forbid one another, desist, give up (v. iii. m. pl. impfct. from *tanâhâ*, form VI of *nahâ* [*nahy/nahw*], to forbid. See *yantahû* at 5:73, p. 366, n. 7).

4. منكر *munkar* (pl. منكرات *munkarât*) = detested, disapproved, abominable, abomination. See at 3:114, p. 200, n. 14.

5. يتولون *yatawallawna* = they take as friends, they turn away, desist, refrain (v. iii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to come near. See *yatawallâ* at 5:43, p. 350, n. 5 and *yatawallâ* at 5:51, p. 355, n. 10).

6. قدمت *qaddamat* = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama/ qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 4:162, p. 268, n. 8).

7. سخط *sakhiṭa* = he was angry, displeased, indignant, he resented (v. iii. m. s. past from *sakhṭ*, to be angry).

8. خالدون *khâlidûn* (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 3:115, p. 201, n. 9).

يُؤْمِنُونَ بِٱللَّهِ	believing in Allah
وَٱلنَّبِيِّ وَمَآ	and the Prophet and in what
أُنزِلَ إِلَيْهِ	has been sent down[1] to him
مَا ٱتَّخَذُوهُمْ	they would not have taken[2]
أَوْلِيَآءَ	them as friends;[3]
وَلَٰكِنَّ كَثِيرًا	but many of them are
مِّنْهُمْ فَٰسِقُونَ ۝٨١	insolently sinful.[4]
لَتَجِدَنَّ	82. You will surely find[5]
أَشَدَّ ٱلنَّاسِ	the fiercest[6] of men
عَدَٰوَةً	in hostility[7]
لِّلَّذِينَ ءَامَنُوا۟	to those who believe
ٱلْيَهُودَ	are the Jews
وَٱلَّذِينَ أَشْرَكُوا۟	and those who set partners;[8]
وَلَتَجِدَنَّ	and you will surely find
أَقْرَبَهُم	the closest[9] of them
مَّوَدَّةً	in friendship[10]
لِّلَّذِينَ ءَامَنُوا۟	for those who believe
ٱلَّذِينَ قَالُوٓا۟	are those who say:
إِنَّا نَصَٰرَىٰ	"We are Christians."
ذَٰلِكَ بِأَنَّ	That is so because
مِنْهُمْ قِسِّيسِينَ	among them are priests[11]
وَرُهْبَانًا	and monks[12]

1. i. e., the Qur'ân. أنزل *'unzila* = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 5:68, p. 364, n. 1).

2. اتخذوا ***ittakhadhû*** = they took up, took, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. See at 5:58, p. 359, n. 3).

3. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:144, p. 309, n. 5.

4. فاسقون ***fâsiqûn*** (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:59, p. 359, n. 8).

5. لتجدن ***la-tajidanna*** = you surely find, you shall find, (v. ii. m. s. emphatic impfct. from *wajada* [*wujûd*], to find, to get, to meet with. See at 2:96, p. 45, n. 8).

6. أشد ***ashadd*** = more/most intense, more/most intensive, stronger/strongest, severest, fiercest, hardest (elative of *shadîd*). See at 4:77, p. 274, n. 12.

7. عداوة ***'adâwah*** = enmity, hostility, animosity, antagonism. See at 5:13, p. 335, n. 13.

8. i. e., with Allah, the polytheists. أشركوا ***'ashrakû*** = they set partners, (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk/sharikah*], to share. See at 3:186, p. 229, n. 5).

9. أقرب ***'aqrab*** = closer, closest, nearer, nearest, more/most likely (elative of *qarib*. See at 5:8, p. 332, n. 9).

10. مودة ***mawaddah*** = love, affection, friendship. See at 4:73, p. 272, n. 9.

11. قسيسين ***qissîsîn*** (pl.; aac./gen. of *qissîsûn*, s. *qissîs*) = priests, clergymen.

12. رهبان ***ruhbân*** (pl.; s. راهب *râhib*) = monks.

وَأَنَّهُمْ and because they
لَا يَسْتَكْبِرُونَ do not turn arrogant.[1]
(٨٢)

Part (*Juz'*) VII

وَإِذَا سَمِعُوا 83. When they hear[2]
مَا أُنزِلَ what has been sent down
إِلَى الرَّسُولِ to the Messenger
تَرَىٰ أَعْيُنَهُمْ you see their eyes
تَفِيضُ مِنَ الدَّمْعِ overflow[3] with tears[4]
مِمَّا عَرَفُوا because of what they realize[5]
مِنَ الْحَقِّ of the truth.[6]
يَقُولُونَ They say:
رَبَّنَا آمَنَّا "Our Lord, we believe;
فَاكْتُبْنَا so register[7] us
مَعَ الشَّاهِدِينَ (٨٣) with the bearers of witness.[8]

وَمَا لَنَا 84. " And why should we
لَا نُؤْمِنُ بِاللَّهِ not believe in Allah
وَمَا جَاءَنَا and in what has come to us
مِنَ الْحَقِّ of the truth,
وَنَطْمَعُ أَن and hope for[9] that
يُدْخِلَنَا رَبُّنَا our Lord will include[10] us
مَعَ الْقَوْمِ الصَّالِحِينَ in the righteous people?[11]
(٨٤)

1. i. e., turn arrogant and thus reject the truth. يستكبرون *yastakbirûna* = they turn arrogant, proud, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See *yastakbir* at 4:172, p. 322, n. 3).

2. The immediate reference is to the Negus of Abyssinia and his courtiers who wept on listening to the recitation of the Qur'ân, but it applies to all true believers. سمعوا *sami'û* = they heard, listened, paid attention (v. iii. m. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *sami'nâ* at 5:7, p. 332, n. 1).

3. تفيض *tafîḍu* = she overflows, is flooded (v. iii. f. s. impfct. from *fâḍa* [*fayḍ/ fayḍân*], to overflow. See *'afîḍû* at 2:199, p. 97, n. 1).

4. دمع *dam'* (s.; pl. دموع *dumû'*) = tears.

5. عرفوا *'arafû* = they realized, recognized, knew, were aware of, were acquainted with (v. iii. m. pl. past from *'arafa* [*ma'rifah/'irfân*], to know, to recognize. See at 2:89, p. 42, n. 5).

6. i. e., the truth of the Qur'ân being the word of Allah and of Muhammad, peace and blessings of Allah be on him, being the Messenger of Allah.

7. اكتب *uktub* = register, write down (v. ii. m. s. imperative from *kataba* [*katb/ kitbah kitâbah*], to write. See at 3:53, p. 176, n. 12).

8. i. e., with the *'ummah* of Muhammad, peace and blessings of Allah be on him, who will bear witness against all the other peoples on the Day of Judgement. شاهدين *shâhidîn* (pl.; acc./gen. of *shâhidûn*, s. *shâhid*) = witnesses, bearers of witness (active participle from *shahida* [*shuhûd*], to witness. See *yashhadu* at 4: 166, p. 319, n. 1).

9. نطمع *natma'u* = we crave, desire, covet, hope for, aspire, yearn (v. i. pl. impfct. from *tama'a* [*tam'*], to covet, desire).

10. يدخل *yudkhila* = he admits, makes enter, enters, puts in, includes (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. The last letter takes *fathah* because of the particle *'an* coming before the verb. See *yudkhilu* at 4:175, p. 323, n. 9).

11. صالحين *ṣâliḥîn* (acc./gen. of *ṣâliḥûn*, sing. *ṣâliḥ*) = righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right, proper. See at 4:69, p. 271, n. 8).

فَأَثَٰبَهُمُ ٱللَّهُ	85. So Allah rewarded[1] them
بِمَا قَالُواْ	for what they said[2]
جَنَّٰتٖ	with gardens
تَجۡرِي مِن تَحۡتِهَا	flowing[3] below them
ٱلۡأَنۡهَٰرُ	the rivers,
خَٰلِدِينَ فِيهَاۚ	abiding for ever[4] therein.
وَذَٰلِكَ جَزَآءُ	And this is the reward
ٱلۡمُحۡسِنِينَ ﴿٨٥﴾	of the righteous.[5]
وَٱلَّذِينَ	86. And those who
كَفَرُواْ	disbelieve
وَكَذَّبُواْ	and cry lies[6]
بِـَٔايَٰتِنَآ	to Our revelations,
أُوْلَٰٓئِكَ	such people will be
أَصۡحَٰبُ ٱلۡجَحِيمِ ﴿٨٦﴾	the inamtes[7] of hellfire.[8]

Section (Rukû') 12

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ	87. O you who believe,
لَا تُحَرِّمُواْ	do not taboo[9]
طَيِّبَٰتِ مَآ	the good things[10] of what
أَحَلَّ ٱللَّهُ	Allah has made lawful[11]
لَكُمۡ	for you
وَلَا تَعۡتَدُوٓاْ	nor cross the limits.[13]

1. أثاب *'athâba* = he requited, rewarded, repaid, (v. iii. m. s. past. in form IV of *thâba* [*thawb*], to come back. See at 3:153, p. 215, n. 2).
2. i. e., for their recognition of the truth and their acknowledgement of it.
3. تجرى *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 5:12, p. 544, n. 8).
4. خالدين *khâlidîn* (acc./gen. of *khâlidûn*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 4:169, p. 320, n. 1).
5. محسنين *muḥsinîn* = (acc. /gen. of *muḥsinûn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 3:147, p. 212, n. 15).
6. كذبوا *kadhdhabû* = they called lies, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 5:70, p. 365, n. 4).
7. أصحاب *'aṣḥâb* (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors . See at 5:10, p. 333, n. 3).
8. جحيم *jaḥîm* = hellfire, hell.
9. لا تحرموا *lâ tuḥarrimû* = do not make unlawful, prohibit, proscribe, prohibit, declare sacred, taboo (v. ii. pl. imperative {prohibition} in form II of *ḥaruma/ ḥarima*, to be prohibited. See *ḥarramnâ* at 4:160, p. 316, n. 4).
10. طيبات *ṭayyibât* (sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 5:4, p. 328, n. 10.
11. أحل *'aḥalla* = he made lawful, allowed (v. iii. m. s. past in form IV of *ḥalla* [*ḥall/ḥill*], to be allowed. See *lâ taḥillû* at 5:1, p. 325, n. 9).
12. i. e., do not overdo and cross the limits of what Allah has made lawful or unlawful. لا تعتدوا *lâ ta'tadû* = you (all) do not transgress , go beyond the limits , overstep, surpass, act outrageously (v. ii. m. pl. imperative {prohibition} from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to race. See at 4:154, p. 313, n. 12).

إِنَّ ٱللَّهَ Verily Allah does not like
لَا يُحِبُّ ٱلْمُعْتَدِينَ the transgressors.[1]
﴿٨٧﴾

وَكُلُوا۟ مِمَّا 88. And eat of what
رَزَقَكُمُ ٱللَّهُ Allah has provided[2] for you
حَلَٰلًا طَيِّبًا as lawful and good;
وَٱتَّقُوا۟ ٱللَّهَ and beware[3] of Allah
ٱلَّذِىٓ أَنتُم بِهِۦ in Whom you are
مُؤْمِنُونَ believers. ﴿٨٨﴾

لَا يُؤَاخِذُكُمُ ٱللَّهُ 89. Allah will not blame[4] you
بِٱللَّغْوِ for the loose talk[5]
فِىٓ أَيْمَٰنِكُمْ in your oaths[6]
وَلَٰكِن يُؤَاخِذُكُم but He will take you to task
بِمَا عَقَّدتُّمُ for what you undertake[7]
ٱلْأَيْمَٰنَ of the oath.
فَكَفَّٰرَتُهُۥٓ So the expiation[9] for it is
إِطْعَامُ feeding[10]
عَشَرَةِ مَسَٰكِينَ ten poor people[11]
مِنْ أَوْسَطِ on the average[12] of
مَا تُطْعِمُونَ أَهْلِيكُمْ what you feed[13] your families
أَوْ كِسْوَتُهُمْ or clothing[14] them
أَوْ تَحْرِيرُ رَقَبَةٍ or setting free[15] a slave.

1. معتدين ***mu'tadîn*** (pl.; acc./gen. of *mu'tadûn*, s. *mu'tadin*) = transgressors, aggressors, assailants (active participle from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to run. See *ya'tadûna* at 5:78, p. 369, n. 2).

2. رزق ***razaqa*** = he provided the means of subsistence, provided, gave, bestowed (v. iii. m. s. past from *rizq*, to give the means of subsistence. See at 4:39, p. 258, n. 4).

3. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 5:57, p. 359, n. 1).

4. يؤاخذ ***yu'âkhidhu*** = he blames, censures, takes to task (v. iii. m. s. impfct. from *'âkhadha*, form III of *'akhadha* [*'akhdh*], to take, to get. See at 2:225, 110, n. 14).

5. لغو ***laghw*** = loose talk, thoughtless utterance. See at 2:225, p. 110, n. 15.

6. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 5:53, p. 356, n. 11; 4:33, p. 255, n. 1.

7. عقدتم ***'aqadtum*** = you (all) concluded, contracted, convened, fastened with a knot, undertook (v. ii. m. pl. past from *'aqada* [*'aqd*], to tie, to contract. See *'aqadat* at 4:33, p. 255, n. 2).

8. i. e., expiation for non-fulfilment of an oath.

9. كفارة ***kaffârah*** = expiation, expiatory gifts, atonement. See at 5:45, p. 352, n. 4.

10. اطعام ***'iṭ'âm*** = to feed, feeding, to give food (verbal noun in form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See *yaṭ'amu* at 2:249, p. 126, n. 10).

11. مساكين ***masâkîn*** (sing. *miskîn* = poor, humble, miserable. See at 2:177, p. 83, n. 8.

12. أوسط ***'awsaṭ*** (s.; pl. *'awâsiṭ*) = middle, central, mean, average.

13. تطعمون ***tuṭ'imûna*** = you (all) feed, give food (v. ii. m. pl. impfct. from *'aṭ'ama*, form IV of *ṭa'ima*. See *'iṭ'âm* at n. 10 above).

14. كسوة ***kiswah*** (pl. *kusan/kisan/kisâwin*) = clothing, clothes, apparel, attire, dress, raiment, uniform, garment. See at 2:253, p. 116, n. 12.

15. تحرير ***taḥrîr*** = to set free, to liberate, to manumit (verbal noun in form II of *ḥarra* [*ḥarr/ḥarârah*], to be hot. See at 4:92, p. 283, n. 1).

فَمَن لَّمْ يَجِدْ	But if anyone does not find[1]
فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ	then to fast for three days.
ذَٰلِكَ كَفَّٰرَةُ	That is the expiation
أَيْمَٰنِكُمْ	for your oaths
إِذَا حَلَفْتُمْ	when you have sworn;[2]
وَٱحْفَظُوٓا۟ أَيْمَٰنَكُمْ	and keep your oaths.
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ	Thus does Allah make clear[3]
لَكُمْ ءَايَٰتِهِۦ	for you His revelations
لَعَلَّكُمْ	that you may
تَشْكُرُونَ ﴿٨٩﴾	express gratitude.[4]
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟	90. O you who believe,
إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ	verily wine[5] and gambling[6]
وَٱلْأَنصَابُ	and images[7]
وَٱلْأَزْلَٰمُ	and divining arrows[8]
رِجْسٌ مِّنْ	are filth[9] of the
عَمَلِ ٱلشَّيْطَٰنِ	deed of Satan.
فَٱجْتَنِبُوهُ	So shun[10] it
لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾	that you may succeed.[11]
إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ	91. Satan but intends[12]
أَن يُوقِعَ بَيْنَكُمُ	to project[13] between you
ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ	enmity[14] and hatred[15]

1. i. e., does not find any of the means mentioned.
2. حلفتم *ḥalaftum* = you (all) swore, made an oath (v. ii. m. pl. past from *ḥalafa* [*ḥalf/ḥilf*], to swear. See *yaḥlifûna* at 4:62, p. 268, n. 10).
3. يبين *yubayyinu* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 5:18, p. 338, n. 6).
4. تشكرون *tashkurûna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 5: 6, p. 331, n. 11).
5. خمر *khamr* (pl. *khumûr*) = wine, intoxicating liquor, intoxicant. See at 2:219, p. 107, n. 1.
6. ميسر *maysir* = gambling, game of chance. See at 2:219, p. 107, n. 2.
7. i. e., worshipping of images and idols. أنصاب *'anṣâb* (pl.; s. *nuṣb/nuṣub*) = images, idols, statues, altars. See *nuṣub* at 5:3, p. 327, n. 11.
8. أزلام *'azlâm* (pl.; s. *zalam*) = divining arrows (arrows without heads and feathers used by pagan Arabs for divination).
9. رجس *rijs* (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act.
10. اجتنبوا *ijtanibû* = you (all) shun, avoid, keep away, refrain, abstain (v. ii. m. pl. imperative from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See *tajtanibû* = at 4:30, p. 253, n. 11).
11. تفلحون *tufliḥûna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*), to split. See at 5:35, p. 346, n. 3).
12. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 5:49, p. 355, n. 1).
13. يوقع *yûqi'a* (u) = he lets drop, plunges, projects (v. iii. m. s. impfct, from *'awqa'a*, form IV of *waqa'a* [*wuqû'*], to fall. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *waqa'a* at 4:100, p.288, n. 5).
14. عداوة *'adâwah* = enmity, hostility, animosity, antagonism. See at 5:82, p. 370, n. 7.
15. بغضاء *baghḍâ'* = extreme hatred, detestation, animosity, antipathy, aversion. See at 3:118, p. 202, n. 13.

فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ through wine and gambling
وَيَصُدَّكُمْ and to deter[1] you
عَن ذِكْرِ ٱللَّهِ from remembering Allah
وَعَنِ ٱلصَّلَوٰةِ and from the prayer.
فَهَلْ أَنتُم So will you be
مُّنتَهُونَ ﴿٩١﴾ desisting?[2]

وَأَطِيعُوا۟ ٱللَّهَ 92. And obey[3] Allah
وَأَطِيعُوا۟ ٱلرَّسُولَ and obey the Messenger
وَٱحْذَرُوا۟ and be cautious.[4]
فَإِن تَوَلَّيْتُمْ But if you turn back[5]
فَٱعْلَمُوٓا۟ أَنَّمَا then know that it is but
عَلَىٰ رَسُولِنَا on Our Messenger
ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٩٢﴾ to proclaim[6] in clear terms.[7]

لَيْسَ عَلَى ٱلَّذِينَ 93. It is not on those who
ءَامَنُوا۟ believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ and do the good deeds[8]
جُنَاحٌ any sin
فِيمَا طَعِمُوٓا۟ in what they ate[9]
إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟ if they fear[10] and believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ and do the good deeds,
ثُمَّ ٱتَّقَوا۟ وَّءَامَنُوا۟ then they fear and beleive,[11]

1. يصدّ ***yaṣudda*** (u) = he deters, hinders, bars, diverts (v. iii. m. s. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. The last letter takes *fatḥah* because this verb is conjunctive to the previous verb, *yûqi'a*, which is preceded by the particle *'an*. See *yaṣuddûna* at 4:61, p. 268, n. 4).

2. منتهون ***muntahûn*** (pl.; s. منتهٍ *muntahin*) = those who give up, desist, refrain. (Active participle from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. See *intahû* at 4:171, p. 321, n. 6).

3. أطيعوا ***'aṭî'û*** = you (all) obey , be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 4:159, p. 266, n. 12).

4. i. e., be cautious against disobeying Allah and His Messenger and against committing sins. احذروا ***iḥdharû*** = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *ḥadhira* [*ḥidhr/ḥadhar*], to be cautious. See at 5:49, p. 354, n.9).

5. تولّيتم ***tawallaytum*** = you (all) turned away/back (also took charge of, took possession of (v. ii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near or close to, to lie next. See at 2:83, p. 39, n. 5).

6. بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification. See at 3:20, p. 162, n. 12.

7. مبين ***mubîn*** = all too clear, glaringly obvious, manifest, patent, explicit. See at 4:174, p. 323, n. 6.

8. صالحات ***ṣâliḥât*** (pl.; sing. صالحة *ṣâliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah*). See at 4:173, p. 322, n. 5.

9. i. e., ate before prohibition. طعموا ***ṭa'imû*** = they ate, tasted (v. iii. m. pl. past from *ṭa'ima* [*ṭa'm*], to eat, to taste. See *yaṭ'amu* at 2:249, p. 126, n. 10).

10. اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 5: 65, p. 362, n. 6).

11. i. e., after the prohibition.

ثُمَّ اتَّقَوا وَّأَحْسَنُوا then they fear[1] and be good,[2]
وَاللَّهُ يُحِبُّ for Allah likes
الْمُحْسِنِينَ ﴿٩٣﴾ the righteous.[3]

Section (Rukû') 13

يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا 94. O you who believe,
لَيَبْلُوَنَّكُمُ اللَّهُ Allah will surely try[4] you
بِشَيْءٍ مِّنَ الصَّيْدِ with something of a game[5]
تَنَالُهُ أَيْدِيكُمْ that your hands may reach[6]
وَرِمَاحُكُمْ and your lances,[7]
لِيَعْلَمَ اللَّهُ that Allah may know[8]
مَن يَخَافُهُ بِالْغَيْبِ who fears Him in the unseen.
فَمَنِ اعْتَدَىٰ So whoever transgresses[9]
بَعْدَ ذَٰلِكَ فَلَهُ after that will have
عَذَابٌ أَلِيمٌ ﴿٩٤﴾ a punishment most painful.

يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا 95. O you who believe,
لَا تَقْتُلُوا الصَّيْدَ do not kill the game while
وَأَنتُمْ حُرُمٌ you are in the pilgrim garb.[10]
وَمَن قَتَلَهُ مِنكُم And whoever of you kills it
مُّتَعَمِّدًا wilfully,[11]
فَجَزَآءٌ the recompense[12] is
مِّثْلُ مَا قَتَلَ an equal of what he killed

1. The repetition is for emphasis and for the need to become steadfast in the faith and practice.

2. أحسنوا *'aḥsanû* = they did good, performed well (v. iii. m. pl. past from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good, handsome. See at 2:195, p. 93, n. 15).

3. محسنين *muḥsinîn* = (acc. /gen. of *muḥsinûn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 5:85, p. 372, n. 5).

4. ليبلون *la-yabluwanna* = he will certainly try, put to test ((v. iii. m. s. impfct. from *balâ* [*balw* / *balâ'*], to test, to try. See *yabluwa* at 5:48, p. 354, n. 2).

5. صيد *ṣayd* = haunt, hunting, prey, game.

6. تنال *tanâlu* = she reaches, attains, gets hold of, affects (v. iii. f. s. impfct. from *nâla* [*nayl/manâl*], to reach, attain. See *yanâlu* at 2:124, p. 59, n. 5).

7. رماح *rimâḥ* (pl.; s. رمح *rumḥ*) = lances, spears.

8. i. e., Allah may make known, for Allah knows everything, open or secret.

9. اعتدى *i'tadâ* = he committed aggression, did a hostile act, overstepped, transgressed (v. iii. m. s. past in form VIII of *'adâ* (*'adw*), to run, to speed. See at 2:194, p. 93, n. 7).

10. i. e., wearing *'iḥrâm* for *hajj* or *'umrah*. حرم *ḥurum* (pl.; s. *ḥarâm*) = in the pilgrim garb, consecrated, sacred, forbidden, unlawful. See at 5:1, p. 325, n. 8.

11. متعمد *muta'ammid* = deliberate, wilful, premeditated, intentional, purposeful (act. participle from *ta'ammada*, form V of *'amada* [*'amd*], to intend, to support. See at 4:93, p. 284, n. 1).

12. جزاء *jazâ'* = requital, recompense, reward, return, punishment, penalty. See at 5:38, p. 347, n. 3.

مِّنَ ٱلنَّعَمِ from grazing livestock,[1]
يَحْكُمُ بِهِۦ there judging[2] it
ذَوَا عَدْلٍ مِّنكُمْ two just persons of you,
هَدْيًۢا بَـٰلِغَ as a sacrifice[3] to reach[4]
ٱلْكَعْبَةِ the Ka'bah,
أَوْ كَفَّـٰرَةٌ or expiation –
طَعَامُ مَسَـٰكِينَ food for poor persons
أَوْ عَدْلُ ذَٰلِكَ or the equivalent[5] of that
صِيَامًا in fasting[6] –
لِّيَذُوقَ that he may taste[7]
وَبَالَ أَمْرِهِۦ the consequence[8] of his deed.
عَفَا ٱللَّهُ عَمَّا سَلَفَ Allah forgave what is past;[9]
وَمَنْ عَادَ but whoever relapses,[10]
فَيَنتَقِمُ ٱللَّهُ Allah will take revenge[11]
مِنْهُ on him.
وَٱللَّهُ عَزِيزٌ Allah is All-Mighty,
ذُو ٱنتِقَامٍ ﴿٩٥﴾ Master of Retribution.[12]

أُحِلَّ لَكُمْ 96. Lawful is made for you
صَيْدُ ٱلْبَحْرِ game of the sea
وَطَعَامُهُۥ and the food[13] of it,
مَتَـٰعًا لَّكُمْ as provision[14] for you
وَلِلسَّيَّارَةِ and for travellers.[15]

1. نعم ***na'am*** (s.; pl. انعام *'an'âm*) = grazing livestock (sheep, camels, goats and cattle. See *'an'âm* at 5:1, p. 325, n.5).

2. يحكم ***yaḥkumu*** = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 3:23, p. 164, n. 1).

3. هدى ***hady*** = what is offered as sacrifice, sacrifice, sacrificial animal. See at 5:2, p.326, n. 3.

4. بالغ ***bâligh*** = he who attains, reaches, major, intense (active participle from *balagah* [*bulûgh*], to reach. See *balligh* at 5:67, p. 363, n. 4).

5. عدل ***'adl*** = impartiality, equity, justice, fairness, equivalence, equivalent. See at 4:58, p. 266, n. 9).

6. صيام ***siyâm*** = fast, fasting, abstention.

7. يذوق ***yadhûka(u)*** = he tastes, (v. iii. m. s. impfct. from *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. The final letter takes *fatḥah* for a hidden *'an* in *li* {*lâm* of motivation} coming before the verb. See *yadhûqû* at 4:56, p. 265, n. 9).

8. وبال ***wabâl*** = evil consequence, evil, unhealthiness (of climate or air).

9. سلف ***salafa*** = he or it was over, past (v. iii. m. s. past from *salaf*, to be over. See at 4:22, p.248, n. 7)

10. i. e., into the sin. عاد ***'âda*** = he reverted, returned, relapsed (v. iii. m. s. past from *'awd/'awdah*, to return. See at 2:275,p.144,n. 13).

11. i. e., will duly punish. ينتقم ***yantaqimu*** = he takes revenge, avenges himself (v. iii. m. s. impfct. from *intaqama*, form VIII of *naqama/naqima* [*naqm/naqam*], to take revenge. See *tanqimûna* at 5:59, p. 359, n. 7).

12. انتقام ***intiqâm*** = revenge, retribution, vengeance. Verbal noun in form VIII of *naqama/naqima* [*naqm/naqam*], to take revenge. See at 3:4, p. 155, n. 5; and n. 11 above.

13. i. e., its use as food. طعام ***ṭa'âm*** (pl. اطعمة *aṭ'imah*) = food, diet. See at 5:5, p. 329, n. 6.

14. متاع ***matâ'*** (pl. *'amti'ah*)= enjoyment, pleasure, useful article, gear, provision. See at 4: 76, p. 275, n. 5.

15. سيارة ***sayyârah*** (f.; m. *sayyâr*) = travellers, itinerants.

وَحُرِّمَ عَلَيْكُمْ and unlawful is made on you
صَيْدُ ٱلْبَرِّ hunting on the land[1]
مَا دُمْتُمْ as long as you remain
حُرُمًا in the pilgrim garb.[2]
وَٱتَّقُوا۟ ٱللَّهَ And beware[3] of Allah
ٱلَّذِىٓ إِلَيْهِ to Whom
تُحْشَرُونَ ﴿٩٦﴾ you will be assembled.[4]

جَعَلَ ٱللَّهُ 97. Allah has made
ٱلْكَعْبَةَ the Ka'bah,
ٱلْبَيْتَ ٱلْحَرَامَ the Sacred House,
قِيَٰمًا لِّلنَّاسِ as a prop[5] for mankind,
وَٱلشَّهْرَ ٱلْحَرَامَ and the sacred month[6]
وَٱلْهَدْىَ and the sacrificial animal[7]
وَٱلْقَلَٰٓئِدَ and the necklaces.[8]
ذَٰلِكَ لِتَعْلَمُوٓا۟ That is so that you may know
أَنَّ ٱللَّهَ يَعْلَمُ that Allah knows[9]
مَا فِى ٱلسَّمَٰوَٰتِ all that is in the heavens
وَمَا فِى ٱلْأَرْضِ and all that is in the earth,
وَأَنَّ ٱللَّهَ and that Allah is
بِكُلِّ of everything
شَىْءٍ عَلِيمٌ ﴿٩٧﴾ All-Knowing.

1. بر *barr* = land, open country.

2. i. e., for *hajj* or *'umrah*.

3. i. e., in the matter of abiding by His commands and refraining from what He prohibits. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 5:88, p. 373, n. 9).

4. i. e., on the Day of Judgement. تحشرون *tuhsharûna* = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *hashara* [*ḥashr*], to gather. See at 3:58, p. 218, n. 3).

5. قيام *qiyâm* = standing, support, that by which something is made to stand, prop, setting out, carrying out. The Ka'bah is called the prop because it is the pivot of religious rites and duties like *hajj* and *'umrah* and because its precincts are made a place of safety and security wherein hostilities and violence are prohibited.

6. i. e., the institution of the sacred months, namely, Dhû al-Qa'dah, Dhû al-Hijjah, Muharram and Rajab, during which period killing and carrying out hostilities are prohibited.

7. i. e., the sacrificial animal taken with him by the pilgrim to the Ka'bah. هدى *hady* = what is offered as sacrifice, sacrifice, sacrificial animal. See at 5:95, p. 377, n. 3.

8. i. e., the distinctive necklaces put on the sacrificial animals to mark them out as such. These are made inviolate for the safety of the pilgrims and for facilitating the performance of the rites in peace and security. قلائد *qalâ'id* (pl.; s. قلادة *qilâdah*) = necklaces. See at 5:2, p. 326, n. 4.

9. i.e., Allah knows what is good and necessary for the protection of all that is in the heavens and the earth.

اَعْلَمُوٓا۟ أَنَّ ٱللَّهَ	98. Know that Allah is
شَدِيدُ ٱلْعِقَابِ	severe[1] in punishing[2]
وَأَنَّ ٱللَّهَ	and that Allah is
غَفُورٌ	Most Forgiving,
رَّحِيمٌ ﴿٩٨﴾	Most Merciful.[3]
مَّا عَلَى ٱلرَّسُولِ	99. It is not on the Messenger
إِلَّا ٱلْبَلَٰغُ	except to convey,[4]
وَٱللَّهُ يَعْلَمُ	while Allah knows
مَا تُبْدُونَ	what you disclose[5]
وَمَا تَكْتُمُونَ ﴿٩٩﴾	and what you conceal.[6]
قُل لَّا يَسْتَوِى	100. Say: "Equal cannot be[7]
ٱلْخَبِيثُ وَٱلطَّيِّبُ	the bad[8] and the good, even
وَلَوْ أَعْجَبَكَ	though there impresses[9] you
كَثْرَةُ ٱلْخَبِيثِ	the plenitude[10] of the bad.
فَٱتَّقُوا۟ ٱللَّهَ	So beware[11] of Allah,
يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ	O you who have acumen,[12]
لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾	so that you may succeed."[13]

Section (*Rukû'*) 14

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	101. O you who believe,
لَا تَسْـَٔلُوا۟	do not ask

1. شديد ***Shadîd*** (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = severe, stern, rigorous, hard, harsh, strong. See at 3:4, p. 155, n. 4).

2. i. e., those who defy and disobey Him. عقاب ***'iqâb*** = infliction of punishment, penalty. See at 3:11, p. 158, n. 5.

3. i. e., for those who submit and obey, and ask for His forgiveness and mercy.

4. بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 5:92, p. 375, n. 6.

5. تبدون ***tubdûna*** = you (all) disclose, express, declare, reveal, make known (v. ii. m. pl. impfct. from *'abdâ*, form IV of *badâ* [*budûww/badâ'*] to appear, to come to light. See at 2:33, p. 18, n. 1).

6. i. e., of your deeds or intentions. تكتمون ***taktumûna*** = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from *katama* [*katm* / *kitmân*], to hide, conceal. See at 3:71, p. 183, n. 1).

7. يستوى ***yastawî*** = he becomes equal, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 4:95, p. 285, n. 3).

8. i. e. of everything and person. خبيث ***khabîth*** (pl. *khubuth*) = bad, evil, vicious, noxious, malignant. See at 3:179, p. 225, n. 9.

9. أعجب ***'a'jaba*** = he impressed, pleased, delighted (v. iii. m. s. past in form IV of *'ajiba* [*'ajab*], to wonder, to be amazed. See at 2:221, p. 108, n. 9).

10. كثرة ***kathrah*** = large quantity, great number abundance, plenitude.

11. i. e., in the matter of abiding by His commands and refraining from what He prohibits. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 5:88, p. 373, n. 9).

12. ألباب ***'albâb*** (sing. لب *lubb*) = heart, mind, acumen, understanding. See at 3:190, p. 231, n. 4).

13. تفلحون ***tufliḥûna*** = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*), to split. See at 5:90, p. 374, n. 11).

عَنْ أَشْيَآءَ	about things
إِن تُبْدَ لَكُمْ	if disclosed[1] to you
تَسُؤْكُمْ	will distress[2] you.
وَإِن تَسْـَٔلُواْ عَنْهَا	And if you ask about them
حِينَ يُنَزَّلُ	when the Qur'ân is being
ٱلْقُرْءَانُ	sent down,[3]
تُبْدَ لَكُمْ	they will be clarified to you.
عَفَا ٱللَّهُ عَنْهَا	Allah has excused these;
وَٱللَّهُ غَفُورٌ	and Allah is Most Forgiving,
حَلِيمٌ ﴿١٠١﴾	Most Forbearing.[4]
قَدْ سَأَلَهَا	102. There did ask of them
قَوْمٌ مِّن قَبْلِكُمْ	a people before you,
ثُمَّ أَصْبَحُواْ	then they became[5]
بِهَا كَٰفِرِينَ ﴿١٠٢﴾	unbelievers therein.
مَا جَعَلَ ٱللَّهُ	103. Allah has not made
مِنۢ بَحِيرَةٍ	anything of a *bahîrah*[6]
وَلَا سَآئِبَةٍ	nor a *sâ'ibah*[7]
وَلَا وَصِيلَةٍ	nor a *wasîlah*[8]
وَلَا حَامٍ	nor a *hâmi*;[9]
وَلَٰكِنَّ ٱلَّذِينَ كَفَرُواْ	but those who disbelieve
يَفْتَرُونَ عَلَى ٱللَّهِ	do fabricate[10] against Allah

1. The *'âyah* discourages asking the Prophet about unnecessary things or matters as the followers of the previous Prophets sometimes did and then disobeyed the injunctions made about such subjects. تبد ***tubda(â)*** = she is disclosed, uncovered, made to appear, clarified (v. iii. f. s. impfct. passive from *'abdâ*, form IV of *badâ* [*budûww/ badâ'*] to appear, to come to light. The last *'alif* is vowelless and hence dropped because the verb is in a conditional clause (preceded by *'in*). See *tubdûna* at 5:99, p. 379, n. 5).

2. تسؤ ***tasu'(u)*** = she grieves, saddens, distresses, hurts (v. iii. f. s. impfct. from *sâ'a* [*saw'/sû'/masâ'ah*], to be bad). The final letter is vowelless for the verb is the conclusion of a conditional clause. See at 3:120, p. 203, n. 10).

3. ينزل ***yunazzalu***= he or it is sent down, brought down (v. iii. m. s. impfct. passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See *yunazzala* at 2:105, p. 50, n. 2).

4. حليم ***halîm*** = Most Forbearing, Most Clement. See at 4:12, p.244, n. 3).

5. أصبحوا ***'asbahû*** = they became, became in the morning (v. ii. m. pl. past in form IV of *sabaha* [*sabh*], to be in the morning. See *'asbaha* at 5:30, p. 343, n. 3).

6. The *'âyah* refers to some of the superstitious and polytheistic practices of the pre-Islamic Arabs. بحيرة ***bahîrah*** = An eleventh female calf born to a she camel after she had given birth consecutively to ten female calves without the intervention of a male calf was tabooed and called *bahîrah*. She was not to be used for riding or carrying any load, her hair was not to be trimmed and her milk was not be drunk except by a guest.

7. سائبة ***sâ'ibah*** = mother of *bahîrah*, i. e., a she camel consecutively giving birth to ten female calves was called *sâ'ibah* and was tabooed.

8. وصيلة ***wasîlah*** = A she-goat similarly giving birth consecutively to ten females in five conceptions was tabooed and called *wasîlah*.

9. حام ***hâmin*** = a bull fathering consecutively ten female calves was also tabooed and called *hâmin*.

10. يفترون ***yaftarûna*** = they fabricate, make up, invent falsely, trump up, slander, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 4:49, p. 263, n. 5.

ٱلْكَذِبَ the lie;
وَأَكْثَرُهُمْ and most of them
لَا يَعْقِلُونَ ﴿١٠٣﴾ do not realize.[1]

وَإِذَا قِيلَ لَهُمْ 104. And if it is said to them:
تَعَالَوْا إِلَىٰ "Come[2] to
مَآ أَنزَلَ ٱللَّهُ what Allah has sent down[3]
وَإِلَى ٱلرَّسُولِ and to the Messenger,"
قَالُوا حَسْبُنَا they say: "It suffices[4] us
مَا وَجَدْنَا what we found[5]
عَلَيْهِ ءَابَآءَنَآ our fathers on."[6]
أَوَلَوْ كَانَ Is it so even though
ءَابَآؤُهُمْ their fathers had not had
لَا يَعْلَمُونَ شَيْـًٔا knowledge[7] of anything
وَلَا يَهْتَدُونَ ﴿١٠٤﴾ nor had received guidance?[8]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا 105. O you who believe,
عَلَيْكُمْ أَنفُسَكُمْ take care of yourselves.[9]
لَا يَضُرُّكُم There cannot harm[10] you
مَّن ضَلَّ those who go astray[11]
إِذَا ٱهْتَدَيْتُمْ if you receive guidance.[12]
إِلَى ٱللَّهِ مَرْجِعُكُمْ To Allah is the return[13] of
جَمِيعًا you all;

1. يعقلون *ya'qilûna* = they realize, understand, comprehend (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to be reasonable, to have intelligence. See at 5:58, p. 359, n. 6).

2. تعالوا *ta'âlaw* = you all come, come on, (v. ii. m. pl. imperative from *ta'âlâ*, form VI of *'alâ* [*'uluww*], to be high. See at 4:61, p. 268, n. 1).

3. i. e., to the Qur'ân and its teachings. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 5: 44, p. 351, n. 9).

4. حسب *ḥasb* = reckoning, sufficiency, enough. *ḥasbunâ* = enough or sufficient for us. See at 3:173, p. 223, n. 10).

5. وجدنا *wajadnâ* = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See *wajada* at 3:37, p. 170, n. 3; and *la-tajidanna* at 5:82, p. 370, n. 5).

6. i. e., the way of beliefs and practices we found our fathers following.

7. i. e., any knowledge of the *dîn* through a revealed scripture. يعلمون *ya'lamûna* = they know (v. iii. m. pl. ipfct. from *'alima*, to know, be aware of. See at 2:113, p. 54, n. 4).

8. يهتدون *yahtadûna* = they receive guidance (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/ hudan /hidâyah*], to guide, to show the way. See at 4:98, p. 287, n.6).

9. i. e., take care of the good of yourselves in this world and in the hereafter by embracing Islam and abiding by the Qur'ân and the *sunnah* disregarding whether others do so or not..

10. يضر *yadurru* = he harms, damages, hurts, adversely affects (v. iii. m. s. impfct. from *darra* [*darr*], to harm. See *yadurra* at 3:144, p. 211, n. 5).

11. ضل *ḍalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 5:12, p. 334, n. 9).

12. اهتديتم *ihtadaytum* = you (all) received guidance (v. ii. m. pl. past from *ihtadâ*. See n. 8 above.

13. i. e.,after resurrection. مرجع *marji'* (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 5:48, p. 354, n. 5).

فَيُنَبِّئُكُم	then He will apprise[1] you
بِمَا كُنتُمْ	of what you have been
تَعْمَلُونَ ﴿١٠٥﴾	doing.
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	106. O you who believe,
شَهَٰدَةُ	[you are] to take testimony[2]
بَيْنِكُمْ	among you,
إِذَا حَضَرَ أَحَدَكُمُ	if there attends[3] one of you
ٱلْمَوْتُ	death
حِينَ ٱلْوَصِيَّةِ	while making a bequest,[4]
ٱثْنَانِ ذَوَا عَدْلٍ	of two persons of equity[5]
مِّنكُمْ	from among you
أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ	or two others not of you
إِنْ أَنتُمْ ضَرَبْتُمْ	if you are on travel[6]
فِى ٱلْأَرْضِ	in the land
فَأَصَٰبَتْكُم	and there befalls[7] you
مُّصِيبَةُ ٱلْمَوْتِ	the calamity[8] of death.
تَحْبِسُونَهُمَا	You will detain[9] the two
مِنۢ بَعْدِ ٱلصَّلَوٰةِ	after the prayer and
فَيُقْسِمَانِ بِٱللَّهِ	they will swear[10] by Allah
إِنِ ٱرْتَبْتُمْ	if you be in doubt[11] [saying]:
لَا نَشْتَرِى بِهِۦ	"We do not buy[12] therewith
ثَمَنًا	any value,[13]

1. ينبىء *yunabbi'u* = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 5:48, p. 3354, n. 6).

2. شهادة *shahâdah* = testimony, evidence, witness. See at 2:140, p. 66, n. 5.

3. حضر *ḥaḍara* = he appeared, attended, was present (v. iii. m. s. past from *ḥuḍûr*. See at 4:18, p. 246, n. 6).

4. وصية *waṣiyyah* (pl. وصايا *waṣâyâ*) = will, bequest, testamentary disposition, directive. See at 2:240, p. 121, n. 5.

5. عدل *'adl* = impartiality, equity, justice, fairness, equivalence, equivalent. See at 5:95, p. 377, n. 5).

6. ضربتم *ḍarabtum* = you (all) struck, beat, hit, went out, set out {on travel or on a mission} (v. ii. m. pl. past from *ḍaraba* [*ḍarb*], to strike. *ḍarb fi al 'arḍ* is an idiom meaning to set out on travel. See at 4:101, p. 288, n 6).

7. أصابت *'aṣâbat* = she struck, hit, afflicted, befell (v. iii. f. s. past from *'aṣâba*, form IV of *ṣâba* [*ṣawb ṣaybûbah*], to hit the mark, to be right. See at 4:62, p. 268, n. 6).

8. مصيبة *muṣîbah* (pl. مصائب *maṣâ'ib*) = calamity, disaster, misfortune, affliction. See at 4:72, p. 272, n. 5.

9. تحبسون *taḥbisûna* = you (all) detain, hold, arrest, confine, check, block (v. ii. m. pl. impfct. from *ḥabasa* [*ḥabs*], to confine, to hold).

10. يقسمان *yuqsimâni* = they (two) swear, take oath (v. iii. m. dual impfct. from *'aqsama* form IV of *qasama* [*qasam*], to divide, to apportion. See *aqsamû* at 5:53, p. 356, n. 10).

11. ارتبتم *irtabtum* = you (all) doubted, were in doubt, suspected, had misgivings (v. ii. m. pl. past from *irtâba* (ارتياب *irtiyâb*), form IV of *râba* (*rayb*), to doubt, to suspect. See *tartâbû* at 2:282, p. 149, n. 4).

12. نشترى *nashtarî* = we buy, purchase (v. i. pl. impfct. from *ishtarâ* , form VIII of *sharâ* [*shiran/shirâ'*], to buy, to sell. See *yashtarûna* at 4:44, p. 260, n. 11).

13. i. e., we do not make any gain out of giving this testimony. ثمن *thaman* (pl. اثمان *athmân*/اثمنة *athminah*) = price, value.

وَلَوْكَانَ ذَاقُرْبَىٰ	even if he were a kinsman,[1]
وَلَا نَكْتُمُ	nor do we conceal[2]
شَهَـٰدَةَ ٱللَّهِ	the testimony of Allah.
إِنَّآ إِذًا	Indeed we will then be
لَّمِنَ ٱلْأَثِمِينَ ﴿١٠٦﴾	surely of the sinners."[3]
فَإِنْ عُثِرَ عَلَىٰٓ	107. But if it is detected[4]
أَنَّهُمَا ٱسْتَحَقَّآ إِثْمًا	that the two merited[5] a guilt[6]
فَـَٔاخَرَانِ يَقُومَانِ	then two others shall stand
مَقَامَهُمَا مِنَ	up in their places from
ٱلَّذِينَ ٱسْتَحَقَّ عَلَيْهِمُ	among those over whom
ٱلْأَوْلَيَـٰنِ	have right the nearest two;[7]
فَيُقْسِمَانِ	then they shall swear[8]
بِٱللَّهِ	by Allah [saying]:
لَشَهَـٰدَتُنَآ أَحَقُّ	"Surely our testimony is truer
مِن شَهَـٰدَتِهِمَا	than their testimony
وَمَا ٱعْتَدَيْنَآ	and we do not act hostilely,[9]
إِنَّآ إِذًا	for we shall then be
لَّمِنَ ٱلظَّـٰلِمِينَ ﴿١٠٧﴾	indeed of the wrong-doers."[10]
ذَٰلِكَ أَدْنَىٰٓ أَن	108. This is the more apt[11] that
يَأْتُوا۟ بِٱلشَّهَـٰدَةِ	they will give the testimony
عَلَىٰ وَجْهِهَآ	as it should be;[12]

1. i. e., even if the beneficiary be a kinsman. ذا قربى ***dhâ qurbâ*** (acc. of *dhû qurbâ*)= near relations, those close by. See *dhî al-qurbâ* at 4:36, p. 257, n. 2.

2. نكتم ***naktumu*** = we conceal, hide, secrete (v. i. pl. impfct from *katama*[*katm / kitmân*], to hide, conceal. See *taktumûna* at 5:99, p. 379, n. 6).

3. الآثمين ***'âthimîn***(pl. acc./gen. of *'âthimûn*, s. *'âthim*) = sinners, sinful, criminal, wicked, evil. Active participle from *'athima* [*'ithm/ma'tham*], to sin. See *'âthim* at 2:283, p. 150, n. 10).

4. عثر ***'uthira*** (*'alâ*) = it is detected, discovered, found (v. iii. m. s. past passive from *'athara* [*'uthâr*], to hit, to discover).

5. i. e., if they are found to be guilty of a crime. استحقا ***istaḥaqqâ*** = they (two) merited, deserved, were entitled (v. iii. m. dual past from *istaḥaqqa*, form X of *ḥaqqa*, to be true, to be right).

6. اثم ***ithm*** (pl. *'âthâm*) = guilt, crime, offence, sin, sinning. See at 4:111, p. 293, n. 9.

7. i. e., the nearest two from among the relatives of the deceased.

8. يقسمان ***yuqsimâni*** = they (two) swear, take oath (v. iii. m. dual impfct. from *'aqsama* form IV of*qasama [qasam]*, to divide, to apportion. See at 5:106, p. 382, n. 10).

9. اعتدينا ***i'tadaynâ*** = we overstepped, transgressed, crossed the limits, committed aggression, acted hostilely (v. i. pl. past in form VIII of *'adâ* (*'adw*), to run, to speed. See at *i'tadâ* at 5:95, p. 376, n. 9).

10. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 5:72, p. 366, n. 5).

11. أدنى ***'adnâ*** = more apt, more appropriate, better suited, nearer, closer, lower. Elative form of *dânin. See* at 2:282, p. 149, n. 3.

12. على وجهها ***'alâ wajhihâ/wajhihi*** = in its own way, in the right manner, properly, as it should be (*wajh* = face, countenance, front).

أَوْيَخَافُوٓاْ أَن	or they will fear[1] that
تُرَدَّ أَيْمَٰنٌ	oaths[2] in reply will be put[3]
بَعْدَ أَيْمَٰنِهِمْ	after their oaths.
وَٱتَّقُواْ ٱللَّهَ	And beware[4] of Allah
وَٱسْمَعُواْ	and listen;[5] for
وَٱللَّهُ لَا يَهْدِى	Allah does not show the way
ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿١٠٨﴾	to the people that disobey.[6]

Section (*Rukû'*) 15

يَوْمَ	109. The day when
يَجْمَعُ ٱللَّهُ	Allah will bring together[7]
ٱلرُّسُلَ فَيَقُولُ	the Messengers and say:
مَاذَآ	"What was the
أُجِبْتُمْ	response made[8] to you?"
قَالُواْ	They will say:
لَا عِلْمَ لَنَآ	"No knowlege we have;[9]
إِنَّكَ أَنتَ	You indeed are
عَلَّٰمُ	the Supremely Aware[9]
ٱلْغُيُوبِ ﴿١٠٩﴾	of all secrets."[10]
إِذْ قَالَ ٱللَّهُ	110. When Allah will say:
يَٰعِيسَى ٱبْنَ مَرْيَمَ	"O 'Îsâ, son of Maryam,
ٱذْكُرْ نِعْمَتِى	recall My grace
عَلَيْكَ	upon you

1. يخافوا *yakhâfû(na)* = they fear, are afraid of ,(v. iii. m. pl., impfct form *khâfa* [*khawf*], to fear. The terminal *nûn* is dropped because the verb is conjunctive to a previous verb governed by the particle *'an*. See *yakhâfûna* at 5:23, p. 340, n. 7).

2. أيمان *'aymân* (pl.; s. يمين *yamîn*) = right hands, oaths. See at 5:89, p. 373, n. 6.

3. ترد *turadda(u)* = she is put in reply, returned, sent back, refuted, rebutted (v. iii. f. s. impct. passive from *radda* [*radd*], to send back. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *yartadda* at at 5:54, p. 357, n. 3).

4. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 5:96, p. 378, n. 3).

5. i. e., pay heed to and obey. اسمعوا *isma'û* = you (all) listen, give ear, pay attention (v. ii. m. pl. imperative from *sami'a* [*sam'/samâ'/masma'*], to hear. See at 2:104, p. 49, n. 9).

6. فاسقين *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 2:26, p. 14, n. 7).

7. i. e., on the Day of Judgement. يجمع *yajma'u* = he brings together, gathers, collects, assembles, amasses (v. iii. m. s. impfct. from *jama'a* [*jam'*], to gather. See *jama'nâ* at 3:25, p. 164, n. 7.

8. Allah will ask that question by way of reproach on the opponenets of the Messengers (*Al-Bahr*, IV, 403). أجبتم *'ujibtum* = you (all) were responded , given reply (v. ii. m. pl. past passive from *'ajâba*, form IV of *jâba* [*jawb*], to travel, to explore. See *istajâba* at 3:195. p. 232, n. 13).

9. They will say so by way of emphasizing that their knowledge of the facts was nothing in relation to the knowledge of Allah and also because they would not know what their followers did after their disappearance from the scene (*Al-Bahr*, IV, 403).

10. علام *'allâm* = Supremely Aware, thoroughly knowing, completely familiar.

11. غيوب *ghuyûb* (pl.; s. غيب *ghayb*) = secrets, unseen, invisible, hidden.

وَعَلَىٰ وَٰلِدَتِكَ and on your mother[1]
إِذْ أَيَّدتُّكَ when I strengthened[2] you
بِرُوحِ ٱلْقُدُسِ with *Ruh al-Qudus*,[3]
تُكَلِّمُ ٱلنَّاسَ you speaking to men
فِى ٱلْمَهْدِ in the cradle[4]
وَكَهْلًا and in maturity;[5]
وَإِذْ عَلَّمْتُكَ and when I taught you
ٱلْكِتَٰبَ وَٱلْحِكْمَةَ the Book and the wisdom
وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ and the *Torah* and the *Injîl*;
وَإِذْ تَخْلُقُ and when you created[6]
مِنَ ٱلطِّينِ from the clay[7]
كَهَيْـَٔةِ ٱلطَّيْرِ like the shape[8] of a bird
بِإِذْنِى with My leave,
فَتَنفُخُ فِيهَا then you blowed[9] into it
فَتَكُونُ طَيْرًا so it became a bird
بِإِذْنِى by My leave;
وَتُبْرِئُ and you cured[10]
ٱلْأَكْمَهَ the blind since birth[11]
وَٱلْأَبْرَصَ بِإِذْنِى and the leper[12] by My leave;
وَإِذْ تُخْرِجُ and when you brought out[13]
ٱلْمَوْتَىٰ بِإِذْنِى the dead by My leave;
وَإِذْ كَفَفْتُ and when I restrained[14] the
بَنِىٓ إِسْرَٰٓءِيلَ عَنكَ Children of Isrâ'îl from you

1. This *'âyah* is in continuation of the description of what will take place on the Day of Judgement and it stresses that it was Allah Who caused the miracles to happen through 'Îsâ, peace be on him, and that he was no more than a Messenger of Allah whom Allah saved from his enemies.

2. أيدت *'ayyadtu* = I aided, assisted, helped, strengthened (v. i. s. past from *'ayyada*, form II of *'âda* [*'ayd*], to be strong. See *yu'ayyaidu* at 3:13, p. 159, n. 6).

3. It is a title of the angel Jibrîl (meaning literally 'the spirit of holiness').

4. مهد *mahd* (pl. مهود *muhûd*) = cradle. See at 3:46, p. 173, n. 9.

5. i. e., delivering the message of *tawhîd* on receipt of *wahy*. كهل *kahl* (pl. *kuhhal/ kihâl/ kuhûl/ kuhlân*) = man of mature age, full manhood. See at 3: 46, p. 173, n. 10. The reference to his childhood and growth into full manhood is an indirect refutation of the claim of divinity for him (*Safwat al-Bayân*, 81).

6. تخلق *takhluqu* = you create, make (v. ii. m. s. impfct. from *khalaqa* [*khalq*], to create. See *yakhluqu* at 5:17, p. 337, n. 8).

7. طين *tîn* = clay, soil. See at 3:49, p. 174, n. 7.

8. هيئة *hay'ah* (pl. هيئات *hay'ât*) = shape, form, body, committee, board, skeleton organization. See at 3:49, p. 174, n. 8.

9. تنفخ *tanfukhu* = you blow, breathe, inflate, fill with air (v. ii. m. s. impfct. from *nafakha* [*nafkh*], to blow. See *'anfukhu* at 3:49, p. 174, n. 10).

10. تبرئ *tubri'u* = you heal, cure, cause to recover (v. ii. m. s. impfct. from *'abra'a*, form IV of *bari'a* [*barâ'ah*], to be free, to recover. See *natabarra'* at 2:167, p. 79, n. 2).

11. أكمه *'akamah* (pl. كمه *kumh*) = blind since birth, born blind. See at 3: 49, p. 175, n. 3.

12. أبرص *'abraṣ* = leper, leprous. See at 3:49, p. 175, n. 4.

13. i. e., from graves into life (see 3:49). تخرج *tukhriju* = you bring out, produce (v. ii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 3:27, p. 165, n. 7.

14. كففت *kafaftu* = I restrained, desisted, refrained, prevented, checked, held back (v. i. s. past from *kaff*, to desist. See *kaffa* at 5: 11, p. 333, n. 8).

إِذْ جِئْتَهُم	when you came to them
بِٱلْبَيِّنَٰتِ	with the evidences,[1]
فَقَالَ ٱلَّذِينَ	and there said those who
كَفَرُوا۟ مِنْهُمْ	disbelieved of them:
إِنْ هَٰذَآ إِلَّا سِحْرٌ	"This is naught but sorcery[2]
مُّبِينٌ ﴿١١٠﴾	all too obvious."[3]
وَإِذْ أَوْحَيْتُ	111. "And when I conveyed[4]
إِلَى ٱلْحَوَارِيِّـۧنَ	to the disciples[5]
أَنْ ءَامِنُوا۟ بِى	that you believe in Me
وَبِرَسُولِى	and in My Messenger,
قَالُوٓا۟ ءَامَنَّا	they said: 'We believe
وَٱشْهَدْ	and You bear witness[6]
بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾	that we are Muslims.[7]
إِذْ قَالَ	112. And when
ٱلْحَوَارِيُّونَ	the disciples said:
يَٰعِيسَى ٱبْنَ مَرْيَمَ	"O 'Îsâ, son of Maryam,
هَلْ يَسْتَطِيعُ رَبُّكَ	does your Lord have power[8]
أَن يُنَزِّلَ عَلَيْنَا	to send down[9] on us
مَآئِدَةً مِّنَ ٱلسَّمَآءِ	a table[10] from the heaven?"
قَالَ ٱتَّقُوا۟ ٱللَّهَ	He said: "Bewrae[11] of Allah,
إِن كُنتُم مُّؤْمِنِينَ ﴿١١٢﴾	if you are believers."

1. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear signs, indisputable evidences. see at 5:132, p. 344, n. 4).

2. سحر ***sihr*** (pl. *ashâr*) = sorcery, magic, witchcraft, , enchantment. See at 2:102, p. 48, n. 5.

3. مبين ***mubîn*** = all too clear, glaringly obvious, manifest, patent, explicit. See at 5:92, p. 375, n. 7.

4. أوحيت ***'awḥaytu*** = I communicated, conveyed, (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See *'awḥaynâ* at 4:163, p. 317, n. 6) The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

5. حواريين ***ḥawâiyyîn*** (pl. acc./gen of *ḥawâriyyûn*; sing. *ḥawâriyy*) = disciples, believing and sincere followers of 'Îsâ (p.b.h.). See *ḥawâriyyûn* at 3:52, p. 176, n. 8.

6. اشهد ***ish-had*** = bear witness, attest, confirm (v. ii. m. imperative from *shahida* [*shuhûd*], to witness. See at 2:53, p. 176, n. 9).

7. i. e., completely submitting to Allah and accepting 'Îsâ, peace be on him, as His Messenger.

8. يستطيع ***yastaṭî'u*** = he has power, he is capable (v. iii. m. s. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *lâ yastaṭî'ûna* at 4:98, p. 287, n. 4).

9. ينزل ***yunazzila(u)*** = he sends down, causes to descend (v. iii. m. s. impfct. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See at 2:90, p. 43, n. 2).

10. i. e. table with meals. مائدة ***mâ'idah*** (s.; pl. *mawâ'id*) = table.

قَالُوا۟ نُرِيدُ 113. They said: "We desire[1]
أَن نَّأْكُلَ مِنْهَا that we eat of it
وَتَطْمَئِنَّ قُلُوبُنَا and our hearts be at ease[2]
وَنَعْلَمَ أَن and we know that you
قَدْ صَدَقْتَنَا have spoken the truth[3] to us
وَنَكُونَ عَلَيْهَا and we become over these
مِنَ ٱلشَّـٰهِدِينَ ﴿١١٣﴾ among the witnesses."[4]

قَالَ عِيسَى ٱبْنُ مَرْيَمَ 114. 'Îsâ, son of Maryam
ٱللَّهُمَّ رَبَّنَآ said: "O Allah, our Lord,
أَنزِلْ عَلَيْنَا مَآئِدَةً send down[5] on us a table
مِّنَ ٱلسَّمَآءِ from the heaven
تَكُونُ لَنَا عِيدًا to be for us a fesitival,[6]
لِّأَوَّلِنَا وَءَاخِرِنَا for the first and last of us,[7]
وَءَايَةً مِّنكَ and a sign[8] from You;
وَٱرْزُقْنَا and give us provision,[9]
وَأَنتَ خَيْرُ for You are the Best of
ٱلرَّٰزِقِينَ ﴿١١٤﴾ Providers.[10]

قَالَ ٱللَّهُ إِنِّى 115. Allah said: "I am going
مُنَزِّلُهَا عَلَيْكُمْ to send it down[11] onto you.
فَمَن So whoever
يَكْفُرْ بَعْدُ disbelieves afterwards

1. نريد **nurîdu** = we desire, intend (v. i. pl. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See *yuridu* at 5:91, p. 374, n. 12).

2. تطمئن **tatma'innu**= she is reassured, gets rest, is at ease (v. iii. f. s. impfct. from *iṭma'anna*. See *tatma'inna* at 3:126, p. 205, n. 12).

3. صدقت **sadaqta** = you spoke the truth (v. ii. m. s. past from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See *musaddiq* at 5:48, p. 353, n. 5).

4. شاهدين **shâhidîn** (pl.; acc./gen. of *shâhidûn*, s. *shâhid*) = witnesses, bearers of witness (active participle from *shahida* [*shuhûd*], to witness. See *yashhadu* at 5: 83, p. 371, n. 8).

5. أنزل **'anzil** = send down (v. ii. m. s. imperative from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See *'anzala* at 5:104, p. 381, n. 3).

6. عيد **'îd** (s.; pl. أعياد *'a'yâd*) = festival, feast, feast day, holiday.

7. i. e., for the present and subsequent generations – for all time to come.

8. آية **'âyah** (pl. آيات *'âyât*) = sign, revelation, evidence, miracle. See at 3:13, p. 159, n. 1.

9. ارزق **urzuq** = give provision, provide, give the means of subsistence (v. ii. m. s. imperative from *razaqa* [*rizq*], to provide. See *urzuqû* at 4:8, p. 240, n. 4).

10. رازقين **râziqîn** (pl. acc./gen. of *râziqûn*; s. *râziq*) = providers, givers of means of subsistence. Active participle from *razaqa*. See n. 9 above).

11. منزل **munazzil** = one who sends down. Active participle from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See n. 5 above).

مِنكُمْ from among you,

فَإِنِّىٓ أُعَذِّبُهُۥ I will punish[1] him

عَذَابًا with a punishment

لَّآ أُعَذِّبُهُۥٓ أَحَدًا I shall not award anyone else

مِّنَ ٱلْعَٰلَمِينَ ﴿١١٥﴾ of all the beings."[2]

Section (*Rukû'*) 16

وَإِذْ قَالَ ٱللَّهُ 116. When Allah will say:[3]

يَٰعِيسَى ٱبْنَ مَرْيَمَ "O 'Îsâ, son of Maryam,

ءَأَنتَ قُلْتَ لِلنَّاسِ did you say to men,

ٱتَّخِذُونِى وَأُمِّىَ 'Take me[4] and my mother

إِلَٰهَيْنِ as two gods[5]

مِن دُونِ ٱللَّهِ in lieu of Allah?' "

قَالَ He said:

سُبْحَٰنَكَ "Sacrosanct[6] are You,

مَا يَكُونُ لِىٓ أَنْ أَقُولَ it was not for me to say

مَا لَيْسَ لِى بِحَقٍّ what I had no right to.

إِن كُنتُ قُلْتُهُۥ If I had had said it,

فَقَدْ عَلِمْتَهُۥ You would have known[7] it;

تَعْلَمُ You know

مَا فِى نَفْسِى what is within myself[8]

وَلَآ أَعْلَمُ but I do not know

مَا فِى نَفْسِكَ what is within Yourself.

1. أعذب **'u'adhdhibu** = I chastise, punish (v. i. s. impfct. from II of *'adhaba* [*'adhb*], to obstruct.

2. عالمين **'âlamîn** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 5:28, p. 342, n. 10).

3. i. e. oon the Day of Judgement.

4. اتخذوا **ittakhidhû** = you (all) take up, take for yourselves, adopt (v. ii. m. pl. imperative from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 2:125, p. 388, n. 3).

5. This 'âyah is a further emphasis on the fact that 'Îsâ, peace be on him, was only a Messenger of Allah, who was commanded to deliver the message of monotheism (*tawhîd*) and ask all to worship Allah Anone to the exclusion of all other objects and beings, and that he never asked his followers to worship him and his mother as gods. الهين **'ilâhayn** (acc./gen. of *'ilâhân*; s. *'ilâh*) = to gods, two beings worthy to be worshipped. See *'ilâh* at 4:87, p. 279, n. 11.

6. The word سبحان **Subḥân** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" seems to convey the meaning better. See at 4:171, p. 321, n. 7.

7. تعلم **ta'lamu** = you know, are aware of, have the knowledge (v. ii. m. s. impfct. from *'alima* [*'ilm*], to know. See *ta'lam* at 2:106, p. 50, n. 8).

8. نفس **nafs** (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See *'anfus* at 5:32, p. 344, n. 1.

إِنَّكَ أَنتَ You indeed are
عَلَّٰمُ the Supremely Aware[1]
ٱلْغُيُوبِ ﴿١١٦﴾ of all secrets."[2]

مَا قُلْتُ 117."Naught did I say
لَهُمْ إِلَّا مَا to them except what
أَمَرْتَنِي بِهِۦٓ You commanded[3] me to –
أَنِ ٱعْبُدُوا۟ ٱللَّهَ that you all worship[4] Allah,
رَبِّى وَرَبَّكُمْ my Lord and your Lord;
وَكُنتُ عَلَيْهِمْ and I had been over them
شَهِيدًا a witness[5]
مَّا دُمْتُ as long as I continued to be[6]
فِيهِمْ among them.
فَلَمَّا تَوَفَّيْتَنِى Then when You took me[7]
كُنتَ أَنتَ You were the
ٱلرَّقِيبَ عَلَيْهِمْ Ever-Watchful[8] over them,
وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ and You are over everything
شَهِيدٌ ﴿١١٧﴾ All-Witnessing.

إِن تُعَذِّبْهُمْ 118. "If You punish[9] them,
فَإِنَّهُمْ عِبَادُكَ they are Your serfs;[10]
وَإِن تَغْفِرْ لَهُمْ and if You forgive them,
فَإِنَّكَ أَنتَ You indeed are

1. علام *'allâm* = Supremely Aware, thoroughly knowing, completely familiar. See at 5:109, p. 384, n. 10.

2. غيوب *ghuyûb* (pl.; s. غيب *ghayb*) = secrets, unseen, invisible, hidden. See at 5:109, p. 384, n. 11.

3. أمرت *'amarta* = you commanded, ordered, bid (v. ii. m. s. past from *'amara* [*'amr*], to command. See *'amara* at 4:114, p. 295, n. 2).

4. أعبدوا *u'budû* = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah* /*'ubûdah* / *'ubûdiyah*], to worship, to serve. See at 5:72, p. 366, n. 1). Like all other Prophets of Allah, 'Îsâ (p.b.h.) called upon his followers to worship Allah Alone and never claimed divinity for himself.

5. i. e., to what they said and did. شهيد *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 4:159, p 316, n. 1).

6. ما دمت *mâ dumtu* = I did not cease, I continued to be, I remained (v. i. s. past from *mâ dâma*, an idiomatic expression from *dâma* [*dawm*], to last, to continue. See *mâ dumta* at 3:75, p. 184, n. 9).

7. i. e. took up and saved him from his enemies. توفيت *tawaffayta* = you took in full, caused to die, let die (v. ii. m. s. past *tawaffâ*, form V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See *tawaffâ* at 4:97, p. 286, n. 3).

8. i. e., seeing and knowing whatever they believed and did openly or secretly. رقيب *raqîb* = Ever-Watchful, vigilant, overseer, supervisor. Active participle in the scale of *fa'îl* from *raqaba* [*ruqûb/raqâbah*], to watch, to control. See at 4:1, p. 237, n. 1).

9. تعذب *tu'adhdhib(u)* = you punish, chastise (v. ii. m. s. impfct. from *'adhdhaba*, form II of *'adhaba* [*'adhb*],to obstruct. The final letter is vowelless because the verb is in a conditional clause preceded by *'in*. See *'u'adhdhibu* at 5:115, p. 388, n. 1).

10. عباد *'ibâd* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 3:79, p. 186, n. 10).

ٱلْعَزِيزُ the All-Mighty,

ٱلْحَكِيمُ ﴿١١٨﴾ the All-Wise.

قَالَ ٱللَّهُ 119. Allah will say:

هَٰذَا يَوْمُ "This is a day

يَنفَعُ ٱلصَّٰدِقِينَ there will avail[1] the truthful[2]

صِدْقُهُمْ their truthfulness.[3]

لَهُمْ جَنَّٰتٌ Theirs are gardens

تَجْرِى مِن تَحْتِهَا flowing[4] below them

ٱلْأَنْهَٰرُ the rivers,[5]

خَٰلِدِينَ فِيهَآ أَبَدًا abiding[6] therein for ever.

رَّضِىَ ٱللَّهُ عَنْهُمْ Allah is pleased[7] with them

وَرَضُوا۟ and they are pleased[8]

عَنْهُ with Him.

ذَٰلِكَ ٱلْفَوْزُ This is the success[9]

ٱلْعَظِيمُ ﴿١١٩﴾ most splendid."[10]

لِلَّهِ 120. To Allah belongs

مُلْكُ the dominion[11] of the

ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ heavens and the earth

وَمَا فِيهِنَّ and all that is in them;

وَهُوَ عَلَىٰ كُلِّ شَىْءٍ and He is over everything

قَدِيرٌۢ ﴿١٢٠﴾ Omnipotent.[12]

1. ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 2:102, p. 48, n. 14).

2. صادقين ***sâdiqîn*** (acc./gen. of *sâdiqûn*, pl. of *sâdiq*) = truthful (active participle from *sadaqa* [*sadq/ ṣidq*], to speak the truth. See at 3:183, p. 228, n. 4).

3. صدق ***ṣidq*** = truth, truthfulness, veracity.

4. تجرى ***tajrî*** = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 5:85, p. 372, n. 3).

5. أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 3:136, p. 208, n. 12.

6. خالدين ***khâlidîn*** (acc./gen. of *khâlidûn*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 5:85, p. 372, n. 4.

7. ***raḍiya*** = he was pleased, became satisfied/ happy (v. iii. m. s. past [from *riḍan/ riḍwân/ marḍâh*, to be satisfied]. See *yarḍâ* at 4:108, p. 292, n. 8).

8. ***raḍû*** = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *raḍiya*. See n 7 above).

9. فوز ***fawz*** = success, triumph, victory, achievement. See at 4:13, p. 244, n. 9.

10. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 4:162, p. 317, n. 5).

11. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 5:17, p. 337, n.7.

12. قدير ***qadîr*** = Omnipotent, All-Powerful. See at 5:19, p. 339, n. 3.

6. *SÛRAT AL-'AN'ÂM* (The Cattle)

Makkan: 165 *'âyahs*

This is one of the long Makkan *sûrahs.* According to Ibn 'Abbâs (r.a.) it was revealed in one instalment. It is called *Al-'An'âm* or The Cattle after the mention in its *'âyahs* 136-138 of some of the polytheistic practices of the pre-Islamic Arabs that developed around the cattle.

In fact this title is only symbolical of the folly and falsehood of polytheism, a denunciation of which is the main theme of the *sûrah.* Like most other Makkan *sûrahs,* this *sûrah* also concentrates on the fundamentals of the faith, more specifically on monotheism, especially in respect of worship (*tawḥîd al-'ulûhiyyah*), *waḥy*, Messengership (*risâlah*), resurrection after death, judgement and reward. These themes are brought home by drawing attention to the creation and aspects of nature and with reference to the peculiar views, objections and demands of the unbelievers. Attention is also drawn to the struggles of the previous Prophets and Messengers of Allah to preach and establish the same truth and the opposition and enmity they faced for this. Towards the end of the *sûrah* (*'âyahs* 151-152) emphasis is laid on the ten commandments that constitute the essence of Islamic morality and that which the previous Prophets and scriptures equally inculcated.

1. This and the succeeding two *'âyahs* enunciate monotheism (*tawḥîd*) emphasizing that Allah Alone is the Creator, Sustainer and Nourisher all created beings. Hence He Alone is worthy to be worshipped and invoked for help. حمد *ḥamd* = praise with reverence and love. In a way *ḥamd* for Allah, i. e., praising Him by a creature means expressing gratitude to Him and worshipping Him. In practice *ḥamd* is used generally in respect of Allah. See at 1:2, p. 1, n. 2.

2. خلق *khalaqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 4:1, p. 236, n. 3).

3. سماوات *samâwât* (sing. *samâ'*) = skies, heavens. Note the expression in the plural which occurs many times in the Qur'ân and which is very significant. The extent and limits of the skies are not yet known to man. The word *samâ'* is derived from *sumûw*, height, altitude, highness, eminence. See at 2:29, p. 16, n. 1.

4. ظلمات *ẓulumât* (pl.; s. *ẓulmah*) = darkness. Darkness may be of many types, both natural and spiritual.

5. This part of the *'âyah* stresses that both darkness and light are created by Allah and they do not at all deserve to be worshipped or revered.

6. يعدلون *ya'dilûna* = they make equals, set equals, equalize, place on the same level, act justly (v. iii. m. pl. impfct. from *'adala* [*'adl/'adâlah*], to be just/equal. See *'adl* at 5:106, p. 382, n. 5.

ثُمَّ قَضَىٰٓ أَجَلًا	then He decreed[1] a term;[2]
وَأَجَلٌ	and there is a term
مُّسَمًّى عِندَهُۥ	designated[3] unto Him.[4]
ثُمَّ أَنتُمْ	Yet you
تَمْتَرُونَ ﴿٢﴾	harbour doubts.[5]
وَهُوَ ٱللَّهُ	3. And He is Allah[6]
فِى ٱلسَّمَٰوَٰتِ	in the heavens
وَفِى ٱلْأَرْضِ	and in the earth.
يَعْلَمُ سِرَّكُمْ	He knows your secret[7]
وَجَهْرَكُمْ	and your open things;[8]
وَيَعْلَمُ	and knows what
مَا تَكْسِبُونَ ﴿٣﴾	you acquire.[9]
وَمَا تَأْتِيهِم	4. Never does there come
مِّنْ ءَايَةٍ	to them any sign[10]
مِّنْ ءَايَٰتِ رَبِّهِمْ	of the signs of their Lord
إِلَّا كَانُوا۟	but that they use to
عَنْهَا مُعْرِضِينَ ﴿٤﴾	turn away from it.[11]
فَقَدْ كَذَّبُوا۟	5. So they cried lies[12]
بِٱلْحَقِّ	to the truth
لَمَّا جَآءَهُمْ	when it came to them.

1. قضى *qaḍâ* = he decreed, adjudicated, decided, judged, settled, concluded, executed (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 3:47, p. 174, n. 3).

2. i. e., the life in this world till death. اجل *'ajal* (pl. *'âjâl*) = appointed time, term, date, deadline. See at 4:76, p. 275, n. 3.

3. مسمى *musamman* (pl. *musammayât*)= specified, stipulated, named, designated, defined. (Passive participle {m. s. } from *sammâ* [to name}, form II of *samâ* [*sumuww/samâ'*], to be high. See at 2:282, p. 147, n. 5).

4. i. e., resurrection and life in the hereafter.

5. تمترون *tamtarûna* = you (all) harbour / entertain doubts, be sceptical (v. ii. m. pl. impfct from *imtirâ'*, form VIII from *miryah/ muryah*, doubt, dispute. See *mumtarîn* at 2:147, p. 70, n. 5).

6. i.e., He is the Only Lord and the One worthy to be worshipped.

7. سر *sirr* (s.; pl. اسرار *'asrâr*) = secret, hidden thing.

8. جهر *jahr* = that which is open, publicity, notoriety. See at 4:148, p. 310, n. 9.

9. i.e., of merits and demerits by doing good or bad deeds, openly or secretly. تكسبون *taksibûna* = you (all) acquire, earn, gain (v. ii. m. pl. impfct. from *kasaba* [*kasb*], to earn, acquire. See *kasaba* at 5:38, p. 347, n. 4).

10. The immediate reference is to the attitude of the Makkan unbelievers to the Prophet, peace and blessings of Allah be on him, when he gave out to them what he had received of the Qur'ân; but the description applies to the unbelievers of all times and places. آية *'âyah* (pl. آيات *'âyât*) = sign, revelation, evidence, miracle. See at 5:114, p. 387, n. 8.

11. معرضين *mu'riḍîn* (acc./gen. of *mu'riḍûn*; sing *mu'riḍ*) = those turning away, averting, falling back (active participle from *'a'raḍa*, form IV of *'aruḍa* [عرض *'arḍ*], to be broad, wide, to appear. See *mu'riḍûn* at 2:83, p. 39, n. 6).

12. كذبوا *kadhdhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 5:86, p. 372, n. 6).

فَسَوْفَ يَأْتِيهِمْ	So shortly there will come to
أَنۢبَٰٓؤُا۟ مَا كَانُوا۟	them the news[1] of what
بِهِۦ يَسْتَهْزِءُونَ	they have been scoffing[2] at.
أَلَمْ يَرَوْا۟	6. Do they not see
كَمْ أَهْلَكْنَا	how many We destroyed[3]
مِن قَبْلِهِم	before them
مِّن قَرْنٍ	of a generation[4] whom
مَّكَّنَّٰهُمْ	We had put in a position[5]
فِى ٱلْأَرْضِ	in the earth
مَا لَمْ	such as We have not
نُمَكِّن لَّكُمْ	positioned[6] you;
وَأَرْسَلْنَا	and We had discharged[7]
ٱلسَّمَآءَ عَلَيْهِم	the sky[8] on them
مِّدْرَارًا	showering in profusion[9]
وَجَعَلْنَا ٱلْأَنْهَٰرَ	and made the rivers
تَجْرِى مِن تَحْتِهِمْ	flow[10] from below them.
فَأَهْلَكْنَٰهُم	Then We destroyed them
بِذُنُوبِهِمْ	for their sins
وَأَنشَأْنَا مِنۢ بَعْدِهِمْ	and produced[11] after them
قَرْنًا ءَاخَرِينَ ﴿٦﴾	a generation of others.
وَلَوْ نَزَّلْنَا	7. And even if We had sent[12]

1. i. e., they will see the consequences of their deriding at the truth (*Tafsîr al-Jalâlayn*). أنباء *'anbâ'* (pl.; s. نبأ *naba'*) = news, tidings, intelligence. See *naba'* at 5:27, p. 342, n. 1.

2. يستهزءون *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock., to make fun. See *yastahzi'u* at 2:15, p. 9, n.1).

3. The *'âyah* reminds the unbelievers that peoples greater in power and prosperity before them were destroyed by Allah because of their sins and disobedience of the Prophets sent to them (See also 29:40). أهلكنا *'ahlaknâ* = we destroyed, annihilated, exterminated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See *yuhlika* at 5:17, p. 337, n. 5).

4. قرن *qarn* (s.; pl. قرون *qurûn*) = generation, century, horn.

5. مكنا *makkannâ* = we put in a position, established firmly, strengthened (v. i. pl. past in form II of *makuna* [*makinah*], to be strong).

6. نمكن *numakkin(u)* = we put in a position, establish firmly, strengthen (v. i. pl. impfct. The final letter is vowelless because of the particle *lam* coming before the verb. See n. 5 above).

7. أرسلنا *'arsalnâ* = we sent out, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 5:70, p. 365, n. 1).

8. i. e. , rains/clouds. Note the idiomatic use of "sky" in the sense of rain or cloud.

9. مدرار *midrâr* = showering in profusion/ abundantly, welling out. Verbal noun from *darra* [*darr*], to flow profusely.

10. تجري *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 5:119, p. 380, n. 4).

11. أنشأنا *'ansha'nâ* = we produced, brought into being, caused to rise, instituted, created (v. i. pl. past from *'ansha'a*, form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge).

12. نزلنا *nazzalnâ* = We sent down (v. i. pl. from *nazzala*, form II of *nazala*.

عَلَيْكَ كِتَٰبًا down on you a book
فِى قِرْطَاسٍ in parchment[1]
فَلَمَسُوهُ and they touched[2] it
بِأَيْدِيهِمْ with their hands
لَقَالَ there would have said
ٱلَّذِينَ كَفَرُوٓا۟ those who disbelieve:[3]
إِنْ هَٰذَآ إِلَّا "This is naught but
سِحْرٌ مُّبِينٌ ﴿٧﴾ a sorcery[4] all too clear."[5]

وَقَالُوا۟ 8. And they say:
لَوْلَآ أُنزِلَ 'Why is there not sent down[6]
عَلَيْهِ مَلَكٌ to him an angel?"
وَلَوْ أَنزَلْنَا مَلَكًا Had We sent down an angel,
لَّقُضِىَ decreed[7] would have been
ٱلْأَمْرُ ثُمَّ the matter;[8] and then no
لَا يُنظَرُونَ ﴿٨﴾ time would be given them.[9]

وَلَوْ جَعَلْنَٰهُ 9. And had We made him
مَلَكًا an angel
لَّجَعَلْنَٰهُ We would have set him
رَجُلًا as a man
وَلَلَبَسْنَا and would have obscured[10]
عَلَيْهِم مَّا يَلْبِسُونَ ﴿٩﴾ to them what they confound.

1. The 'âyah refers to the demand of the unbelievers for a scripture written on parchment to be sent down to them, and gives reply to that demand. قرطاس qirṭâs (s.; pl. قراطيس qarâṭîs) = paper, parchment.

2. لمسوا lamasû = they touched, handled, perceived (v. iii. m. pl. past from lamasa [lams], to touch. See lmastum at 4:43, p. 260, n. 2).

3. كفروا kafarû = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from kafara [kufr], to cover. See at 4:55, p.265, n. 3).

4. سحر siḥr (pl. asḥâr) = sorcery, magic, witchcraft, enchantment. See at 5:110, p. 386, n. 2.

5. مبين mubîn = all too clear, glaringly obvious, manifest, patent. See at 5:110, p. 386, n. 3.

6. This 'âyah gives reply to another demand of the unbelievers who asked why an angel was not sent down to the Prophet, peace and blessings of Allah be on him, to vouchsafe for his messengership and the scripture he was given. أنزل 'unzila = he or it was sent down, descended, brought down (v. iii. m. s. past passive from 'anzala, form IV ['inzâl] of nazala [nuzûl], to come down, get down. See at 5:81, p. 370, n. 1).

7. قضي quḍiya = it is settled, adjudicated, decreed (v. iii. m. s. past passive from qaḍâ [qaḍâ'], to settle, to decide. See at 2:210, p. 101, n. 3).

8. i. e., the matter of their destruction, for they would even then have disbelieved (see Al-Baḥr, IV, 442).

9. ينظرون yunẓarûna = they are reprieved, given time/respite, deferred, looked at, glanced at (v. iii. m. pl. impfct. from naẓara [naẓr/manẓar], to see, view, look at. See at 2:162, p. 76, n. 4).

10. The matter would have been obscured to them because if an angel was sent in the form of a man they would have dismissed him as a stranger and human being; and if sent in his original form they would neither have been able to bear his presence nor to recognize him because of their peculiar notion about an angel (See Al-Baḥr, IV, 443-444, Ṣafwat al-Bayân, 170). لبسنا labasnâ = we mixed up, confused, obscured (v. i. pl. past from labasa [labs], to mix up. See talbisûna at 3:71, p. 182, n. 12).

وَلَقَدِ ٱسْتُهْزِئَ 10. And mocked[1] indeed
بِرُسُلٍ were Messengers
مِّن قَبْلِكَ before you,
فَحَاقَ بِٱلَّذِينَ but there encircled[2] those
سَخِرُوا۟ مِنْهُم who jeered[3] of them
مَّا كَانُوا۟ that which they had been
بِهِۦ يَسْتَهْزِءُونَ ﴿١٠﴾ mocking[4] at.

Section (*Rukû'*) 2

قُلْ سِيرُوا۟ 11. Say: "Go about[5]
فِى ٱلْأَرْضِ in the world
ثُمَّ ٱنظُرُوا۟ then see[6]
كَيْفَ كَانَ how was
عَٰقِبَةُ ٱلْمُكَذِّبِينَ the end[7] of the unbelievers."[8]
﴿١١﴾

قُل لِّمَن 12. Say: "To Whom belongs
مَّا فِى ٱلسَّمَٰوَٰتِ all that is in the heavens
وَٱلْأَرْضِ and the earth?"
قُل لِّلَّهِ Say: "To Allah."
كَتَبَ عَلَىٰ نَفْسِهِ He has ordained[9] on Himself
ٱلرَّحْمَةَ mercy.
لَيَجْمَعَنَّكُمْ He will surely muster[10] you
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ to the Day of Judgement.

1. The *'ayah* is in continuation of the description of the unbelievers' attitude to the Prophet, peace and blessings of Allah be on him. Their disbelief of his mission and the scripture sent down on him was nothing new. Previous Prophets had been similarly disbelieved and mocked at. اُستهزيء *'ustuhzi'a* = he was mocked, scoffed at, ridiculed, derided at (v. iii. m. s. past passive from *istahza'a*, form X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock., to make fun. See *yastahzi'ûna* at 6:5, p. 393, n.2).

2. حاق *ḥâqa* = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround).

3. سخروا *sakhirû* = they derided, ridiculed, laughed at, mocked, scoffed at, jeered (v. iii. m. pl. impfct. from *sakhira* [*sukhr/maskhar*], to ridicule, deride. See *yaskharûna* at 2:212, p. 101, n. 14).

4. i. e., the punishment which the unbelievers laughed at did befall them. يستهزءون *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a*. See n. 1 above).

5. سيروا *sîrû* = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sâra* [*sayr /sayrûrah / masîr /masîrah/tasyâr*] to move, to travel. See at 3: 137, p. 209, n. 2).

6. انظروا *unẓurû* = you (all) see, look at, observe (v. ii. m. pl. imperative from *naẓara* [*naẓar/ manẓar*], to see. See at 3:137, p. 209, n. 3).

7. عاقبة *âqibah* (s.; pl. عواقب *'awâqib*) = end, outcome, upshot, consequence, effect, result. See at 3:137, p. 209, n. 4.

8. مكذبين *mukadhdhibîn* (acc./gen. of *mukadhdhibûn*, sing. *mukadhdhib*) = those who cry lies (to), unbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *kadhdhabû* at 3:137, p. 209, n. 5).

9. كتب *kataba* = he wrote, ordained, made obligatory, imposed (v. iii. m. s. past from *katb /kitâbah*, to write. See at 5:21, p. 340, n. 1).

10. ليجمعن *la-yajma'anna* = he will surely collect, gather, muster (v. iii. m. s. emphatic impfct. from *jama'a* [*jam'*], to gather, to collect. See *yajma'u* at 5:109, p. 384, n. 7).

لَا رَيْبَ فِيهِ	No doubt[1] is there in it.
ٱلَّذِينَ خَسِرُوٓا۟	Those who have lost[2]
أَنفُسَهُمْ فَهُمْ	themselves, they are the ones
لَا يُؤْمِنُونَ ﴿١٢﴾	that do not believe.
وَلَهُۥ	13. To Him belongs
مَا سَكَنَ فِى ٱلَّيْلِ	all that rests[3] in the night
وَٱلنَّهَارِ	and the day;[4]
وَهُوَ ٱلسَّمِيعُ	and He is the All-Hearing,[5]
ٱلْعَلِيمُ ﴿١٣﴾	All-Knowing.[6]
قُلْ	14. Say:
أَغَيْرَ ٱللَّهِ	"Is one other than Allah
أَتَّخِذُ وَلِيًّا	I shall take[7] as Lord-Protector
فَاطِرِ ٱلسَّمَٰوَٰتِ	– Creator[8] of the heavens
وَٱلْأَرْضِ	and the earth,
وَهُوَ يُطْعِمُ	and He it is Who feeds[9]
وَلَا يُطْعَمُ	but is not fed?"[10]
قُلْ إِنِّىٓ أُمِرْتُ	Say: "I indeed am bidden[11]
أَنْ أَكُونَ أَوَّلَ	that I be the first
مَنْ أَسْلَمَ	who surrenders,[12]
وَلَا تَكُونَنَّ	and that you must not be
مِنَ ٱلْمُشْرِكِينَ ﴿١٤﴾	of the polytheists."

1. ريب ***rayb*** = doubt, suspicion, misgivings. See at 2:22 p. 12, n.6.

2. i.e., those who set partners with Allah ruin themselves. خسروا ***khasirû*** = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr/khasâr/ khasârah/ khusrân*], to lose. See *khasira* at 4:119, p. 297, n. 6).

3. سكن ***sakana*** = he or it became still, reposed, rested, lived (v. iii. m. s. past from *sukûn*, to be still. See *istakânû* at 3:146, p. 212, n. 6).

4. i. e., all that exists at all times and places are Allah's creation and subject to His will and dispensation.

5. i. e., of all that you say openly or secretly.

6. i. e., of all your deeds and intentions, open or secret.

7. أتخذ ***'attakhidhu*** = I take, take for myself, adopt, assume (v. i. s. impfct. from *ittakhadha*, form VIII of *'akhadha* [*akhdh*], to take. See *ittakhadhû* at 5:81, p. 370, n. 2).

8. فاطر ***Fâṭir*** = Creator, Maker, Originator, Initiator, one who splits, one who brings into being. Active participle from *faṭara* [*faṭr*], to split, to create.

9. يطعم ***yuṭ'imu*** = he feeds, gives food, provides sustenance (v. iii. m. s. impfct. from *'aṭ'ama*, form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See *ṭa'imû* at 5:93, p. 375, n. 19).

10. يطعم ***yuṭ'amû*** = he is fed, given food, provided sustenance (v. iii. m. s. impfct. passive from *aṭ'ama*, form IV of *ṭa'ima*. See n.9 above.

11. أمرت ***'umirtu*** = I was bidden, commanded, ordered, instructed (v. i. s. past passive from *'amara* [*'amr*], to command. See *'amarta* at 5:117, p. 389, n. 3).

12. i. e., surrenders completely to Allah, thus becoming a Muslim. أسلم ***'aslama*** = he surrendered, submitted, committed himself, resigned himself (v. iii. m. s. past in from IV of *salima* [*salâmah/salâm*], to be safe, secure. See at 4:125, p. 299, n. 7).

قُلْ إِنِّيٓ أَخَافُ 15. Say: " I indeed dread,[1]
إِنْ عَصَيْتُ رَبِّي if I disobey[2] my Lord,
عَذَابَ يَوْمٍ the punishment of a day
عَظِيمٍ ١٥ very grave."[3]

مَّن يُصْرَفْ 16. From whoever it is kept
عَنْهُ يَوْمَئِذٍ away[4] that day,
فَقَدْ رَحِمَهُ him He will have graced;[5]
وَذَٰلِكَ الْفَوْزُ and that will be the success[6]
الْمُبِينُ ١٦ most obvious.[7]

وَإِن يَمْسَسْكَ اللَّهُ 17. And if Allah touches[8] you
بِضُرٍّ with a harm,[9]
فَلَا كَاشِفَ لَهُ no remover[10] is there for it
إِلَّا هُوَ except He;
وَإِن يَمْسَسْكَ and if He touches you
بِخَيْرٍ with a blessing,
فَهُوَ عَلَىٰ كُلِّ شَيْءٍ He is over everything
قَدِيرٌ ١٧ All-Capable.[11]

وَهُوَ الْقَاهِرُ 18. He is the Irresistible[12]
فَوْقَ عِبَادِهِ over His servants;
وَهُوَ الْحَكِيمُ and He is the All-Wise,[13]
الْخَبِيرُ ١٨ All-Aware.[14]

1. أخاف *'akhâfu* = I fear, am afraid, dread (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See *yakhâfû* at 5:108, p. 384, n. 1).

2. عصيت *'aṣaytu* = I disobeyed, rebelled, defied (v. i. s. past from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to rebel, to disobey, to defy. See *'aṣaw* at 5:78, p. 369, n. 1).

3. عظيم *'aẓîm* = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 5:119, p. 390, n. 10).

4. i. e., from whoever the punishment of that day is diverted. يصرف *yuṣraf(u)* = he or it is kept away, diverted, turned away, averted, disbursed (v. iii. m. s. impfct. passive from *ṣarafa* [*ṣarf*], to turn away. The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See *ṣarafa* at 3:152, p. 214, n. 5).

5. رحم *raḥima* = he graced, had mercy on, spared, let off (v. iii. m. s. from *raḥmah/marḥamah*. See *turḥamûna* at 3: 3:132, p. 207, n. 7).

6. فوز *fawz* = success, triumph, victory, achievement. See at 5:119, p. 390, n. 9.

7. مبين *mubîn* = all too clear, most obvious, manifest, patent. See at 6:7, p. 394, n. 5.

8. يمسس *yamsas* (*yamassu* from *yamsasu*)= he touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. The final letter is vowelless because the verb is in a conditional clause preceded by *'in* . See at 3:174, p. 224, n. 2).

9. ضر *ḍurr* = harm, damage, detriment. See *ḍarr* at 5:76, p. 367, n. 9.

10. كاشف *kâshif* (s.; pl. *kâshifûn*/ *kashafah*) = remover, discoverer, investigator. Active participle from *kashafa* [*kashf*], to remove, to throw open).

11. i. e., none can interfere with or prevent His will being effective.

12. قاهر *qâhir* = overpowering, vanquisher, irresistible. Active participle from *qahara* [*qahr*], to subjugate, overpower.

13. i. e., All-Wise in His decrees and dispensation.

14. i.e., All-Aware of what is good and bad for His creatures and of their deeds and intentions, open or secret.

قُلْ أَيُّ شَيْءٍ 19. Say : "What thing is
أَكْبَرُ شَهَٰدَةً the greatest as a testimony?"[1]
قُلِ ٱللَّهُ شَهِيدٌۢ Say: "Allah is the Witness[2]
بَيْنِى وَبَيْنَكُمْ between you and me;
وَأُوحِىَ إِلَىَّ and communicated[3] to me
هَٰذَا ٱلْقُرْءَانُ has been this Qur'ân
لِأُنذِرَكُم بِهِۦ that I may warn[4] you by it
وَمَنۢ بَلَغَ and anyone it reaches.[5]
أَئِنَّكُمْ لَتَشْهَدُونَ Do you really bear witness[6]
أَنَّ مَعَ ٱللَّهِ that there are with Allah
ءَالِهَةً أُخْرَىٰ other gods?"
قُل لَّآ أَشْهَدُ Say: "I do not bear witness."[7]
قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ Say: "He is but One God.
وَإِنَّنِى بَرِىٓءٌ And I indeed am innocent[8]
مِّمَّا تُشْرِكُونَ ١٩ of what you associate."[9]

ٱلَّذِينَ 20. Those whom
ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ We have given the Book
يَعْرِفُونَهُۥ know[10] him
كَمَا يَعْرِفُونَ as they know
أَبْنَآءَهُمُ their sons;
ٱلَّذِينَ those who
خَسِرُوٓا۟ أَنفُسَهُمْ have lost[11] themselves,

1. شهادة ***shahâdah*** = testimony, evidence, witness. See at 5:106, p. 66, n. 2.

2. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 5:117, p 389, n. 5).

3. أوحى ***'ûḥiya*** = he or it was communicated, (v. iii. m. s. past passive from *'uwḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See *'awḥaytu* at 5:111, p. 382, n. 4). The word *waḥy* technically means Allah's communication to His Prophets and Messengers by various means.(See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

4. أنذر ***'undhira***(*u*) = I warn, I caution (v. i. s. impcf. from *'andhara*, form IV of *nadhara* [*nadhr, nudhûr*], to dedicate, to make a vow. The final letter takes *fatḥah* because of a hidden *'an* in *li* {*lâm* of motivation} coming before the verb . See *'andharta* at 2:6, p. 6, n. 2).

5. بلغ ***balagha*** = he or it reached, came to, attained (v. iii. m. s. past from *bulûgh*, to reach. See at 3:40, p. 171, n.10).

6. تشهدون ***tash-hadûna*** = you (all) bear witness, see with your own eyes (v. ii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify. See at 3:70, p. 182, n. 11).

7. i. e., I do not bear witness to that effect. أشهد ***'ash-hadu*** = I bear witness, testify (v. i. s. impfct. from *shahida*. See n. 6 above).

8. برىء ***barî'*** (s.; pl. *abriyâ'/burâ'/birâ'*) = innocent, guiltless, free, exempt. See at 4:112, p. 294, n. 2.

9. i. e., associate with Allah. تشركون ***tushrikûna*** = you (all) associate, set partners (v. ii. m. pl. impfct. in form IV of *sharika* [*shirk/ sharikah*], to share. See *'ashrakû* at 5:82, p. 370, n. 8).

10. i. e., they know that Muhammad, peace and blessings of Allah be on him, was Allah's Messenger. يعرفون ***ya'rifûna*** = they know, recognize, are aware of (v. iii. m. pl. impfct. from *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See *'arafû* at 5:83, p. 371, n. 5).

11. خسروا ***khasirû*** = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr /khasâr/ khasârah/ khusrân*], to lose. See at 6:12, p. 396, n. 2).

فَهُمْ they are the ones
لَا يُؤْمِنُونَ that do not believe.

Section (Rukû') 3

وَمَنْ أَظْلَمُ 21. And who is viler[1]
مِمَّنِ افْتَرَىٰ than the one who fabricates[2]
عَلَى اللَّهِ كَذِبًا أَوْ against Allah a lie[3] or
كَذَّبَ بِآيَاتِهِ cries lies[4] to His revelations?
إِنَّهُ لَا يُفْلِحُ Successful[5] sure will not be
الظَّالِمُونَ the transgressors.[6]

وَيَوْمَ 22. And the day
نَحْشُرُهُمْ جَمِيعًا We shall muster[7] them all,
ثُمَّ نَقُولُ لِلَّذِينَ then shall say to those
أَشْرَكُوا who set partners:[8]
أَيْنَ شُرَكَاؤُكُمُ "Where are your partners
الَّذِينَ كُنْتُمْ whom you used to
تَزْعُمُونَ presume?"[9]
ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ 23. Then their plea[10] shall not
إِلَّا أَنْ قَالُوا be save that they will
وَاللَّهِ رَبِّنَا say: "By Allah, our Lord,
مَا كُنَّا مُشْرِكِينَ We were not polytheists."

انْظُرْ كَيْفَ كَذَبُوا 24. Look, how they lie[11]

1. أظلم *'azlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative of *zâlim*. See at 2:140, p. 66, n. 3).

2. افترى *iftarâ* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 4:48, p. 192, n. 12).

3. i. e., such as saying that He has partners or that He has taken a son unto Himself.

4. كذّب *kadhdhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See *kadhdhabû* at 6:5, p. 392, n. 12).

5. يفلح *yufliḥu* = he succeeds, prospers (v. iii. m. s. impct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split. See *tufliḥûna* at 5:100, p. 379, n. 13).

6. Note that those who set partners with Allah are called the worst wrong-doers or transgressors. ظالمون *zâlimûn* (sing. ظالم *zâlim*) = transgressors, wrong-doers, unjust persons. Active participle from *ẓalama* [*ẓalm*/*ẓulm*], to do wrong. See at 5:45, p. 352, n. 5).

7. This and the following two *'âyahs* describe the condition of the polytheists on the Day of Judgement. نحشر *naḥshuru* = we muster, gather, collect, assemble, herd (v. i. pl. impfct. from *ḥashara* [*ḥashr*], to gather. See *tuḥsharûna* at 5:96, p. 378, n. 4).

8. i. e., set partners with Allah. أشركوا *'ashrakû* = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk*/ *sharikah*], to share. See at 5:82, p. 370, n. 8).

9. تزعمون *taz'umûna* = you (all) claim, maintain, presume (v. ii. m. pl. impfct. from *za'ama* [*za'm*], to claim, to pretend. See *yaz'umûna* at 4:60, p. 267, n. 7).

10. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 5:71, p. 365, n. 6.

11. كذبوا *kadhabû* = they lied, made false statement (v. iii. m. pl. past from *kadhaba*. See n. 4 above).

عَلَىٰٓ أَنفُسِهِمْ ۚ وَضَلَّ	against themselves; and gone
عَنْهُم	astray[1] from them will be
مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢٤﴾	what they use to fabricate.[2]
وَمِنْهُم	25. There are of them some
مَّن يَسْتَمِعُ إِلَيْكَ ۖ وَ	who lend ear[3] to you; but
جَعَلْنَا عَلَىٰ قُلُوبِهِمْ	We have put[4] on their hearts
أَكِنَّةً	coverings[5]
أَن يَفْقَهُوهُ	lest they should grasp[6] it;
وَفِىٓ ءَاذَانِهِمْ	and in their ears
وَقْرًا	deafness[7] –
وَإِن يَرَوْا۟	and even if they see
كُلَّ ءَايَةٍ	every sign[8]
لَّا يُؤْمِنُوا۟ بِهَا	they will not believe in it –
حَتَّىٰٓ إِذَا	so much so that when
جَآءُوكَ	they come to you
يُجَٰدِلُونَكَ	they dispute[9] with you,
يَقُولُ ٱلَّذِينَ	there saying those who
كَفَرُوٓا۟	disbelieve:
إِنْ هَٰذَآ إِلَّآ	"This is naught but
أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٥﴾	the legends[10] of the ancients."
وَهُمْ	26. And they

1. ضل **dalla** = he lost way, went astray, strayed from (v. iii. m. s. past from *dalâl/dalâlah*, to loose one's way. {*dalla 'anhum* = he or it went astray from them, i. e., it was lost to them.} See at 5:105, p. 381, n. 11).

2. i. e., their supposed gods and deities will be of no avail to them on that day. يفترون ***yaftarûna*** = they fabricate, make up, invent falsely, trump up, slander, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 5:102, p. 380, n. 10).

3. يستمع ***yastami'u*** = he listens, hears, lends ear (v. iii. m. s. impfct. from *istama'a*, form VIII of *sami'a* [[*sam'* /*samâ'* /*samâ'ah* /*masma'*], to hear. See *sami'û* at 5:83, p. 371, n. 2).

4. جعلنا ***ja'alnâ*** = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to put. See at 4: 33, p. 254, n.11).

5. i. e. Allah has made them incapable of understanding His revelations. أكنة ***'akinnah*** (pl.; s. كن *kann/kinn*) = covers, coverings, shelters, nests. See *'aknantum* at 2:235, p. 118, n. 7.

6. يفقهوا ***yafqahû(na)*** = they grasp, they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yafqahûna* at 4:78, p. 276, n. 2).

7. وقر ***waqr*** = deafness, heaviness, hollowness.

8. ءاية ***'âyah*** (pl. ءايات *'âyât*) = sign, revelation, evidence, miracle. See at 6:4, p. 392, n. 8.

9. يجادلون ***yujâdilûna*** = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See *tujâdilu* at 4:107, p. 292, n. 1).

10. أساطير ***'asâtîr*** (pl.; s. *'ustûrah*) = legends, myths, fables, tales.

يَنْهَوْنَ عَنْهُ prevent[1] from it
وَيَنْـَٔوْنَ عَنْهُ and remain aloof[2] from it;
وَإِن يُهْلِكُونَ but they ruin[3] not
إِلَّآ أَنفُسَهُمْ except themselves,
وَمَا يَشْعُرُونَ ﴿٢٦﴾ while they do not realize.[4]

وَلَوْ تَرَىٰٓ 27. Were you to see
إِذْ وُقِفُوا۟ when they will be positioned[5]
عَلَى ٱلنَّارِ over the fire
فَقَالُوا۟ يَٰلَيْتَنَا and they will say: "Would that
نُرَدُّ be we were sent back,[6]
وَلَا نُكَذِّبَ then we would not cry lies[7] to
بِـَٔايَٰتِ رَبِّنَا the revelations[8] of our Lord
وَنَكُونَ and we would be
مِنَ ٱلْمُؤْمِنِينَ ﴿٢٧﴾ of the believing ones."

بَلْ بَدَا لَهُم 28. Nay, bare[9] to them will be
مَّا كَانُوا۟ يُخْفُونَ what they used to conceal[10]
مِن قَبْلُ afore;
وَلَوْ رُدُّوا۟ and were they returned[11]
لَعَادُوا۟ لِمَا they would relapse[12] into what
نُهُوا۟ عَنْهُ they were prohibited[13] from;
وَإِنَّهُمْ لَكَٰذِبُونَ ﴿٢٨﴾ and indeed they are liars.

1. i. e., they prevent others. ينهون ***yanhawna*** = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See at 3:114, p. 200, n. 13).

2. ينأون ***yan'awna*** = they remain aloof, keep away (v. iii. m. pl. impfct. from *na'a* [نأى *na'y*], to keep away).

3. يهلكون ***yuhlikûna*** = they ruin, destroy (v. iii. m. pl. impfct. from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See *'ahlaknâ* at 6:6, p. 393, n. 3).

4. يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 3:69, p. 182, n.8).

5. وقفوا ***wuqifû*** = they were positioned, stopped, placed (v. iii. m. pl. past passive, from *waqafa* [*wuqûf*], to stand still).

6. نرد ***nuraddu*** = we are returned, sent back (v. i. pl. impfct. passive from *radda* [*radd*], to send back. See *turadda* at 5:108, p. 384, n. 3).

7. نكذب ***nukadhdhiba***(*u*) = we cry lies, disbelieve (v. i. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *kadhdhaba* at 6:21, p. 399, n. 4).

8. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 5:75, p. 367, n. 7.

9. بدا ***badâ*** = he or it came to view, appeared clear, came to light, became bare (v. iii. m. s. past from *budûww/ badâ'* , to appear, to come to light. See *tubda* at 5:101, p. 380, n. 1).

10. يخفون ***yukhfûna*** = they hide, conceal, secrete (v. iii. m. pl. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ'/khîfah/khufyah*], to be hidden. See at 3:154, p. 215, n. 13).

11. ردوا ***ruddû*** = they were returned, sent back, reverted (v. iii. m. pl. past passive from *radda*. See n. 6 above).

12. عادوا ***'âdû*** = they returned, came back, relapsed (v. iii. m. pl. past from *'âda* [*'awd/'awdah/ma'âd*], to return. See *'âda* at 5:95, p. 377, n. 9).

13. نهوا ***nuhû*** = they were forbidden, prohibited, banned, proscribed (v. iii. m. pl. past passive from *nahâ* [*nahw/nahy*], to forbid. See at 4:161, p. 316, n. 9).

وَقَالُوٓا	29. And they say:
إِنۡ هِيَ إِلَّا	"There is naught but
حَيَاتُنَا ٱلدُّنۡيَا	this worldly life of ours;
وَمَا نَحۡنُ	and we shall not
بِمَبۡعُوثِينَ ﴿٢٩﴾	be resurrected."[1]
وَلَوۡ تَرَىٰٓ	30. But if you could see[2]
إِذۡ وُقِفُوا	when they will be placed[3]
عَلَىٰ رَبِّهِمۡ	before their Lord!
قَالَ أَلَيۡسَ هَٰذَا	He will say: "Is not this
بِٱلۡحَقِّ	the truth?"
قَالُوا بَلَىٰ	They will say: "O yes,
وَرَبِّنَا	by our Lord."
قَالَ فَذُوقُوا	He will say: "Then taste[4]
ٱلۡعَذَابَ بِمَا	the punishment for that
كُنتُمۡ تَكۡفُرُونَ ﴿٣٠﴾	you used to disbelieve."

Section (Rukû') 4

قَدۡ خَسِرَ	31. Loss there indeed incur[5]
ٱلَّذِينَ كَذَّبُوا	those who disbelieve
بِلِقَآءِ ٱللَّهِ	in the meeting[6] with Allah,
حَتَّىٰٓ إِذَا	so that when
جَآءَتۡهُمُ ٱلسَّاعَةُ	the Hour[7] will come to them
بَغۡتَةً	all of a sudden[8]

1. i. e., resurrected after death. مبعوثين *mab'ûthîn* (pl.; acc./gen. of *mab'ûthûn*; s. *mab'ûth*) = those resurrected, raised, raised up. Passive participle from *ba'atha* [*ba'th*], to send, to raise. See *ba'atha* at 5:30, p. 343, n. 5).

2. ترى *tarâ* = you see, notice, observe (v. ii. m. s. impfct. from *ra'â* [*ra'y/ru'yah*], to see, notice. See *yurâ'ûna* at 4:142, p. 308, n. 8).

3. وقفوا *wuqifû* = they were positioned, stopped, placed (v. iii. m. pl. past passive, from *waqafa* [*wuqûf*], to stand still. See at 6:27, p. 401, n. 5).

4. ذوقوا *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/madhâq*], to taste. See at 3:181, p. 227, n. 5).

5. خسر *khasira* = he incurred loss, suffered damage (v. iii. m. s. past from *khusr* /*khasâr* /*khasârah* /*khusrân*. See at 4:119, p. 297, n. 6).

6. لقاء *liqâ'* = meeting, encounter. See *'alqaynâ* at 5:64, p. 361, n. 11.

7. ساعة *sâ'ah* (s.; pl. *sâ'ât*) = hour, Hour of Resurrection.

8. بغتة *baghtatan* = all of a sudden, suddenly, surprisingly.

قَالُوا۟ يَٰحَسْرَتَنَا	they will say: "Alas for us
عَلَىٰ مَا فَرَّطْنَا فِيهَا	for that we neglected[1] it;
وَهُمْ يَحْمِلُونَ	and they will be carrying[2]
أَوْزَارَهُمْ	their heavy loads[3]
عَلَىٰ ظُهُورِهِمْ	on their backs.
أَلَا سَآءَ	O how evil is
مَا يَزِرُونَ ﴿٣١﴾	the heavy load they carry![4]
وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ	32. This worldly life is not
إِلَّا لَعِبٌ وَلَهْوٌ	but a game[5] and a fun;[6]
وَلَلدَّارُ ٱلْءَاخِرَةُ	and the abode in the hereaf-
خَيْرٌ لِّلَّذِينَ	ter is the best for those who
يَتَّقُونَ	fear Allah.[7]
أَفَلَا تَعْقِلُونَ ﴿٣٢﴾	So will you not understand?[8]
قَدْ نَعْلَمُ	33. We indeed know[9]
إِنَّهُۥ لَيَحْزُنُكَ	that it saddens[10] you
ٱلَّذِى يَقُولُونَ	what they say.
فَإِنَّهُمْ	They in reality
لَا يُكَذِّبُونَكَ	do not cry lies[11] to you –
وَلَٰكِنَّ ٱلظَّٰلِمِينَ	but the transgressors[12] do
بِـَٔايَٰتِ ٱللَّهِ	at the rvelations of Allah
يَجْحَدُونَ ﴿٣٣﴾	hurl rejection.[13]

1. فرطنا ***farraṭnâ*** = we neglected, became remiss, forsook, abandoned (v. i. pl. past from *farraṭa*, form II of *faraṭa* [*farṭ/furûṭ*], to rush, to escape).

2. يحملون ***yaḥmilûna*** = they carry, bear, take the load of (v. iii. m. pl. impfct. from *ḥamala* [*ḥaml*], to carry. See *iḥtamala* at 4:112, p. 294, n. 3).

3. i. e., of sins. أوزار ***'awzâr*** (pl.; s., وزر ***wizr***) = heavy loads, burdens, sins, crimes, encumbrances.

4. يزرون ***yazirûna*** = they carry heavy loads, bear the burden (v. iii. m. pl. impfct. from *wazara* [*wizr*], to carry a burden. See n. 3 above).

5. لعب ***la'ib*** (s.; pl. *'al'âb*) = play, game, sport, fun, joke, jest. See at 5:58, p. 359, n. 5.

6. لهو ***lahw*** = fun, play, diversion, distraction, pleasure, amusement.

7. يتقون ***yattaqûna*** = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 2:187, p. 90, n. 7).

8. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 3:65, p. 181, n. 3).

9. نعلم ***na'lamu*** = we know, are aware of, have the knowledge (v. i. pl. impfct. from *'alima* [*'ilm*], to know. See *ta'lamu* at 5:116, p. 50, n. 7).

10. يحزن ***yaḥzunu*** = he or it saddens, grieves (v. iii. m. s. impfct. from *ḥazana* [*ḥuzn*], to make sad. See *yaḥzun* at 3:176, p. 224, n. 9). Note that with *kasrah* under the middle letter (*ḥazina/yaḥzanu*) the verb gives an intransitive sense, meaning he became sad, he grieves.

11. يكذبون ***yukadhdhibûna*** = they cry lies, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *nukadhdhiba* at 6:27, p. 401, n. 7).

12. i. e., the polytheists. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 5:107, p. 383, n. 10).

13. ***yajḥadûna*** = they reject, negate, deny, disavow, repudiate, refuse (v. iii. m. pl. impfct. from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny).

وَلَقَدْ كُذِّبَتْ	34. Disbelieved[1] indeed were
رُسُلٌ مِّن قَبْلِكَ	Messengers before you,
فَصَبَرُوا	but they bore with patience[2]
عَلَىٰ مَا كُذِّبُوا	that they were disbelieved;
وَأُوذُوا	and they were persecuted[3]
حَتَّىٰ أَتَاهُمْ نَصْرُنَا	till Our help[4] came to them;
وَلَا مُبَدِّلَ	and there is none to alter[5]
لِكَلِمَاتِ اللَّهِ	Allah's Words;[6]
وَلَقَدْ جَاءَكَ	and there already has come
مِن نَّبَإِ	to you some news[7] of
الْمُرْسَلِينَ ﴿٣٤﴾	the Messengers.[8]
وَإِن كَانَ كَبُرَ	35. And if heavy has become[9]
عَلَيْكَ إِعْرَاضُهُمْ	on you their turning away,[10]
فَإِنِ اسْتَطَعْتَ	then if you have power[11] to
أَن تَبْتَغِيَ نَفَقًا	seek[12] a tunnel in the earth
فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ	or a ladder into the sky
فَتَأْتِيَهُم	and thus bring to them
بِآيَةٍ	a sign (miracle) –
وَلَوْ شَاءَ اللَّهُ	but were Allah to will
لَجَمَعَهُمْ	He would have brought
عَلَى الْهُدَىٰ	them together on guidance.
فَلَا تَكُونَنَّ	So you must not be
مِنَ الْجَاهِلِينَ ﴿٣٥﴾	of the ignorant.

1. كذبت ***kudhdhibat*** = she or it was disbelieved, cried lies to (v. iii. f. s. past passive from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *yukadhdhibûna* at 6:33, p. 403, n. 11).

2. صبروا ***sabarû*** = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient, to bind. See *taṣbirû* at 4:25, p. 252, n. 1).

3. أوذوا ***'ûdhû*** = they were persecuted, made to suffer, hurt, molested, (v. iii. m. pl. past passive from *'âdhâ*, form IV of *'adhiya* [*'adhan*], to be harmed. See at 3:195, p. 233, n. 5).

4. نصر ***naṣr*** = help, support, victory, triumph.

5. مبدل ***mubaddil*** = one who alters, makes changes, modifier (active participle from *baddala*, form II of *badala* [*badl*], to replace. See *baddalnâ* at 4:56, p. 265, n.).

6. i. e., Allah's promises of help to His Messengers. This is an assurance to the Prophet Muhammad, peace and blessings of Allah be on him, that Allah's help would ultimately give him success. كلمات ***kalimât*** (pl.; s. *kalimah*) = words, utterances, sayings, speeches (fig. promises). See *kalimah* at 3:64, p. 180, n. 3.

7. i. e., some accounts of how Allah helped the previous Messengers. نبأ ***naba'*** (s.; pl. *'anbâ'*) = news, tidings. See at 5:27, p. 342, n. 1.

8. مرسلين ***mursalîn*** (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out. See at 2:252, p. 128, n. 12.

9. كبر ***kabura*** = he or it became big, too big, heavy (v. iii. m. s. past from *kubr/kibâr/kabârah*, to be big. See *yastakbirûna* at 5:82, p. 371, n. 1.

10. اعراض ***'i'râd*** = avoidance, turning away, shunning. Verbal noun in form IV from *'aruḍa /araḍa* [*'arḍ*], to be wide, to be visible. See at 4:128, p. 301, n. 2.

11. استطعت ***istata'ta*** = you were able , had the power (v. ii. m. s. past from *istatâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *yastaṭî'u* at 5:112, p. 386, n. 8).

12. تبتغي ***tabtaghiya*** = you seek, desire, strive for (v. ii. m. s. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *tabtaghûna* at 4:94, p. 284, n. 10).

إِنَّمَا يَسْتَجِيبُ	36. There but respond[1]
ٱلَّذِينَ يَسْمَعُونَ	those who listen;[2]
وَٱلْمَوْتَىٰ	and as to the dead,[3]
يَبْعَثُهُمُ ٱللَّهُ	Allah will raise them up;[4]
ثُمَّ إِلَيْهِ	then to Him
يُرْجَعُونَ ﴿٣٦﴾	they will be returned.[5]
وَقَالُوا۟	37. And they say:
لَوْلَا نُزِّلَ عَلَيْهِ	"Why is not sent down[6] on
ءَايَةٌ مِّن رَّبِّهِۦ	him a sign[7] from his Lord?"
قُلْ إِنَّ ٱللَّهَ قَادِرٌ	Say:"Verily Allah is Capable
عَلَىٰٓ أَن يُنَزِّلَ ءَايَةً	of sending down a sign;
وَلَٰكِنَّ أَكْثَرَهُمْ	but most of them
لَا يَعْلَمُونَ ﴿٣٧﴾	do not know."[8]
وَمَا مِن دَآبَّةٍ	38. And none of an animal[9]
فِى ٱلْأَرْضِ	is there in the earth
وَلَا طَٰٓئِرٍ يَطِيرُ	nor any bird[10] flying[11]
بِجَنَاحَيْهِ	by its two wings[12]
إِلَّآ أُمَمٌ	but are communities[13]
أَمْثَالُكُم	like yours.[14]
مَّا فَرَّطْنَا	We have not neglected[15]
فِى ٱلْكِتَٰبِ مِن شَىْءٍ	in the Book anything.

1. يستجيب ***yastajîbu*** = he responds, answers complies with, accedes to, listens to (v. iii. m. s. impfct. from *istajâba*, from X of *jâba* [*jawb*], to travel, to explore. See *istajâbû* at 3:172. p. 223, n. 2).

2. i. e., listen with the intention of understanding. يستمعون ***yastami'ûna*** = they listen, hear, give ear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *yastami'u* at 6:25, p. 400, n. 3).

3. i. e., whose hearts are dead, the unbelievers; also the physically dead.

4. يبعث ***yab'athu*** = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. See *mab'ûthîn* at 6:29, p. 402, n. 1).

5. يرجعون ***yurja'ûna*** = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 3:83, p. 188, n. 5).

6. نزل ***nuzzila*** = he or it is sent down, descended (v. iii. m. s. past passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See *nazzalnâ* at 6:7, p. 393, n.3).

7. i. e., a miracle. ءاية ***'âyah*** (pl. ءايات *'âyât*) = sign, revelation, miracle. See at 6:25, p. 400, n. 8.

8. i. e., the consequences of disobedience even after the sending down of the suggested miracle (Ibn Kathîr, III, 248).

9. دابة ***dâbbah*** (pl. *dawâbb*) = animal, riding beast, crawling creature. See at 2: 164, p. 77, n. 7.

10. طائر ***ṭâ'ir*** = flier, bird. See *ṭayr* at 3:49, p. 174, n. 10.

11. يطير ***yaṭîru*** = he or it flies, hastens (v. iii. m. s. impfct. from *ṭâra* [*ṭayr/ṭayrân*], to fly.

12. جناحي ***janâhay(n)***,(acc./gen. of *janâḥân*; s. *janâḥ*; pl. *'ajniḥah/'ajnuḥ*) = two wings.

13. أمم ***'umam*** (pl.; s. أمة *'ummah*) = communities, nations, peoples, generation. See *'ummah* at 5:48, p. 354, n. 1.

14. i. e., in the matter of creation, life, death, physical needs, dependence on Allah ,etc. (*Tafsîr al-Jalâlayn*).

15. فرطنا ***farraṭnâ*** = we neglected, forsook (v. i. pl. past from *farraṭa*, form II of *faraṭa* [*farṭ/furûṭ*], to rush, to escape. See at 6:31, p. 403, n. 1).

ثُمَّ إِلَىٰ رَبِّهِمْ	Then to their Lord
يُحْشَرُونَ ﴿٣٨﴾	they will be assembled.[1]
وَالَّذِينَ كَذَّبُوا	39. Those who cry lies[2]
بِآيَاتِنَا	to Our revelations
صُمٌّ وَبُكْمٌ	are deaf[3] and dumb[4]
فِي الظُّلُمَاتِ	in the darkness.[5]
مَن يَشَإِ اللَّهُ	Whomsoever Allah wills
يُضْلِلْهُ	He lets him go astray;[6]
وَمَن يَشَأْ	and whomsoever He wills
يَجْعَلْهُ عَلَىٰ صِرَاطٍ	He sets[7] him on a path.[8]
مُّسْتَقِيمٍ ﴿٣٩﴾	straight and proper.[9]
قُلْ أَرَأَيْتَكُمْ	40. Say: "Do you see to you
إِنْ أَتَاكُمْ	that if there comes to you
عَذَابُ اللَّهِ	Allah's retribution
أَوْ أَتَتْكُمُ	or there comes to you
السَّاعَةُ	the Hour of Resurrection,[10]
أَغَيْرَ اللَّهِ	is it other than Allah
تَدْعُونَ	you will invoke,[11]
إِن كُنتُمْ صَادِقِينَ ﴿٤٠﴾	if you are truthful?"[12]
بَلْ إِيَّاهُ تَدْعُونَ	41.Nay,Him you will invoke

1. i. e., on the Day of Judgement. يحشرون *yuḥsharûna* = they are gathered, collected, assembled, mustered, herded (v. iii. m. pl. impfct. passive from *hashara* [*ḥashr*], to gather. See *nahshuru* at 6:22, p. 399, n. 7).

2. كذبوا *kadhdhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 6:5, p. 392, n. 12).

3. i. e., they are incapable of so hearing the words of guidance as to understand them. صم *summ* (sing. *aṣamm*) deaf. See at 2:18, p.10, n. 1, 2:171, p. 80, n. 13).

4. i. e., they are incapable of speaking out the truth. بكم *bukm* (sing. *abkam*) = dumb. See at 2:18,p.10, n. 2; 2:171, p. 80, n. 14).

5. i. e. , the darkness of error and ignorance. ظلمات *ẓulumât* (pl.; s. *ẓulmah*) = darkness, gloom.

6. يضلل *yuḍlil* (*yuḍillu*) = he lets stray, leads astray, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The last letter is vowelless for the verb is the conclusion of a conditional clause {preceded by *man*}. See at 4:143, p. 309, n. 1).

7. يجعل *yaj'al(u)* = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*] to make, to put. The last letter is vowelless because the verb is the conclusion of a conditional clause {preceded by *man*} See *yaj'ala* at 4:141, p. 308, n. 3).

8. صراط *ṣirâṭ* = way, path, road. See at 5:16, p. 337, n. 1; 4:175, p. 323, n. 12).

9. مستقيم *mustaqîm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up. See at 5:16, p. 337, n. 2).

10. ساعة *sâ'ah* (s.; pl. *sâ'ât*) = hour, Hour of Resurrection.

12. i. e., if you are true to your claim that the gods and goddesses you worship have power to do you good or harm. The Arabs believed in Allah but used to set partners with Him and in times of real danger used to invoke Allah. صادقين *ṣâdiqîn* (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 5:119, p. 390, n. 2).

فَيَكْشِفُ مَا and He will remove[1] what
تَدْعُونَ إِلَيْهِ you make the call[2] to
إِنْ شَآءَ if He wills,
وَتَنسَوْنَ and you will forget[3]
مَا تُشْرِكُونَ ﴿٤١﴾ what you set as partners.[4]

Section (*Rukû'*) 5

وَلَقَدْ أَرْسَلْنَا 42. We had indeed sent out[5]
إِلَىٰ أُمَمٍ مِّن قَبْلِكَ to peoples before you;
فَأَخَذْنَٰهُم and had then seized[6] them
بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ with adversity[7] and affliction[8]
لَعَلَّهُمْ that they might
يَتَضَرَّعُونَ ﴿٤٢﴾ be humble.[9]

فَلَوْلَآ إِذْ 43. Then why not, when
جَآءَهُم there came upon them
بَأْسُنَا Our retribution,[10]
تَضَرَّعُوا۟ they humbled themselves![11]
وَلَٰكِن قَسَتْ But stiff became[12]
قُلُوبُهُمْ their hearts
وَزَيَّنَ لَهُمُ and charming made to them[13]
ٱلشَّيْطَٰنُ مَا كَانُوا۟ Satan what they used
يَعْمَلُونَ ﴿٤٣﴾ to do.

1. يكشف *yakshifu* = he removes, lifts, discloses, uncovers, exposes (v. iii. m. s. impfct. from *kashafa* [*kashf*], to remove. See *kâshif* at 6:17, p. 397, n. 10).

2. تدعون *tad'ûna* = you (all) make call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See *yad'ûna* at 4:117, p. 296, n. 5).

3. تنسون *tansawna* = you (all) forget (v. ii. m. pl. impfct. from *nasiya* [*nasy/nisyân*], to forget. See at 2:44, p. 22, n. 7).

4. i. e., with Allah. تشركون *tushrikûna* = you (all) associate, set partners (v. ii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See *'ashrakû* at 6:19, p. 398, n. 9).

5. i. e., Messengers and messages. أرسلنا *'arsalnâ* = we sent out, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 6:6, p. 393, n. 7).

6. أخذنا *'akhadhnâ* = we took, received, obtained, seized, grabbed (v. i. pl. past from *'akhadha* [*'akhdh*], to take. See *'attakhidhu* at 6:14, p. 396, n. 7).

7. بأساء *ba'sâ'* = adversity, distress, difficulty, poverty. See at 2:214, p. 103, n. 5.

8. ضراء *darrâ'* = affliction, suffering, illness, distress. See at 3:134, p. 207, n. 12.

9. يتضرعون *yatadarra'ûna* = they humble themselves, implore, beseech (v. iii. m. pl. impfct. from *tadarra'a*, from V of *dara'a/dari'a* [*darâ'ah/ dara'*], to be humble).

10. بأس *ba's* = the thick of fighting, extreme torment, retribution. See at 2:177, p. 84, n. 4.]

11. تضرعوا *tadarra'û* = they humbled themselves, became submissive (v. iii. m. pl. past from *tadarra'a*. See n. 9 above).

12. قست *qasat* = she or it became harsh, hard, stern, stiff (v. iii. f. s. past from *qasâ* [*qaswah / qasâwah*], to be hard. See at 2:74, p. 35, n. 1).

13. زين *zayyana* = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of *zâna* [*zayn*], to decorate, adorn. See *zuyyina* at 2:212, p. 101, n. 12).

فَلَمَّا نَسُوا	43. So when they forgot[1]
مَا ذُكِّرُوا بِهِۦ	what they were reminded[2] of,
فَتَحْنَا عَلَيْهِمْ	We opened[3] on them
أَبْوَٰبَ كُلِّ شَىْءٍ	the gates of everything[4]
حَتَّىٰٓ إِذَا فَرِحُوا	till when they were elated[5]
بِمَآ أُوتُوٓا	with what they were given
أَخَذْنَٰهُم	We took[6] them
بَغْتَةً	by surprise.[7]
فَإِذَا هُم	And lo, they were
مُّبْلِسُونَ ﴿٤٤﴾	dumbfounded.[8]
فَقُطِعَ	45. So cut off[9] were
دَابِرُ ٱلْقَوْمِ	the roots[10] of the people
ٱلَّذِينَ ظَلَمُوا	who did wrong;[11]
وَٱلْحَمْدُ لِلَّهِ	and all praise is for Allah,
رَبِّ ٱلْعَٰلَمِينَ ﴿٤٥﴾	the Lord of all beings.[12]
قُلْ أَرَءَيْتُمْ	46. Say: "Do you see,[13]
إِنْ أَخَذَ ٱللَّهُ	if Allah had taken away
سَمْعَكُمْ وَأَبْصَٰرَكُمْ	your hearing[14] and your sight
وَخَتَمَ عَلَىٰ قُلُوبِكُم	and sealed off your hearts,
مَّنْ إِلَٰهٌ غَيْرُ	who is the deity other than
ٱللَّهِ يَأْتِيكُم بِهِ	Allah to bring it to you?

1. نسوا ***nasû*** = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See 5:13, p. 335, n. 4).

2. i. e., of the consequences of unbelief and punishments for disobedience and sins. ذكروا ***dhukkirû*** = they were reminded (v. iii. m. pl. past passive from *dhakara* [*dhikr/tadhkâr*], to remember. See at *udhkurû* at 5:4, p. 329, n. 2).

3. فتحنا ***fatahnâ*** = we opened, disclosed, granted victory (v. i. pl. past from *fataḥa* [*fatḥ*], to open. See *fataha* at 2:76, p. 36, n. 4).

4. i. e., of graces and worldly amenities.

5. فرحوا ***farihû*** = they became happy, rejoiced, were glad, were delighted, were elated with joy (v. iii. m. pl. past from *fariha* [*farh*], to be glad. See *yafraḥûna* 3:188, p. 230, n. 4).

6. i. e., inflicted on them the due punishment. اخذنا ***'akhadhnâ*** = we took, received, obtained, seized, grabbed (v. i. pl. past from *'akhadha* [*'akhdh*], to take. See at 6:42, p. 407, n. 6).

7. بغتة ***baghtatan*** (*baghtah* surprise) = all of a sudden, surprisingly, by surprise.

8. مبلسون ***mublisûn*** = those made speechless in confusion or grief or despair, dumbfounded. Active participle from *'ablasa*, to be speechless in confusion or grief.

9. قطع ***quṭi'a*** = he or it was cut, cut off, severed (v. iii. m. s. past passive from *qaṭa'a* [*qaṭ'*], to cut. See *iqṭa'û* at 5:38, p. 347, n. 2).

10. i. e., they were eradicated and annihilated. دابر ***dâbir*** = root, extremity, past. *qata'a dâbir al-shay* = to destroy the thing. See *'adbâr* at 5:21, p. 350, n. 3).

11. ظلموا ***ẓalamû*** = they did wrong, injustice, oppressed, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 4:168, p. 319, n. 9).

12. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 5:115, p. 388, n. 2).

13. i. e., do you realize, that all your faculties are given by Allah and by none else. Why should you then worship anyone other than Allah?

14. سمع ***sam'*** = hearing, sense of hearing, ears. See at 2:7, p. 6, n. 6.

انظر كيف	Look, how
نصرف الآيات	We spell out[1] the revelations!
ثم هم	Even then they
يصدفون ﴿٤٦﴾	turn away.[2]
قل أرأيتكم	47. Say: "Do you see,[3]
إن أتاكم	if there comes to you
عذاب الله	Allah's retribution
بغتة أو جهرة	suddenly[4] or openly,[5]
هل يهلك	will there be destroyed[6] any
إلا القوم	except the people
الظالمون ﴿٤٧﴾	transgressing?"[7]
وما نرسل	48. And We do not despatch[8]
المرسلين	the Messengers[9]
إلا مبشرين	but as givers of good news[10]
ومنذرين	and warners.[11]
فمن آمن	So whoever believes
وأصلح	and reforms,
فلا خوف عليهم	no fear will be on them
ولا هم يحزنون ﴿٤٨﴾	nor will they grieve.[12]
والذين كذبوا	49. And those who cry lies

1. نصرف *nuṣarrifu* = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *ṣarrafa*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See *yuṣraf* at 6:16, p. 397, n. 4).

2. i. e., turn away from Allah and worship others. يصدفون *yaṣdifûna* = they turn away, avoid, shun (v. iii. m. pl. impfct. from *ṣadafa*[*ṣadf/ṣudûf*], to turn away, to happen by chance).

3. رأيتم *ra'aytum* = you saw, realized (v. ii. m. pl. past from *ra'â* [*ra'y/ru'yah*], to see, notice. See *tarâ* at 6:30, p. 402, n. 2).

4. بغتة *baghtatan* (*baghtah* surprise) = all of a sudden, by surprise. See at 6:43, p. 408, n. 7.

5. i. e., your seeing and knowing it. جهرة *jahratan* = openly, overtly, publicly.

6. يهلك *yuhlaku* = he is destroyed, annihilated, ruined (v. iii. s. impfct. passive from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See *yuhlikûna* at 6:26, p. 401, n. 3).

7. i. e., transgressing by setting partners with Allah.

8. نرسل *nursilu* = we send, despatch, discharge (v. i. pl. impfct. from *'arsala* , form IV of *rasila* [*rasal*], to be long and flowing. See *'arsalnâ* at 6:42, p. 407, n. 5).

9. مرسلين *mursalîn* (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala* , form IV of *rasila* [*rasal*], to be long and flowing. See at 2:252, p. 128, n. 12).

10. i. e., of rewards and blissful life in the hereafter for the believers and the righteous. مبشرين *mubashshirîn* (pl.; accusative/genitive of *mubashshirûn*, s. *mubashshir*) = deliverers of good tidings, harbingers of good news (active participle from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 2:213, p. 102, n. 7; and *bashshir* at 4:164, p. 318, n. 7).

11. i.e. of Allah's displeasure and of punishment for unbelievers and sinners. منذرين *mundhirîn* (pl.; accusative/ gen. of *mundhirûn*, sing. *mundhir*) = warners, (act. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr/nudhûr*], to dedicate, to make a vow. See at 4:164, p. 318, n. 8).

12. i. e., in the hereafter.

بِـَٔايَـٰتِنَا	to Our revelations,
يَمَسُّهُمُ ٱلْعَذَابُ	them will touch[1] the torment[2]
بِمَا كَانُوا۟	for they go on
يَفْسُقُونَ ﴿٤٩﴾	sinning defiantly.[3]
قُل لَّآ أَقُولُ لَكُمْ	50. Say: "I do not say to you
عِندِى	I have with me
خَزَآئِنُ ٱللَّهِ	the treasuries[4] of Allah
وَلَآ أَعْلَمُ ٱلْغَيْبَ	nor do I know the unseen
وَلَآ أَقُولُ لَكُمْ	nor do I say to you
إِنِّى مَلَكٌ	I am an angel.
إِنْ أَتَّبِعُ إِلَّا مَا	I follow[5] nought but what
يُوحَىٰٓ إِلَىَّ	is communicated[6] to me."
قُلْ هَلْ يَسْتَوِى	Say: "Do there be equal[7] the
ٱلْأَعْمَىٰ وَٱلْبَصِيرُ	blind[8] and the seeing one?[9]
أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾	Will you not then reflect?"[10]

Section (Rukû') 6

وَأَنذِرْ بِهِ	51. And warn[11] therewith[12]
ٱلَّذِينَ يَخَافُونَ	those who fear
أَن يُحْشَرُوٓا۟	that they will be rallied
إِلَىٰ رَبِّهِمْ	to their Lord.
لَيْسَ لَهُم	They do not have
مِّن دُونِهِۦ وَلِىٌّ	besides Him any Guardian

1. يمس *yamassu* = he or it touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. See *yamsas* at 6:17, p. 397, n. 8)
2. i. e., in the hereafter.
3. يفسقون *yafsuqûna* = they sin defiantly, renounce obedience, stray from the right course (v. iii. m. pl. impfct. from *fasaqa* [*fisq/fusûq*], to stray from the right course, to renounce obedience).
4. i. e., the wealth, provisions and all other benefits and graces that He bestows. خزائن *khazâ'in* (pl., s. *khizânah*) = treasuries, vaults, coffers . This *'âyah* is an explicit statement that the Prophet was no more than a man who received Allah's *wahy*.
5. أتبع *'attabi'u* = I follow, pursue, obey, succeed (v. i. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'a* at 5:15, p. 336, n. 7).
6. يوحى *yûhâ* = it is communicated (v. iii. m. s. impfct. passive from *'awhâ*, form IV of *wahâ* [*wahy*], to communicate. See *'ûhiya* at 6:19, p. 398, n. 3). The word *wahy* technically means Allah's communication to His Prophets by various means.(See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).
7. يستوي *yastawî* = he becomes equal, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 5:100, p. 379, n. 7).
8. i. e., blind to Allah's revelations and His guidance communicated through His Messenger. أعمى *'a'mâ* = blind. See *'amû* at 5:71, p. 365, n. 7.
9. i. e., who sees the light of guidance, believes and acts according to the guidance. بصير *basîr* = one who sees, observes. Act. participle in the scale of *fa'îl* from *basura/basira* (*basar*), to see. See at 3:156, p. 217, n. 8).
10. تتفكرون *tatafakkarûna* = you (all) reflect, contemplate, think over, consider, meditate (v. ii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 2:266, p. 140, n. 3).
11. أنذر *'andhir* = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nidhâr*], to dedicate, to make a vow. See *mundhirîn* at 6:48, p. 409, n. 11).
12. i. e., with the Qur'ân.

وَلَاشَفِيعٌ nor anyone to intercede.[1]
لَعَلَّهُمْ Maybe that they
يَتَّقُونَ ﴿٥١﴾ will be on their guard.[2]

وَلَا تَطْرُدِ 52. And do not drive away[3]
ٱلَّذِينَ يَدْعُونَ رَبَّهُم those who pray to their Lord
بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ by morning[4] and evening[5]
يُرِيدُونَ وَجْهَهُۥ desiring[6] His Countenance.
مَا عَلَيْكَ It is not on you
مِنْ حِسَابِهِم anything of their account[7]
مِّن شَيْءٍ whatsoever
وَمَا مِنْ nor is anything
حِسَابِكَ عَلَيْهِم of your account on them
مِّن شَيْءٍ whatsoever.
فَتَطْرُدَهُمْ So if you drive them away
فَتَكُونَ you will then be of
مِنَ ٱلظَّٰلِمِينَ ﴿٥٢﴾ the transgressors.

وَكَذَٰلِكَ فَتَنَّا 53. And thus did We test[8]
بَعْضَهُم بِبَعْضٍ some of them by others[9]
لِّيَقُولُوٓا۟ that they may say:
أَهَٰٓؤُلَآءِ " Are these the ones
مَنَّ ٱللَّهُ عَلَيْهِم Allah has graced[10] on

1. i. e., on the Day of Judgement, against Allah's judgement and retribution. شفيع ***shafī'*** (s.; pl. *shufa'â'*) = intercessor, advocate. Active participle on the scale of *fa'īl* from *shafa'a* (*shaf'*), to double, to attach. See *yashfa'u* at 4:85, p. 179, n. 2).

2. i. e., by carrying out by Allah's injunctions and abiding by His prohibitions. يتقون ***yattaqūna*** = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 6:32, p. 403, n. 7).

3. لا تطرد ***lâ taṭrud*** = do not drive away, banish, dismiss, chase away (v. ii. m. s. imperative {prohibition} from *ṭarada* [*ṭard*], to drive away). The directive was revealed in view of the Quraysh leaders' suggestion that if the Prophet banished from his company the Muslims of humble material position like Bilâl, 'Ammâr, Suhayb and Khabbâb (r. a.) they might follow him. (Al-Ṭabarī, VII, 200-201; Ibn Kathīr, III, 204).

4. غدوات ***ghadawât*** (pl.; s. *ghadwah*) = morning, morning time.

5. عشى ***'ashiyy*** = evening.

6. يريدون ***yurīdūna*** = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 5:37, p. 346, n. 8).

7. حساب ***hisâb*** (pl. حسابات *hisâbât*)= calculation, reckoning, accounting, account. See at 3:37, p. 170, n.7.

8. فتنا ***fatannâ*** = we tried, put on trial, tested (v. i. pl. past from *fatana* [*fatn /futûn*], to put to trial, to tempt. See *yaftinû* at 5:49, p. 354, n. 10).

9. i. e., the rich and affluent are tested by means of the poor and indigent, and vice versa.

10. من ***manna*** = he bestowed grace, graced, favoured, (v. iii. m. s. past from *mann*, to be kind, gracious. See at :164, p. 220, n. 1). The allusion is to the Quraysh stalwarts' ridiculing and deriding at the poor and humble Muslims by saying : "Are these the ones Allah has graced with guidance to the right path?" The leaders of unbelievers at all times and places exhibit similar attitude to believers who are more often of humble situations in life. See also 11:27, 19:73 and 46:11.

مِّنۢ بَيۡنِنَآۗ from among us?"
أَلَيۡسَ ٱللَّهُ Is not Allah
بِأَعۡلَمَ Best Aware
بِٱلشَّٰكِرِينَ ﴿٥٣﴾ of the grateful?[1]

وَإِذَا جَآءَكَ 54. And if there come to you
ٱلَّذِينَ يُؤۡمِنُونَ those who believe
بِـَٔايَٰتِنَا in Our revelations,[2]
فَقُلۡ سَلَٰمٌ عَلَيۡكُمۡۖ say : "Peace be on you."[3]
كَتَبَ رَبُّكُمۡ عَلَىٰ Your Lord has written on
نَفۡسِهِ ٱلرَّحۡمَةَ Himself mercy[3] –
أَنَّهُۥ مَنۡ عَمِلَ مِنكُمۡ that whoever of you does
سُوٓءَۢا بِجَهَٰلَةٖ an evil[5] out of ignorance[6]
ثُمَّ تَابَ and then turns in repentance[7]
مِنۢ بَعۡدِهِۦ وَأَصۡلَحَ after that and reforms[8] –
فَأَنَّهُۥ غَفُورٞ then He is Most Forgiving,
رَّحِيمٞ ﴿٥٤﴾ Most Merciful.

وَكَذَٰلِكَ نُفَصِّلُ 55. Thus do We make clear[9]
ٱلۡأٓيَٰتِ the revelations
وَلِتَسۡتَبِينَ so that obvious becomes[10]
سَبِيلُ ٱلۡمُجۡرِمِينَ ﴿٥٥﴾ the way[11] of the sinners.

1. i. e. Allah knows best who is grateful and thankful to him, be he rich or poor, and thus guides him to the true path in spite of the sarcasm of the unbeliever and the ungrateful. شاكرين *shâkirîn* (acc./gen. of *shâkirûn*, sing. *shâkir*) = appreciative, thankful, grateful. Active participle from *shakara* [*shukr /shukrân*], to thank. See at 3:144, p. 211, n. 7).

2. أيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 6:27, p. 401, n. 8.

3. i. e., return their salutation by saying "Peace be on you".

4. i. e. , He has prescribed mercy for Himself. This *'âyah* assures the believers that Allah's most important attribute is Mercy and that if any person commits a sin in ignorance – and every commission of sin is an act of ignorance – and then turns to Allah in repentance , asks His forgiveness and reforms himself , then Allah will forgive him because He is Most Forgiving, Most Merciful.

5. سوء *sû'* (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 4:148, p. 310, n. 10).

6. جهالة *jahâlah* = ignorance, foolishness, stupidity.

7. تاب *tâba* = he returned, turned to, repented (v. iii. m. s. past [from *tawb, tawbah / matâb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 5:39, p. 347, n. 7.

8. i. e., reforms his conduct and deeds. أصلح *'aṣlaḥa* = he reformed, made amends, set right, settled, adjusted (v. iii. m. s. past in form IV of *salaha* [*ṣalâḥ/ṣulûḥ/ maṣlaḥah*], to be good, proper. See at 5:39. p. 86, n. 9).

9. نفصل *nufaṣṣilu* = we elaborate, set forth in detail, make clear (v. i. pl. impfct. from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart).

10. تستبين *tastabîna* = she or it becomes evident, obvious, apparent, clear (v. iii. f. s. impfct. from *istabâna*, form X of *bâna* [*bayân*], to be clear. The last letter takes *fatḥah* because of an hidden *'an* in *li* (of motivation) coming before the verb. See *nubayyinu* at 5:76, p. 367, n. 6).

11. سبيل *sabîl* (m. &.f.; pl. *subul/asbilah*) = way, path, road, means. See at 5:35, p. 346, n. 2.

Section (Rukû') 7

قُلْ إِنِّي نُهِيتُ 56. Say: " Forbidden[1] am I
أَنْ أَعْبُدَ الَّذِينَ to worship those that
تَدْعُونَ مِن دُونِ you invoke[2] in lieu of
اللَّهِ Allah."
قُل لَّا أَتَّبِعُ Say: " I do not follow[3]
أَهْوَاءَكُمْ your whims;[4]
قَدْ ضَلَلْتُ I shall indeed go astray[5]
إِذًا in that case,
وَمَا أَنَا مِنَ and I would not be of those
الْمُهْتَدِينَ ﴿٥٦﴾ guided aright."[6]

قُلْ إِنِّي 57. Say: "I am indeed
عَلَىٰ بَيِّنَةٍ on a clear evidence[7]
مِّن رَّبِّي from my Lord
وَكَذَّبْتُم بِهِ and you have cried lies[8] to it.
مَا عِندِي مَا It does not lie with me what
تَسْتَعْجِلُونَ بِهِ you seek to hasten.[9]
إِنِ الْحُكْمُ The decree is none's
إِلَّا لِلَّهِ but Allah's.
يَقُصُّ الْحَقَّ He relates[10] the truth;
وَهُوَ and He is
خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾ the Best of deciders.[11]

1. نهيت **nuhîytu** = I am forbidden, prohibited, banned, interdicted (v. i. s. past passive from *nahâ* [*nahw/nahy*], to forbid. See *nuhû* at 6:28, p. 401, n. 13). This is a clear statement of montheism.

2. تدعون **tad'ûna** = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 6:41, p. 407, n. 2).

3. أتبع **'attabi'u** = I follow, obey, succeed (v. i. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 6:50, p. 410, n. 5).

4. The polytheists' worshipping of a multiplicity of gods is due to their whims and caprice, not to any reason. أهواء **'ahwâ'** (sing. هوى *hawan*) = desires, fancies, wishes, caprices, whims. See at 5:48, , p. 353, n. 9).

5. i. e., go astray from the right path. ضللت **dalaltu** = I strayed, went astray, lost the way (v. i. past from *dalla* [*dalâl/dalâlah*], to loose one's way. See *dalla* at6:24, p. 400, n. 1).

6. مهتدين **muhtadîn** (accu. /gen. of *muhtadûn*, sing. *muhtadin*) = those guided aright, are led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 2:16, p. 9, n. 8).

7. i. e., the truth of montheism communicated by Allah through the Qur'ân. بينة **bayyinah** (pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 2:211, p.101, n. 7.

8. كذبتم **kadhdhabtum** = you (all) called lies to, disbelieved (v. ii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib*], to lie. See at 2:87, p. 41, n. 11).

9. This is a reply to the Makkan unbelievers who asked the Prophet to bring on them Allah's punishment if he was truly His Messenger. تستعجلون **tasta'jilûna** = you hasten, make haste, hurry, wish to expedite (v. ii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See *ta'ajjala* at 2:203, p. 98, n. 6).

10. يقص **yaqussu**= he relates, narrates, tells (v. iii. m. s. impfct. from *qassa* [*qasas*], to relate).

11. i. e., between believers and unbelievers. فاصلين *fâsilîn* (acc./gen. of *fâsilû,n*, s. *fâsil*) = deciders, dividers. Active participle from *fasala*[*fasl*], to separate. See *nufassilu* at 6:55, p. 412, n. 9.

قُل لَّوْ أَنَّ عِندِي	58. Say: " Were that with me
مَا تَسْتَعْجِلُونَ بِهِۦ	which you seek to hasten,[1]
لَقُضِيَ	decreed[2] surely would have
ٱلْأَمْرُ	been the matter[3]
بَيْنِي وَبَيْنَكُمْ	between you and me;
وَٱللَّهُ أَعْلَمُ	but Allah is Best Aware
بِٱلظَّٰلِمِينَ ﴿٥٨﴾	of the transgressors."[4]
وَعِندَهُۥ	59. And with Him are
مَفَاتِحُ ٱلْغَيْبِ	the keys[5] of the unseen.
لَا يَعْلَمُهَآ إِلَّا هُوَ	None knows them save He;
وَيَعْلَمُ	and He knows
مَا فِى ٱلْبَرِّ	what is in the land[6]
وَٱلْبَحْرِ	and the sea;
وَمَا تَسْقُطُ مِن وَرَقَةٍ	and there falls[7] not any leaf[8]
إِلَّا يَعْلَمُهَا	except He knows it;
وَلَا حَبَّةٍ	neither a grain[9]
فِى ظُلُمَٰتِ ٱلْأَرْضِ	in the gloom[10] of the earth,
وَلَا رَطْبٍ وَلَا يَابِسٍ	nor anything fresh[11] or dry,[12]
إِلَّا فِى كِتَٰبٍ	except it is in a book
مُّبِينٍ ﴿٥٩﴾	all too clear.[13]
وَهُوَ ٱلَّذِى	60. He it is Who

1. This is in continuation of the reply to the unbelievers' demand for immediate punishment for them. It is again pointed out that the power to inflict punishment lies only with Allah, not with any Prophet. *tasta'jilûna* , see n. 9 on the previous page.

2. قضى *qudiya* = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *qadâ* [*qadâ'*], to settle, to decide. See at 6:8, p. 394, n. 7).

3. أمر *'amr* (s.; pl. أوامر *'awâmir*/ أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 5:52, p. 356, n. 7.

4. i. e., Allah knows best those who transgress by disobeying His commandments and setting partners with Him, and He may punish them immediately or may defer the punishment as He likes.

5. This *'âyah* gives a vivid description of Allah's attribute of Knowledge. He Alone knows all that is unseen in the heavens and the earth and all that is to happen and to be, as well as all that is within our sight and senses. Note that the *'âyah* starts with a reference to all that lies beyond human knowledge and senses and ends by referring to such minute things as we can see or sense. مفاتح *mafâtih* (pl.; s. *miftâh*) = keys.

6. بر *barr* = land, open country. See at 5:96,, p. 378, n. 1.

7. تسقط *tasqutu* = she or it falls, drops, tumbles, sinks down (v. iii. f. s. impfct. from *saqata* [*suqût*/ *masqat*], to fall.

8. ورقة *waraqah* = leaf, petal, piece of paper.

9. حبة *habbah* (s.; pl. حبات *haddât*)= grain, seed, pill, granule. See at 2:261, p. 136, n. 9.

10. i. e., inside the earth. ظلمات *zulumât* (pl.; s. *zulmah*) = darkness, gloom. See at 6:39, p. 416, n. 5.

11. رطب *ratb* = fresh, tender, moist, succulent.

12. يابس *yâbis* = dry, dried out, hard, arid.

13. Whatever happens or occurs, of matters and deeds, however minute or big, within human sight and senses or beyond them, are all recorded in the great record , *al-Lawh al-Mahfûz*. مبين *mubîn* = all too clear, most obvious, manifest, patent. See at 6:16, p. 397, n. 7.

يَتَوَفَّىٰكُم takes you off[1]
بِٱلَّيْلِ by night[2] and
وَيَعْلَمُ مَا جَرَحْتُم knows what you earned[3]
بِٱلنَّهَارِ by day; then
يَبْعَثُكُمْ فِيهِ He raises[4] you up therein
لِيُقْضَىٰٓ that there be spent[5]
أَجَلٌ مُّسَمًّى a term[6] specified.[7]
ثُمَّ إِلَيْهِ Then to Him will be
مَرْجِعُكُمْ your return;[8]
ثُمَّ يُنَبِّئُكُم then He will apprise[9] you
بِمَا كُنتُمْ تَعْمَلُونَ ٦٠ of what you used to do.

Section (Rukû') 8

وَهُوَ ٱلْقَاهِرُ 61.And He is Overwhelming
فَوْقَ عِبَادِهِۦ upon His servants;
وَيُرْسِلُ عَلَيْكُمْ and He sends on you
حَفَظَةً custodians[10]
حَتَّىٰٓ إِذَا جَآءَ till when there comes
أَحَدَكُمُ ٱلْمَوْتُ death to one of you
تَوَفَّتْهُ رُسُلُنَا Our Messengers take him[12]
وَهُمْ لَا يُفَرِّطُونَ ٦١ and they do not neglect.[12]

ثُمَّ رُدُّوٓا 62. Then they are returned

1. يتوفى *yatawaffâ* = he takes fully, receives in full (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See at 4:15, p. 245, n. 6). See 39:42.

2. i. e., during sleep at night, which is usually the time for sleep.

3. i. e., of merits and demerits. جرحتم *jarahtum* = you acquired, earned; also, wounded (v. ii. m. pl. past from *jaraha* [*jarh*], to wound, to earn.

4. i. e. , makes you wake up. يبعث *yab'athu* = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. See at 6:36, p. 405, n. 4).

5. يقضى *yuqdâ* = he or it is spent, passed, ended, concluded, decreed (v. iii. m. s. impfct. passive from *qadâ* [*qadâ'*], to settle, to decide. See *qudiya* at 6:58, p. 414, n. 2).

6. اجل *'ajal* (pl. *'âjâl*) = appointed time, term, date, deadline. See at 6:2, p. 392, n. 2.

7. i. e., the life time of each individual. مسمى *musamman* (pl. *musammayât*)= specified, stipulated, named, designated, defined . (Passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuww/ samâ'*], to be high. See at 6:2, p. 392, n. 3).

8. i. e. after resurrection. مرجع *marji'* (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 5:105, p. 381, n. 13).

9. i.e., He will inform you your record of deeds and reward or punish you accordingly. ينبئ *yunabbi'u* = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 5:105, p. 382, n. 1).

10. i. e., angels, to guard as well as to keep records of one's deeds. See 13:11, 50:17-18 and 82:10. حفظة *hafazah* (pl.; s. *hâfiz*, act. participle from *hafaza* [*hifz*] , to preserve) = keepers, guards, custodians. See *hafiz* at 4:80, p. 276, n. 3.

11. i. e., the angels take his soul so he dies.

12. i.e., they do not fail to do their duties. يفرطون *yufarritûna* = they neglect, be remiss, go too far, forsake (v. iii. m. pl. impfct from *farrata*, form II of *farata* [*fart/furût*], to rush, to escape. See *farratnâ* at 6:38, p. 405, n. 15).

إِلَى ٱللَّهِ	to Allah
مَوْلَىٰهُمُ ٱلْحَقِّ	their Lord-Protector in truth.
أَلَا لَهُ ٱلْحُكْمُ	Surely His is the judgement
وَهُوَ أَسْرَعُ	and He is the quickest[1]
ٱلْحَٰسِبِينَ ﴿٦٢﴾	in taking account.[2]
قُلْ مَن يُنَجِّيكُم	63. Say: "Who saves[3] you
مِّن ظُلُمَٰتِ	from the perils[4]
ٱلْبَرِّ وَٱلْبَحْرِ	of land and sea
تَدْعُونَهُۥ	when you call on Him
تَضَرُّعًا وَخُفْيَةً	in humility[5] and secrecy:[6]
لَّئِنْ أَنجَىٰنَا	[saying] If He saves[7] us
مِنْ هَٰذِهِۦ	from this
لَنَكُونَنَّ مِنَ	we will surely be of
ٱلشَّٰكِرِينَ ﴿٦٣﴾	the grateful ones?"[8]
قُلِ ٱللَّهُ يُنَجِّيكُم	64. Say: "Allah saves you
مِّنْهَا	from it
وَمِن كُلِّ كَرْبٍ	and from every distress.[9]
ثُمَّ أَنتُمْ تُشْرِكُونَ ﴿٦٤﴾	Even then you set partners.[10]
قُلْ هُوَ ٱلْقَادِرُ	65. Say; "He is All-Capable
عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ	of sending on you

1. أسرع *'asra'* = most prompt, most expeditious, quickest, swiftest, speediest, most rapid. Elative of *sarî'* (quick), act. participle from *saru'a* [*sur'/sara'/sur'ah*], to be quick. See *sarî'* at 5:4, p. 329, n. 5.

2. i. e., on the Day of Judgement. حاسبين *ḥâsibîn* (pl.; acc./gen. of *ḥâsibûn*, sing. *ḥâsib*) = those who take account, reckoners, calculators. Active participle from *ḥasaba* [*ḥisâb/ ḥisbân/ḥusbân*], to count, to reckon. See *ḥasîb* at 4:86, p. 279, n. 10.

3. This *'âyah* reminds the polytheists that it is not any of their imaginary gods and goddesses but Allah Alone Who saves them from the dangers on land and sea when they call on Him in all humility to save them from the danger, promising to be grateful to Him by worshipping Him Alone. ينجي *yunajjî* = he saves, rescues, brings to safety, delivers (v. iii. m. s. impfct. from *najjâ*, form II of *najâ* [*najw/ najâ'/najâh*], to be saved, to get away. See *najjaynâ* at 2:49, p. 23, n. 13).

4. The literal meaning of *zulumât* is darkness, but it is used here figuratively to mean the perils on land and sea, such as tempests, hurricanes, quakes, etc. (See *Al-Bahr*, IV, 542). ظلمات *zulumât* (pl.; s. *zulmah*) = darkness. See at 6:39, p. 416, n. 5.

5. تضرع *tadarru'* = humility, imploring, begging. Verbal noun in form VII of *dara'a* (*dara'/darâ'ah*), to be humble. See *tadarra'û* at 6:43, p. 407, n. 11.

6. i.e., in their mind and heart. خفية *khufyatan* = in secrecy, secretly, covertly .

7. أنجا *'anjâ* = he saved, rescued, brought to safety, delivered (v. iii. m. s. past in form IV of *najaâ* {see n. 3 above}. See *'anjaynâ* at 2:50, p. 24, n. 5).

8. *i. e.*, we shall not set partners with Him and shall worship Him Alone. شاكرين *shâkirîn* (acc./gen. of *shâkirûn*, sing. *shakir*) = appreciative, thankful, grateful (active participle from *shakara* [*shukr /shukrân*], to thank. See at 6:53, p. 412, n. 1).

9. كرب *karb* (s.; pl. كروب *kurûb*)= distress, worry, concern, apprehension, anxiety, agony.

10. i. e., with Allah. تشركون *tushrikûna* = you (all) associate, set partners (v. ii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See 'at 6:41, p. 3407, n. 4).

عَذَابًا	a punishment
مِّن فَوْقِكُمْ	from above you[1] or
أَوْ مِن تَحْتِ أَرْجُلِكُمْ	from under your feet[2]
أَوْ يَلْبِسَكُمْ شِيَعًا	or to muddle[3] you into sects[4]
وَيُذِيقَ بَعْضَكُم	and make some of you taste[5]
بَأْسَ بَعْضٍ	the vehemence[6] of the others.
انظُرْ كَيْفَ نُصَرِّفُ	See, how We spell out[7]
الْآيَاتِ	the revelations,
لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾	that they may understand.[8]
وَكَذَّبَ بِهِ	66. And there cry lies[9] to it
قَوْمُكَ	your people
وَهُوَ الْحَقُّ	while it is the truth.
قُل لَّسْتُ عَلَيْكُم	Say: "I am not over you
بِوَكِيلٍ ﴿٦٦﴾	an authorized agent."[10]
لِّكُلِّ نَبَإٍ	67. Every message
مُّسْتَقَرٌّ	has an appointed time;[11]
وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾	and soon you will know.
وَإِذَا رَأَيْتَ الَّذِينَ	68. And if you see those who
يَخُوضُونَ	engage[13] in vain talks
فِي آيَاتِنَا	about Our revelations

1. Such as thunder-strikes, hurricanes, tornadoes hail-storms, etc.

2. Such as volcanic eruptions, earthquakes, land-slides etc.

3. يلبس *yalbisa(u)* = he muddles, confounds, perplexes, puts on (v. iii. m. s. impfct. from *labasa* [*labs*], to mix up, to put on. The last letter takes *fathah* because of the particle *'an* coming before the previous verb *yab'atha* to which this verb is conjunctive. See *labasnâ* at 6:9, p. 394, n. 10).

4. شيع *shiya'* (pl.; s. شيعة *shi'ah*) = scets, factions, parties, adherents.

5. يذيق *yudhîqa(u)* = he makes (s.o.) taste, gives to taste (v. iii. m. s. impfct.. from *'adhâqa*, form IV of *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. The final letter takes *fatḥah* for the reason stated at n. 3 above. See *yadhûqa* at 5:95, p. 377, n. 7).

6. بأس *ba's* = vehemence, strength, the thick of fighting, retribution. See at 6:43, p.407, n. 10.

7. نصرف *nuṣarrifu* = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *ṣarrafa*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See at 6:46, p. 409, n. 1).

8. يفقهون *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. See at 4:78, p. 276, n. 2).

9. كذب *kadhdhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 6:21, p. 399, n. 4).

10. i. e. , I am not authorized to coerce you to accept the truth. وكيل *wakîl* (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 4:171, p. 321, n. 9).

11. i. e., to settle and take effect. مستقر *mustaqarr* = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 2:36, p. 19, n. 10).

12. يخوضون *yakhuḍûna*= they engage in, wade into, deal with, embark on, rush into, be absorbed in, take up (v. iii. m. pl. impfct. from *khâḍa* [*khawḍ/ khiyâḍ*], to rush, dive into. See *yakhûḍû* at 4:140, p. 307, n. 1).

فَأَعْرِضْ عَنْهُمْ	turn away[1] from them
حَتَّىٰ يَخُوضُوا۟ فِى	until they engage in
حَدِيثٍ غَيْرِهِۦ	a talk other than that.
وَإِمَّا يُنسِيَنَّكَ	And if at all Satan
ٱلشَّيْطَٰنُ	makes you forget,[2]
فَلَا تَقْعُدْ	then do not sit[3]
بَعْدَ ٱلذِّكْرَىٰ	after recollection[4] with
مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ٦٨	the transgressing people.
وَمَا عَلَى ٱلَّذِينَ	69. And it is not on those
يَتَّقُونَ	who fear Allah[5]
مِنْ حِسَابِهِم	anything of their account
مِّن شَىْءٍ وَ	whatsoever;[6]
وَلَٰكِن ذِكْرَىٰ	but to remind,
لَعَلَّهُمْ	that they may
يَتَّقُونَ ٦٩	be on their guard.
وَذَرِ ٱلَّذِينَ	70. And shun[7] those who
ٱتَّخَذُوا۟ دِينَهُمْ	take[8] their religion
لَعِبًا وَلَهْوًا	for sport[9] and diversion,[10]
وَغَرَّتْهُمُ	while there deludes[11] them
ٱلْحَيَوٰةُ ٱلدُّنْيَا	the worldly life;
وَذَكِّرْ بِهِۦٓ	and remind them by it[12]

1. أعرض *'a'riḍ* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa* /*'aruḍa* [*'arḍ*], to be wide, to become visible. See at 5: 42, p. 349, n. 12). The *'âyah* was revealed in the context of the unbelievers' practice of gathering to ridicule and disbelieve the Qur'ân and it asks the Muslims to dissociate themselves from such assemblages and discussions. See 4:140 at p. 307.

2. The address is to the Muslims through the Prophet (see Ibn Kathîr, IV, 272). *yunsiyanna* = he makes forget (v. iii. m. s. impfct. emphatic from *nasiya* [*nasy/nisyân*], to forget. See *nasû* at 6:43, p. 408, n. 1).

3. لا تقعد *lâ taq'ud* = do not sit, stay (v. ii. m. s. imperative [prohibition] from *qa'ada* [*qu'ûd*], to sit down. See *lâ taq'udû* at 4:140, p. 306, n. 11).

4. ذكرى *dhikrâ* = recollection, remembrance, memory.

5. يتقون *yattaqûna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 6:32, p. 403, n. 7).

6. i. e., the believers will not be held responsible for the unbelievers' act of ridiculing and disbelieving the Qur'ân if, in accordance with the instruction of this *'âyah*, their association is given up, but it is a duty to remind them of the impropriety of their act, as mentioned in the next clause of the *'âyah*.

7. ذر *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave.

8. اتخذوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadha* at 4:125, p. 299, n. 12).

9. لعب *la'ib* (s.; pl. *'al'âb*) = play, game, sport, fun, joke, jest. See at 6:32, p. 403, n. 5.

10. لهو *lahw* = fun, play, diversion, distraction, pleasure, amusement. See at 6:32, p. 403, n. 6.

11. غرت *gharrat* = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [*ghurûr*], to deceive, delude. See *gharra* at 3:24, p. 164, n. 5).

12. i. e., by the Qur'ân.

أَن تُبۡسَلَ lest consigned to perdition[1]
نَفۡسُۢ be any being[2]
بِمَا كَسَبَتۡ for what it acquired.[3]
لَيۡسَ لَهَا It does not have,
مِن دُونِ ٱللَّهِ وَلِيّٞ besides Allah, any protector
وَلَا شَفِيعٞ nor any intercessor;
وَإِن تَعۡدِلۡ and if it offers in equation[4]
كُلَّ عَدۡلٖ all the equivalence[5]
لَّا يُؤۡخَذۡ مِنۡهَآۗ it will not be taken[6] from it.
أُوْلَٰٓئِكَ ٱلَّذِينَ They are those who have
أُبۡسِلُواْ been consigned to perdion[7]
بِمَا كَسَبُواْۖ for what they earned.
لَهُمۡ شَرَابٞ They will have for drink
مِّنۡ حَمِيمٖ of boiling water[8] and
وَعَذَابٌ أَلِيمُۢ a painful punishment,
بِمَا كَانُواْ because they go on
يَكۡفُرُونَ ٧٠ disbelieving.

Section (*Rukû'*) 9

قُلۡ أَنَدۡعُواْ 71. Say: "Shall we call on,
مِن دُونِ ٱللَّهِ مَا in lieu of Allah, that which
لَا يَنفَعُنَا can neither benefit[9] us
وَلَا يَضُرُّنَا nor harm[10] us,

1. تبسل ***tubsala*** = she or it is consigned to perdition, ruin (v. iii. s. impfct. passive from *'absala* , form IV of *basula* [*basâlah*], to be brave. The last letter takes *fathah* because of the particle *'an* coming before the verb.

2. نفس ***nafs*** (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See *'anfus* at 5:116, p. 388, n. 8.

3. i. e., of sin and guilt. كسبت ***kasabat*** = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 3:161, p. 219, n. 5).

4. i. e., as reparation or compensation. تعدل ***ta'dil(u)*** = she or it offers in equation, equates, balances, (v. iii. f. s. impfct. from *'adala* [*'adl/'adâlah*], to be just/equal. The final letter is vowelless because the verb forms part of a conditional clause preceded by *'in*. See *ya'dilûna* at 6:1, p. 391, n. 6).

5. عدل ***'adl*** = impartiality, equity, justice, fairness, equivalence, equivalent. See at 5:106, p. 382, n. 5).

6. Anyone who commits sins and dies without making amends and seeking Allah's forgiveness shall not avert due punishment when faced by it even if he were then able and willing to make reparation for the sins. This is reiterated at many places in the Qur'ân. See for instance, 2:48; 2:123; 3:91; 10:54; 13:18; 39:47; 57:15 and 70:11-14. See also for an authentic *hadith* to the same effect reported by 'Anas ibn Mâlik (r.a.) in *Bukhârî*, no. 6538; *Musnad Ahmad*, III, pp. 127; Ibn Kathîr, II, p. 60. يؤخذ ***yu'khadh(u)*** = he or it is taken, received, accepted (v. iii. m. s. impfct. passive from *'akhadha* [*'akhdh*], to take. The final letter is vowelless because the verb forms conclusion of a conditional clause preceded by *'in*. See *'akhadhnâ* at 6:43, p. 408, n. 6).

7. أبسلوا ***'ubsilû*** = they were consigned to perdition, ruin (v. iii. m. pl. past passive from *'absala*, form IV of *basula*. See n. 1 above.

8. حميم ***hamîm*** = boiling water, close friend.

9. ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 5:119, p. 390, n. 1).

10. يضر ***yadurru*** = he harms, damages, hurts, (v. iii. m. s. impfct. from *darra* [*darr*], to harm. See *yadurra* at 5:105, p. 381, n. 10).

وَنُرَدُّ عَلَىٰٓ أَعۡقَابِنَا and be turned[1] on our heels[2]
بَعۡدَ إِذۡ هَدَىٰنَا ٱللَّهُ after that Allah has guided
كَٱلَّذِي us, like the one whom
ٱسۡتَهۡوَتۡهُ ٱلشَّيَٰطِينُ the devils have seduced[3]
فِي ٱلۡأَرۡضِ in the earth
حَيۡرَانَ making bewildered,[4]
لَهُۥٓ أَصۡحَٰبٞ he having friends[5]
يَدۡعُونَهُۥٓ إِلَى ٱلۡهُدَى calling[6] him to guidance,
ٱئۡتِنَاۗ [saying]:Come to us?"
قُلۡ إِنَّ هُدَى ٱللَّهِ Say:"Verily Allah's guidance
هُوَ ٱلۡهُدَىٰۖ وَ is the guidance;[7] and
أُمِرۡنَا we have been commanded[8]
لِنُسۡلِمَ that we surrender[9]
لِرَبِّ ٱلۡعَٰلَمِينَ to the Lord of all benigs."
٧١

وَأَنۡ أَقِيمُواْ 72 " And that you perform[10]
ٱلصَّلَوٰةَ وَٱتَّقُوهُۚ the prayer and fear Him;[11]
وَهُوَ ٱلَّذِيٓ إِلَيۡهِ and He it is to Whom
تُحۡشَرُونَ ٧٢ you shall be mustered."[12]

وَهُوَ ٱلَّذِي 73. And He it is Who
خَلَقَ ٱلسَّمَٰوَٰتِ created the heavens
وَٱلۡأَرۡضَ بِٱلۡحَقِّۖ and the earth in truth;

1. نرد ***nuraddu*** = we are returned, sent back, turned (v. i. pl. impfct. passive from *radda* [*radd*], to send back. See at 6:27, p. 401, n. 6).
2. i. e., be reverted to the state of ignorance and unbelief. See 3:149 at p. 213. أعقاب ***'a'qâb*** (pl.; sing. *'aqib*) = heels, ends. See at 3:149, p. 213, n. 4).
3. استهوت ***istahwat*** = she seduced, enticed, enchanted, lured, tempted, made fond of (v. iii. f. s. past from *istahwâ*, form X of *hawiya* [*hawan*], to become fond. See *tahwâ* at 5:70, p. 365, n. 2).
4. حيران ***ḥayrân*** = bewildered, perplexed, baffled, confused, at a loss, at one's wit's end.
5. أصحاب ***'aṣḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, friends, associates, comrades, followers, owners, possessors . See at 5:86, p. 372, n. 7).
6. يدعون ***yad'ûna*** = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 4:117, p. 296, n. 5).
7. i. e., the guidance given by Allah through His Messenger is the right guidance.
8. أمرنا ***'umirnâ*** = we were commanded, bidden, ordered (v. i. pl. past passive from *'amara* [*'amr*], to order. See *'umirtu* at 6: 14, p. 396, n. 11).
9. i. e., to worship and adore Him Alone to the exclusion of all other imaginary deities. نسلم ***nuslima(u)*** = we surrender, submit ourselves, resign ourselves (v. i. pl. impfct. from *'aslama*, from IV of *salima* [*salâmah /salâm*], to be safe, secure. See *'aslama* at 6:14, p. 396, n. 12).
10. أقيموا ***'aqîmû*** = you (all) properly perform, set up (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 4:77, p. 274, n. 9).
11. i. e., by obeying His commands and prohibitions. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 5:108, p. 384, n. 4).
12. i. e., on the Day of Judgement. تحشرون ***tuḥsharûna*** = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *ḥashara* [*ḥashr*], to gather. See at 5:96, p. 378, n. 4).

وَيَوْمَ يَقُولُ	and on the day He will say
كُن فَيَكُونُ	"Be", and it will be.[1]
قَوْلُهُ الْحَقُّ	His Word is the truth; and
وَلَهُ الْمُلْكُ	His will be the dominion[2] the
يَوْمَ يُنفَخُ فِي الصُّورِ	day trumpet[3] will be blown.[4]
عَٰلِمُ	He is All-Knowing
الْغَيْبِ وَالشَّهَٰدَةِ	of the unseen and the seen;
وَهُوَ الْحَكِيمُ	and He is the All-Wise,[5]
الْخَبِيرُ ٧٣	the All-Aware.[6]
وَإِذْ	74. And [recall] when
قَالَ إِبْرَٰهِيمُ لِأَبِيهِ	Ibrâhîm said to his father
ءَازَرَ أَتَتَّخِذُ	'Âzar[7]: "Do you take[8]
أَصْنَامًا ءَالِهَةً	idols[9] as gods?
إِنِّي أَرَىٰكَ	Indeed I see you
وَقَوْمَكَ	and your people
فِي ضَلَٰلٍ مُّبِينٍ ٧٤	in manifest error."
وَكَذَٰلِكَ نُرِي	75. And thus We showed[10]
إِبْرَٰهِيمَ	Ibrâhîm
مَلَكُوتَ السَّمَٰوَٰتِ	the empire[11] of the heavens
وَالْأَرْضِ	and the earth,[12]
وَلِيَكُونَ مِنَ	that he be of those

1. After having pointed out in the previous *'âyahs* the futility of worshipping the false and imaginary deities and the command to submit wholeheartedly to Allah and to worship Him Alone, this *'âyah* draws attention to the fact that it is Allah Who created the heavens and the earth and all that exists, and it is also He who will, after their destruction, recreate them on the Day of Judgement, and both the process take place simply by His command, "Be".

2. Allah's is the absolute dominion always and ever. Here the emphasis is on the state on the Day of Judgement when, unlike the state of affairs in the world in which the fact of Allah's absolute dominion is lost sight of by His creation, it will be unmistakably seen and felt.

2. صور *ṣûr* = horn, bugle, trumpet.

3. This will be the second blowing of the trumpet by the angel Isrâfîl on Allah's command for resurrection (see Ibn Kathîr, III, 276-278). ينفخ *yunfakhu* = he or it is blown, breathed, inflated, filled with air (v. iii. m. s. impfct. passive from *nafakha* [*nafkh*], to blow. See *tanfukhu* at 5:110, p. 385, n. 9).

5. i. e. , in His creation and dispensation of all affairs.

6. i. e., of all that exists and happens and all that His creatures think, do or fail to do.

7. This and the succeeding *'âyahs* up to *'âyah* 83 relate Prophet Ibrâhîm's (p.b.h.) preaching of monotheism and his argumentation with his father and his people about it, pointing out particularly the irrationality of worshipping man-made idols, the stars and other heavenly bodies and objects of nature.

8. تتخذ *tattakhidhu* = you take, take up, take to yourself, adopt (v. ii. m. s. impfct. from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 2:67, p.32, n. 3).

9. أصنام *'aṣnâm* (pl.; s. صنم *ṣanam*) = idols, images.

10. نري *nurî* = we show (v. i. pl. impfct. in form IV of *ra'â* [*ra'y/ru'yah*], to see *yurî* at 2:167, p. 79, n. 3).

11. ملكوت *malakût* = empire, realm.

12. i. e., as belonging totally and exclusively to Allah.

ٱلْمُوقِنِينَ ﴿٧٥﴾	believing with certitude.[1]
فَلَمَّا جَنَّ	76.So when there darkened[2]
عَلَيْهِ ٱلَّيْلُ	upon him night
رَءَا كَوْكَبًا	he saw a star.[3]
قَالَ هَٰذَا رَبِّي	He said :"This is my Lord".
فَلَمَّآ أَفَلَ قَالَ	But when it set,[4] he said:
لَآ أُحِبُّ	"I do not like[5]
ٱلْأَفِلِينَ ﴿٧٦﴾	the ones that set."[6]
فَلَمَّا رَءَا	77. Then when he saw
ٱلْقَمَرَ بَازِغًا	the moon rising,[7]
قَالَ هَٰذَا رَبِّي	he said: "This is my Lord".
فَلَمَّآ أَفَلَ قَالَ	Then when it set he said:
لَئِن لَّمْ يَهْدِنِي رَبِّي	"If my Lord guided me not,
لَأَكُونَنَّ مِنَ	I am sure to be of
ٱلْقَوْمِ ٱلضَّآلِّينَ ﴿٧٧﴾	the people gone astray."[8]
فَلَمَّا رَءَا	78. Then when he saw
ٱلشَّمْسَ بَازِغَةً	the sun rising,
قَالَ هَٰذَا رَبِّي	he said: "This is my Lord,
هَٰذَآ أَكْبَرُ	this is the greatest."
فَلَمَّآ أَفَلَتْ	But when it set,

1. موقنين ***mûqinîn*** (pl.; acc./gen. of *mûqinûn*, s. *mûqin*)= those believing with certitude, firmly convinced, having unflinching faith, are sure (active participle from *'ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, to be certain. See *yûqinûna* at 5:51, p. 355, n.7).

2. جن ***janna*** = he or it became dark, it covered, descended (v. iii. m. s. past from *jann/junûn*, to cover, to veil).

3. The statements put here in the mouth of Prophet Ibrâhîm (p.b.h.) were arguments to expose the folly of astral worship (worship of stars and other heavenly bodies) which prevailed not only in Chaldea (Iraq), his original land, but widely over other parts of the world, by drawing attention to the fact that the heavenly bodies are created and their movements regulated by One Creator and Lord, Allah (See Al-Zamakhsharî, *Al-Kashshâf*, II, 24; *Al-Bahr*, IV, 564). The existence of the famous "Temple of Heaven" at Beijing, China, and a host of other temples and pyramids through the Far East, South East Asia, the Middle East (Egypt) to South America, dedicated in one form or other to the worship of heavenly bodies, points to the extent of the supersition that had engulfed the entire world at that time. Prophet Ibrâhîm's message of monotheism was directed against this world-wide superstition and polytheism. كوكب ***kawkab*** (s.; pl. *kawâkib*) = star.

4. أفل ***'afala*** = he or it set, went down, disappeared (v. iii. m. s. past from *ufûl*, to go down, to set).

5. أحب ***'uhibbu*** = I like, love (v. i. s impfct. from *'ahabba*, form IV of *habba* [*hubb*], to love. See at 4:148, p. 310, n. 8).

6. آفلين ***'âfilîn*** (pl.; acc./gen. of *'âfilûn*) = those that set, go down(act. participle from *'afala*. See n. 4 above).

7. بازغ ***bâzigh*** (m.; f. *bâzighah*) = rising, coming out, emerging, dawning (active participle from *bazagha* [*buzûgh/bazgh*], to come out.

8. ضالين ***dâllîn*** (pl.; acc./gen. of *dâllûn*;sing. ضال *dâll*)= those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *dalla* [*dalâl/dalâlah*], to go astray, to stray, to err. See at 2:198, p. 96, n. 12 and at 1:7, p. 3, n.7).

قَالَ يَٰقَوْمِ he said: "O my people,
إِنِّي بَرِيٓءٞ مِّمَّا I am innocent[1] of what
تُشْرِكُونَ ٧٨ you set as partners."[2]

إِنِّي وَجَّهْتُ 78. "I have turned[3]
وَجْهِيَ لِلَّذِي my face to Him Who
فَطَرَ ٱلسَّمَٰوَٰتِ created[4] the heavens
وَٱلْأَرْضَ and the earth
حَنِيفٗا as a sincere monotheist;[5]
وَمَآ أَنَا۠ مِنَ and I am not of
ٱلْمُشْرِكِينَ ٧٩ the polytheists."

وَحَآجَّهُۥ 79. And there disputed[6] with
قَوْمُهُۥ him his people.
قَالَ أَتُحَٰٓجُّوٓنِّي He said: "Do you dispute[7]
فِي ٱللَّهِ with me about Allah while
وَقَدْ هَدَىٰنِ He has just guided me?
وَلَآ أَخَافُ مَا And I do not fear[8] what
تُشْرِكُونَ بِهِۦٓ you set as partners with Him,
إِلَّآ أَن يَشَآءَ رَبِّي except that my Lord wills
شَيْـٔٗا anything.[9]
وَسِعَ رَبِّي My Lord encompasses[10]
كُلَّ شَيْءٍ عِلْمًا everything in knowledge.

1. بريء ***barî'*** (s.; pl. *abriyâ'/burâ'/birâ'*) = innocent, guiltless, free, exempt. See at 6:19, p. 398, n. 8.

2. i. e., with Allah. تشركون ***tushrikûna*** = you (all) associate, set partners (v. ii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See 'at 6:41, p. 407, n. 4).

3. وجهت ***wajjahtu*** = I turned, directed, set my face, aimed (v. i. s. past from *wajjaha*, form II of *wajuha/wajaha* [*wajâhah/wajh*], to be of distinction).

4. فطر ***fatara*** = he created, originated, brought into being, initiated (v. iii. m. s. past from *fatr*, to split, to create. See *fâtir* at 6:14, p. 396, n. 8).

5. حنيف ***hanîf*** (s.; pl. *hunafâ'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 4:125, p. 299, n. 11).

6. حاج ***hâjja*** = he controverted, debated, disputed, argued (v. iii. m. s. past in form III of *hajja*, to overcome, to convince, to perform *hajj*, to aim at. See at 3:61, p. 179, n. 2).

7. تحاجون ***tuhâjjûna*** = you (all) dispute, controvert, argue in opposition, debate, confute (v. ii. m. pl. impfct. from *hâjja*, form III of *hajja* [*hijj/hajj*], to aim at, to overcome. See n. 6 abobe and at 3:65, p. 181, n. 1).

8. i. e. , I do neither fear nor care the gods and goddesses you set as partners with Allah; for they do not have any power to do anything, good or bad. (See for further details of Prophet Ibrâhîm's dispute with his people, 21:51-70). أخاف ***'akhâfu*** = I fear, am afraid, dread (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 6:15, p. 397, n. 1).

9. i. e. , none can do any benefit or harm except Allah (See Ibn Kathîr, III, 287).

10. وسع ***wasi'a*** = he or it encloses, encompasses, holds, accommodates, contains, comprises (v. iii. m. s. past from *sa'h*), to be wide. See at 2:255, p. 131, n. 10).

أَفَلَا Will you not then
تَتَذَكَّرُونَ ﴿٨٠﴾ bear in mind?"[1]

وَكَيْفَ أَخَافُ 81. And how could I fear
مَآ أَشْرَكْتُمْ what you set as partners
وَلَا تَخَافُونَ while you do not fear[2]
أَنَّكُمْ أَشْرَكْتُم that you have set partnets
بِٱللَّهِ مَا with Allah whereof
لَمْ يُنَزِّلْ بِهِۦ He has not sent down[3]
عَلَيْكُمْ سُلْطَـٰنًا on you any authority?[4]
فَأَىُّ ٱلْفَرِيقَيْنِ So which of the two groups[5]
أَحَقُّ بِٱلْأَمْنِ has a better right to security,[6]
إِن كُنتُمْ تَعْلَمُونَ ﴿٨١﴾ if you are aware of?"[7]

ٱلَّذِينَ ءَامَنُوا۟ 82. "Those who believe
وَلَمْ يَلْبِسُوٓا۟ and do not muddle[8] their
إِيمَـٰنَهُم بِظُلْمٍ faith with transgression,[9]
أُو۟لَـٰٓئِكَ such people,
لَهُمُ ٱلْأَمْنُ وَهُم they have secuirty and they
مُّهْتَدُونَ ﴿٨٢﴾ are in receipt of guidance."[10]

Section (*Rukû'*) 10

وَتِلْكَ حُجَّتُنَآ 83. And that is Our evidence

1. تتذكرون ***tatadhakkarûna*** = you bear in mind, remember,(v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See *yatadhakkarûna* at 2:221, p.109, n. 3.

2. تخافون ***takhâfûna*** = you (all) fear, are afraid of (v. ii. m. pl. impfct. from *khâfa* [*khawf /makhâfah / khifah*] , to fear. See at 4:34, p. 255, n. 12).

3. ينزل ***yunazzil***(*u*) = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. The final letter is vowelless because of the particle *lam* coming before the verb. See *yunazzila* at 5:112, p. 386, n. 9).

4. سلطان ***sultân*** = authority, mandate, authorization, rule, evidence. See at 4:153, p. 313, n. 6.

5. i. e., the believers and monotheists on the one hand, and the unbelievers and polytheists, on the other. فريقين ***farîqayn*** (dual; acc./gen. of *farîqân*, s. *farîq*) = two groups, sections, parties, bands, factions. See *farîq* at 5:70, p. 365, n. 3.

6. i. e., security against Allah's wrath and punishment. أمن ***'amn*** = security, safety, peace, immunity, protection. See at 4:83, p. 277, n. 13.

7. تعلمون ***ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 3:71, p. 183, n. 2).

8. يلبسوا ***yalbisû***(*na*) = they confound, muddle, perplex, put on (v. iii. m. s. impfct. from *labasa* [*labs*], to mix up, to put on. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *yalbisa* at 6:65, p. 417, n. 3).

9. Note that *ẓulm* here means more particularly the sin of setting partners with Allah (*shirk*) which is elsewhere stated in the Qur'ân as an enormous transgression , *ẓulm 'aẓîm* (see 31:13). ظلم ***ẓulm*** = wrong, injustice, iniquity, oppression. See at 5:39, p. 347, n. 8.

10. مهتدون ***muhtadûn*** (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 2:157, p. 74, n. 4; and *muhtadin* at 6:56, p. 413, n. 6).

ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ	We gave to Ibrâhîm
عَلَىٰ قَوْمِهِۦ	over his people.
نَرْفَعُ دَرَجَٰتٍ	We raise[1] in ranks[2]
مَّن نَّشَآءُ	whomsoever We will.
إِنَّ رَبَّكَ	Verily your Lord is
حَكِيمٌ عَلِيمٌ ﴿٨٣﴾	All-Wise,[3] All-Knowing.[4]
وَوَهَبْنَا لَهُۥٓ	84. And We gifted[5] him
إِسْحَٰقَ وَيَعْقُوبَ	Ishâq and Ya'qûb (Jacob).[6]
كُلًّا هَدَيْنَا	Each we gave guidance;[7]
وَنُوحًا هَدَيْنَا	and Nûh We gave guidance
مِن قَبْلُ	afore;
وَمِن ذُرِّيَّتِهِۦ	and of his progeny[8] –
دَاوُۥدَ وَسُلَيْمَٰنَ	Dâûd and Sulaymân,
وَأَيُّوبَ وَيُوسُفَ	and 'Ayyûb and Yûsuf
وَمُوسَىٰ وَهَٰرُونَ	and Mûsâ and Hârûn.
وَكَذَٰلِكَ نَجْزِى	And thus We reward[9]
ٱلْمُحْسِنِينَ ﴿٨٤﴾	the doers of good deeds.[10]
وَزَكَرِيَّا وَيَحْيَىٰ	85. And Zakariyyâ and Yahyâ,
وَعِيسَىٰ وَإِلْيَاسَ	and 'Îsâ and Ilyâs –
كُلٌّ مِّنَ ٱلصَّٰلِحِينَ ﴿٨٥﴾	each was of the righteous.[12]

1. نرفع ***narfa'u*** = we raise, elevate, lift up (v. i. pl. impfct. from *rafa'a* [*raf'*], to raise, to lift up. See *rafa'a* at 4:158, p. 315, n. 8). *'Âyahs* 83 to 90 emphasize the fact that all the Prophets and Messengers of Allah came with the same message and guidance, that of monotheism and worship of Allah Alone to the exclusion of all other beings and objects and that Islam is that guidance.

2. i. e., especially in respect of knowledge, understanding and Prophethood. درجات ***darajât*** (sing. درجة *darajah*) = ranks, positions, grades, degrees, stairs, flight of steps. See at 3:162, p. 219, n. 12).

3. i. e., in His creation and dispensation.

4. i. e., of everything, particularly of the thoughts and deeds of His creatures, open or secret.

5. The emphasis is on the fact that Ibrâhîm (p. b. h.) was given his second son Ishâq at a very advanced age when he was totally despaired of having any (See 11:72-73; also Ibn Kathîr, III, 290). وهبنا ***wahabnâ*** = we gifted, donated, presented, granted, accorded (v. i. pl. past from *wahaba* [*wahb*], to donate. See *hab* at 3:38, p. 170, n. 8.

6. Grandson of Ibrâhîm (p.b.h. See 11:71)

7. i. e., Prophethood (see 37:112). هدينا ***hadaynâ*** = we showed, guided, gave guidance (v. i. pl. past from *hadâ* [*hady/hidâyah*], to guide. See at 4:68, p. 271, n. 1).

8. See 37:113. ذرية ***dhurriyah*** (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendant. See at 4:9, p. 240, n. 6). Progeny here includes descendants of brothers and sisters as well.

9. نجزي ***najzî*** = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See *yujza* at 4:123, p. 298, n. 7).

10. محسنين ***muhsinîn*** = (acc. /gen. of *muhsinûn*, sing. *muhsin*) = those who do right things, righteous, charitable (active participle from *'ahsana*, form IV of *hasuna* [*husn*], to be good. See at 5:93, p. 376, n. 3).

11. صالحين ***sâlihîn*** (acc./gen. of *sâlihûn*, sing. *sâlih*) = righteous, virtuous, good (active participle from *salaha* [*salâh/sulûh/maslahah*], to be good, right, proper. See at 5:84, p. 371, n. 11).

وَإِسْمَٰعِيلَ وَٱلْيَسَعَ 86. And Ismâ'îl and Elisa,
وَيُونُسَ وَلُوطًا and Yûnus and Lût,
وَكُلًّا فَضَّلْنَا each We preferred[1]
عَلَى ٱلْعَٰلَمِينَ ﴿٨٦﴾ over all the beings.[2]

وَمِنْ ءَابَآئِهِمْ 87. And of their fathers[3]
وَذُرِّيَّٰتِهِمْ and their progeny
وَإِخْوَٰنِهِمْ and their brethren.
وَٱجْتَبَيْنَٰهُمْ We selected[4] them
وَهَدَيْنَٰهُمْ إِلَىٰ and guided them to
صِرَٰطٍ مُّسْتَقِيمٍ ﴿٨٧﴾ a path[5] straight and proper.[6]

ذَٰلِكَ هُدَى ٱللَّهِ 88. That is Allah's guidance.[7]
يَهْدِى بِهِۦ He guides therewith
مَن يَشَآءُ whom He will
مِنْ عِبَادِهِۦ of His servants.
وَلَوْ أَشْرَكُوا۟ And if they had set partners,[8]
لَحَبِطَ عَنْهُم void[9] would have become for
مَّا كَانُوا۟ يَعْمَلُونَ ﴿٨٨﴾ them what they used to do.

أُو۟لَٰٓئِكَ ٱلَّذِينَ 89. They are the ones whom
ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ We gave the Book and
وَٱلْحُكْمَ وَٱلنُّبُوَّةَ decree[10] and prophethood.

1. i. e., we preferred for the bestowal of Prohethood. فضلنا *faddalnâ* = we gave precedence, preferred (v. i. pl. past from *faddala*, form II of *fadala* [*fadl* /*fudûl*], to excel, surpass, to be in excess. See at 2:253, p. 129, n. 1).

2. i. e. , over all the beings of the time. عالمين *'âlamîn* (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 6:45, p. 408, n. 12).

3. i. e, their ancestors.

4. اجتبينا *ijtabaynâ* = we selected, chose, picked (v. i. pl. impfct. from *ijtabâ*, form VIII of *jabâ* [*jibâyah*], to collect. See *yajtabî* at 3:179, p. 226, n. 2).

5. i. e., we selected them for Prophethood and guided them with the message of monotheism and the worship of Allah Alone, Islam. That the whole emphasis here is on the identity and continuity of the message through all the Prophets is made all the more clear in *'âyah* 89 below wherein it is stated that these are the people whom Allah gave the scripture, Prophethood and rule. صراط *sirât* = way, path, road. See at 6:39, p. 406, n. 8.

6. مستقيم *mustaqîm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah*/*qiyâm*], to stand up, to get up. See at 4:175, p. 323, n. 13.

7. This *'âyah* is a further elucidation of the previous *'âyah*. That the "guidance" mentioned here is the guidance to monotheism and Islam is made clear by the next clause of the *'âyah* which speaks of *shirk* or setting partners with Allah as the breach and violation of the guidance.

8. i. e., set partners with Allah. أشركوا *'ashrakû* = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk*/*sharikah*], to share. See at 6:22, p. 399, n. 8).

9. حبط *habita* = he or it fell through, miscarried, went in vain, was futile, was of no avail, was void (v. iii. m. s. past. See at 5:5, p. 330, n. 5).

10. See 19:58. حكم *hukm* (pl. أحكام *'ahkâm*) = judgement, order, decree, wisdom, judiciousness, rule. See at 3:79, p. 186, n. 9.

فَإِن يَكْفُرْ بِهَا	So if there disbelieve[1] in it
هَٰؤُلَاءِ	these people,[2]
فَقَدْ وَكَّلْنَا	then We have just entrusted[3]
بِهَا قَوْمًا لَّيْسُوا	it to a people[4] who are not
بِهَا بِكَافِرِينَ ﴿٨٩﴾	disbelievers therein.
أُولَٰئِكَ الَّذِينَ	90. These are those whom
هَدَى اللَّهُ	Allah gave guidance.
فَبِهُدَاهُمُ	So by their guidance
اقْتَدِهْ	be guided.[5]
قُل لَّا أَسْأَلُكُمْ	Say: "I do not ask[6] of you
عَلَيْهِ أَجْرًا	for it any remuneration.[7]
إِنْ هُوَ إِلَّا ذِكْرَىٰ	It is naught but a reminder[8]
لِلْعَالَمِينَ ﴿٩٠﴾	to all the beings.

Section (Rukû') 11

وَمَا قَدَرُوا	91. They do not appraise[9]
اللَّهَ حَقَّ قَدْرِهِ	Allah His true appraisement
إِذْ قَالُوا	when they say:
مَا أَنزَلَ اللَّهُ	"Allah has not sent down[10]
عَلَىٰ بَشَرٍ مِّن شَيْءٍ	on a human being anything."
قُلْ مَنْ أَنزَلَ	Say: " Who sent down
الْكِتَابَ	the Book

1. The consolation is addressed in the first instance to the Prophet, but it is applicaole to all people at all times and places. يكفر *yakfur(u)* = he disbelieves, becomes ungrateful (v. iii. m. s. impfct. from *kafara* [*kufr* /*kufrân* / *kufûr*], to disbelieve, to cover. See at 2:256, p. 132, n. 6).

2. The immediate allusion is to the Quraysh unbelievers; but it applies to all unbelievers at all places and times.

3. وكلنا *wakkalnâ* = we entrusted, put in charge, authorized, empowered, assigned, commissioned, appointed as agent or representative (v. i. pl. past from *wakkala*, form II of *wakala* [*wakl/wukûl*], to entrust. See *wakîl* at 6:66, p. 417, n. 10).

4. The immediate allusion is to the *muhâjirs* and *ansâr* of Madina; but it applies to all those who believe and abide by the guidance given by Allah.

5. اقتد *iqtadi(h)* = be guided, follow, emulate, (v. ii. m. s. imperative from *iqtadâ* , form VIII of *qadâ* [*qadw/qadan/qadâwah*], to be tasty. The final *hâ'* is quiescent.

6. أسأل *'as'alu* = I ask, beg, enquire (v. i. m. s. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*]], to ask. See *yas'alûna* at 5:4, p. 328, n. 9).

7. أجر *'ajr* (pl.أجور *'ujûr*) = reward, recompense, remuneration, emolument, fee. See at 4:23, p. 258, n. 11).

8. ذكرى *dhikrâ* = recollection, remembrance, memory, reminder. See at 6:68, p. 418, n. 4.

9. قدروا *qadarû* = they appraised, estimated, evaluated (v. iii. m. pl. past from *qadara* [*qadr*], to estimate, to evaluate).

10. This *'âyah* gives reply to those who disbelieve that Allah had not sent down any Book on the Prophet Muhammad (p. b. h.) and points out that just as He had sent scriptures on the previous Prophets, similarly He sent the Qur'ân down to Prophet Muhammad (p.b.h.). It also draws attention to the fact that the Prophets and Messengers were no more than men and that Allah selected whom He willed for Prophethood and Messengership. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 5: 44, p. 351, n. 9).

ٱلَّذِى جَآءَ بِهِۦ مُوسَىٰ	which Mûsâ brought
نُورًا وَهُدًى	as a light and guidance
لِّلنَّاسِ	for man,
تَجْعَلُونَهُۥ قَرَاطِيسَ	you make[1] it into sheets[2]
تُبْدُونَهَا	showing[3] them,
وَتُخْفُونَ	while you conceal[4]
كَثِيرًا	a good deal,
وَعُلِّمْتُم	and you were taught[5]
مَّا لَمْ تَعْلَمُوٓا۟	what you did not know,
أَنتُمْ وَلَآ ءَابَآؤُكُمْ	neither you nor your fathers?
قُلِ ٱللَّهُ	Say: "Allah".
ثُمَّ ذَرْهُمْ	Then leave[6] them
فِى خَوْضِهِمْ	in their venture[7]
يَلْعَبُونَ ﴿٩١﴾	making fun.[8]
وَهَٰذَا كِتَٰبٌ	92. And this is a Book,[9]
أَنزَلْنَٰهُ	I have sent it down;
مُبَارَكٌ	full of blessings[10] and
مُّصَدِّقُ ٱلَّذِى	confirming[11] of what is
بَيْنَ يَدَيْهِ	before it,
وَلِتُنذِرَ	that you may warn[12]
أُمَّ ٱلْقُرَىٰ	the Mother of Habitations[13]
وَمَنْ حَوْلَهَا	and those around[14] it.

1. تجعلون ***taj'alûna*** = you set, make, place, put, appoint (v. ii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. See *yaj'al* at 6:39, p. 416, n. 7).
2. i. e., separate sheets, displaying only those that you like to. قراطيس ***qarâṭîs*** (pl.; s. *qirṭâs*) = papers, parchments, sheets. See *qirṭâs* at 6:7, p. 394, n. 1.
3. تبدون ***tubdûna*** = you express, make known, disclose, show (v. ii. m. pl. impct. from *'abdâ*, form IV of *badâ* (*budûww/badâ'*), to appear, to become clear. See *yubdûna* at 3:154:215, n. 14).
4. تخفون ***tukhfûna*** = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ' /khifah/ khufyah*], to be hidden. See at 5:15, p. 336, n. 3).
5. علمتم ***'ullimtum*** = you were taught, instructed, informed (v. ii. m. pl. past passive from *'allama*, form II of *'alima* [*'ilm*], to know. See *tu'allimûna* 5:4, p. 328, n. 12).
6. ذر ***dhar*** = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 6:70, p. 418, n. 7).
7. خوض ***khawḍ*** = venture, plunge, rushing in. See *yakhûḍûna* at 6:68, p. 417, n. 12).
8. يلعبون ***yal'abûna*** = they play, make fun (v. iii. m. pl. impfct. from *la'iba* [*la'b/li'b/la'ib/tal'âb*], to play, to have fun. See *la'ib* at 6:70, p. 418, n. 9).
9. i. e., the Qur'ân
10. مبارك ***mubârak*** = blessed, full of blessings. See at 3:96, p. 193, n. 8.
11. مصدق ***muṣaddiq*** = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 5:48, p. 353, n. 5).
12. تنذر ***tundhira***(*u*) = you warn, caution (v. ii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fatḥah* for a hidden *'an* in *li* coming before the verb. See *tundhir* at 2:6, p. 6, n. 3).
13. i. e. Makka. قرى ***quran*** (pl.; s. *qaryah*) = villages, towns, habitations. See *qaryah* at 4:75, p. 273, n. 6.
14. i. e., all the inhabitants of the world, for Makka (Ka'bah) is the centre of the earth. حول ***hawl*** = around; also year, might.

وَٱلَّذِينَ يُؤْمِنُونَ	And those who believe[1]
بِٱلْآخِرَةِ	in the hereafter
يُؤْمِنُونَ بِهِۦ	do believe in it;
وَهُمْ عَلَىٰ صَلَاتِهِمْ	and they are on their prayers
يُحَافِظُونَ ﴿٩٢﴾	constantly observant.[2]
وَمَنْ أَظْلَمُ	93. And who can be viler[3]
مِمَّنِ ٱفْتَرَىٰ	than the one who fabricates[4]
عَلَى ٱللَّهِ كَذِبًا	against Allah a lie[5]
أَوْ قَالَ	or says: "It has been
أُوحِىَ إِلَىَّ	communicated[6] to me" while
وَلَمْ يُوحَ	there was not communicated
إِلَيْهِ شَىْءٌ وَمَن	to him anything; and who
قَالَ سَأُنزِلُ	says: " I shall send down[7]
مِثْلَ مَآ	the like of what
أَنزَلَ ٱللَّهُ	Allah sent down"?
وَلَوْ تَرَىٰٓ	And were you to see
إِذِ ٱلظَّٰلِمُونَ	when the transgressors[8] will
فِى غَمَرَٰتِ ٱلْمَوْتِ	be in the throes[9] of death,
وَٱلْمَلَٰٓئِكَةُ	and the angels
بَاسِطُوٓا۟ أَيْدِيهِمْ	stretching out[10] their hands –
أَخْرِجُوٓا۟ أَنفُسَكُمُ	"give up your souls".
ٱلْيَوْمَ تُجْزَوْنَ	Today you will be awarded

1. يؤمنون ***yu'minûna*** = they believe, have faith (v. iii. m. pl. impfct. from *'âmana* [*'îmân*], from IV of *amina*, to be safe. See at 4:65, p. 269, n. 8).

2. يحافظون ***yuhâfizûna*** = they keep up, maintain, sustain, preserve, observe, uphold, are watchful (v. iii. m. pl. impfct. from *hâfiza*, to keep up, maintain, form III of *hafiza* [*hifz*], to preserve. See *hâfizû* at 2:238, p. 120, n. 11).

3. أظلم ***'azlamu*** = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative of *zâlim*. See at 6:21, p. 399, n. 1).

4. افترى ***iftarâ*** = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 6:21, p.399 , n. 2).

5. كذب ***kadhib*** = lie, falsehood, untruth, deceit. See at 3:78, p. 186, n. 5.

6. أوحي ***'ûhiya*** = he or it was communicated, (v. iii. m. s. past passive from *'awhâ*, form IV of *wahâ* [*wahy*], to communicate. See at 6:19, p. 398, n. 3). Technically *wahy* means Allah's communication to His Prophets and Messengers by various means.(See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

7. أنزل ***'unzilu*** = I shall send down (v. i. m. s. impfct. from *'anzala*, form IV of *nazala* [*nuzûl*], to come down, get down. See *'anzala* at 6:91, p. 427, n. 10).

8. i. e., those who utter a lie against Allah or set partners with Him are transgressors, the last mentioned sin being the worst of transgression (See for instance 2:229; 2:254; 3:94; 31:13). ظالمون ***zâlimûn*** (sing. ظالم *zâlim*) = transgressors, wrong-doers, unjust persons (active participle from *zalama* [*zulm/zulm*], to do wrong. See at 6:21, p. 399, n. 6).

9. غمرات ***ghamarât*** (pl.; s. ghamarah) = deluge, flood, adversities, ups and downs. *ghamarât al-mawt* is a phrase meaning: throes of death, agonies of death.

10. i. e. stretching out their hands and saying: باسطو ***bâsitû***(*n*) (pl.; s. *bâsit*) = those stretching out, spreading, expanding (act. participle from *basata* [*bast*]., to spread. The terminal *nûn* is dropped for the genitive construction. See *yabsutû* at 5:11, p. 333, n. 7, and *mabsûtatân* at 5:68, p. 361, n. 7).

عَذَابَ الْهُونِ the punishment of disgrace[1]
بِمَا كُنتُمْ تَقُولُونَ for that you used to say
عَلَى اللَّهِ غَيْرَ الْحَقِّ against Allah the untruth
وَكُنتُمْ عَنْ ءَايَـٰتِهِۦ and used about His revela-
تَسْتَكْبِرُونَ ﴿٩٣﴾ tions to turn arrogant.[2]

وَلَقَدْ جِئْتُمُونَا 94. An now you have come
فُرَٰدَىٰ to Us singly[3]
كَمَا خَلَقْنَـٰكُمْ as We created[4] you
أَوَّلَ مَرَّةٍ for the first time,
وَتَرَكْتُم and you have left[5]
مَّا خَوَّلْنَـٰكُمْ what We bestowed[6] on you
وَرَآءَ ظُهُورِكُمْ behind[7] your back;[8]
وَمَا نَرَىٰ مَعَكُمْ and We do not see with you
شُفَعَآءَكُمُ the intercessors[9] of yours
الَّذِينَ زَعَمْتُمْ whom you claimed[10]
أَنَّهُمْ فِيكُمْ that they were in your affairs
شُرَكَـٰٓؤُا۟ co-partners.[11]
لَقَد تَّقَطَّعَ Now cut off is the bond[12]
بَيْنَكُمْ between you and there
وَضَلَّ عَنكُم has gone astray[13] from you
مَّا كُنتُمْ تَزْعُمُونَ what you used to presume.
﴿٩٤﴾

1. هون *hûn* = disgrace, degradation, abasement, ignominy.

2. تستكبرون *tastakbirûna* = you turn arrogant, wax proud, become haughty, are puffed up (v. ii. m. pl. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See *yastakbirûna* at 5:82, p. 371, n. 1).

3. i. e., there will be neither friends nor relatives, nor the supposed leaders and gods and goddesses to render any help (see 19:80,95). فرادى *furâdâ* = singly, one by one, separately.

4. خلقنا *khalaqnâ* = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*], to create. See *khalaqa* at 6:1, p. 392, n. 3).

5. تركتم *taraktum* = you (all) left, relinquished, abandoned (v. ii. m. pl. past from *taraka* [*tark*], to leave. See at 4:12, p. 243, n. 3).

6. i. e., what we bestowed on you of wealth, children and all other tangible and intangible powers and resources. خولنا *khawwalnâ* = we bestowed, conferred, granted (v. i. pl. past from *khawwala* [*khawl*], to take care, manage).

7. وراء *warâ'* = rear, behind, beyond, over and above. See at 4:102, p. 289, n. 5.

8. ظهور *zuhûr* (sing. ظهر *zahr*) = backs, rears, rear sides. See at 2:189, p. 91, n. 6).

9. i. e., those whom you used to suppose as your intercessors. شفعاء *shufa'â'* (pl.; s. شفيع *shafî'*) = intercessors, advocates (active participle on the scale of *fa'îl* from *shafa'a* (*shaf'*), to double, to attach. See *shafî'* at 6:51, p. 411, n. 1).

10. زعمتم *za'amtum* = you claimed, presumed, supposed, alleged (v. ii. m. pl. past from *za'ama* [*za'm*], to claim, to pretend. See *taz'umûna* at 6:22, p. 399, n. 9).

11. شركاء *shurakâ'* (pl.; s. *sharîk*) co-partners, sharers, associates. See at 4:12, p. 243, n. 10.

12. تقطع *taqatta'a* = he or it became severed, cut off (v. iii. m. s. past in form V of *qata'a* [*qat'*], to cut. See *taqatta'at* at 2:166, p. 78, n. 8).

13. ضل *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *dalâl/dalâlah*, to loose one's way. {*dalla 'ankum* = he or it went astray from you, i. e., it was lost to you} See at 6:24, p. 400, n. 1).

Section (Rukû') 12

إِنَّ اللَّهَ 95. Verily Allah is
فَالِقُ the One Who cleaves[1]
الْحَبِّ وَالنَّوَىٰ the seeds[2] and fruit-stones.[3]
يُخْرِجُ الْحَيَّ He brings out[4] the living
مِنَ الْمَيِّتِ from the lifeless;
وَمُخْرِجُ الْمَيِّتِ and producer[5] of the lifeless
مِنَ الْحَيِّ from the living.
ذَٰلِكُمُ اللَّهُ That is Allah.[6]
فَأَنَّىٰ How could then
تُؤْفَكُونَ ﴿٩٥﴾ you be deluded?[7]

فَالِقُ 96. The One Who cleaves
الْإِصْبَاحِ the day-break;[8]
وَجَعَلَ اللَّيْلَ and He makes the night
سَكَنًا a repose,[9]
وَالشَّمْسَ وَالْقَمَرَ and the sun and the moon
حُسْبَانًا a reckoning.[10]
ذَٰلِكَ تَقْدِيرُ That is the ordaining[11]
الْعَزِيزِ of the All-Mighty,
الْعَلِيمِ ﴿٩٦﴾ the All-Knowing.

وَهُوَ الَّذِي 97. And He it is Who

1. i. e., Allah splits the seeds and fruit kernels and brings out plants and trees and also brings out fruits and seeds from those plants and tress. فالق *fâliq* = one who cleaves, tears asunder, causes to break; splits (act. participle from *falaqa* [*falq*], to split).

2. حب *habb* (s.; pl. *hubûb*) = grain, corn, seed, cereal.

3. نوى *nawan* = date pits, fruit kernels, fruit stone.

4. Allah brings out the living from the lifeless such as seeds and eggs, and brings out the dead from the living, making it die and become lifeless (see 3:27; 7:54 and 36:33-35). يخرج *yukhriju* = he takes or brings out, produces, removes, dislodges, ousts, expels, dispossesses (v. iii. m. s. impfct. from *akharaja*, form IV *of kharaja* [*khurûj*], to go out. See at 2:257, p. 132, n. 13; and 5:15, p. 366, n. 9).

5. مخرج *mukhrij* = one who brings out, produces, dislodges, expels, ousts (active participle from *'akhraja*. See n. 4 above).

6. i. e., the One Who does all these is Allah, not anyone else like the imaginary gods and goddesses or the iamges and statues worshipped by the idolaters.

7. i. e., deceived away from the truth and into the error of taking other objects and beings as gods. تؤفكون *tu'fakûna* = you are deluded, deceived, beguiled, turned away (v. ii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufûk*], to lie, to deceive. See *yu'fakûna* at 5:75, p. 367, n. 8).

8. i. e., He brings the dawn out of the darkness of night. اصباح *'isbâh* (= *subh*) = morning, dawn, day-break.

9. سكن *sakan* = means or time for rest, repose; dwelling, habitation.

10. i. e., the sun and the moon moving according to a set course in time and space. Also they are the means of calculating days and months (see 7:54 and 36:38-40). حسبان *husbân* = reckoning, calculation, computation, accounting.

11. See 36:38. تقدير *taqdîr* = ordaining, determining, estimation, appraisal, decree. Verbal noun in form II of *qadara* [*qadr/ qadar qudrah/ maqdurah*], to decree, to possess strength).

جَعَلَ لَكُمُ ٱلنُّجُومَ	set for you the stars[1]
لِتَهْتَدُوا۟	that you may find the way[2]
بِهَا فِى ظُلُمَٰتِ	thereby in the darkness
ٱلْبَرِّ وَٱلْبَحْرِ	of the land and the sea.
قَدْ فَصَّلْنَا ٱلْءَايَٰتِ	We have elaborated[3] the signs
لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾	for people who know.[4]
وَهُوَ ٱلَّذِىٓ	98. And He it is Who
أَنشَأَكُم	brought you into being[5]
مِّن نَّفْسٍ وَٰحِدَةٍ	from a single person,[6]
فَمُسْتَقَرٌّ	then there is a lodgement[7]
وَمُسْتَوْدَعٌ	and a repository.[8]
قَدْ فَصَّلْنَا ٱلْءَايَٰتِ	We have elaborated the signs
لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾	for people who understand.[9]
وَهُوَ ٱلَّذِىٓ أَنزَلَ	99. And He is it who sends
مِنَ ٱلسَّمَآءِ مَآءً	down from the sky water.[10]
فَأَخْرَجْنَا بِهِۦ	Thus We produce therewith
نَبَاتَ كُلِّ شَىْءٍ	vegetation[11] of everything;
فَأَخْرَجْنَا مِنْهُ	then We produce therefrom
خَضِرًا	green plant,[12]
نُّخْرِجُ مِنْهُ حَبًّا	bringing out of it grain
مُّتَرَاكِبًا	mounted one upon another.[13]

1. نجوم **nujûm** (pl.; s. *najm*) = starts.

2. تهتدوا **tahtadû** (*na*)= you (all) get guided, guide yourselves, are rightly guided, find the way (v. ii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady / hudan / hidâyah*],to guide, to show. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb).

3. فصلنا **faṣṣalnâ** = we elaborated, set forth in detail, made clear (v. i. pl. past from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See *nufaṣṣilu* at 6:55, p. 412, n. 9).

4. i. e., know that it is the truth from Allah and hence reflect on these signs and evidences of the power and greatness of Allah. يعلمون **ya'lamûna** = they know (v. iii. m. pl. imfct. from *'alima*, to know, be aware of. See at 5:105, p. 381, n. 7).

5. أنشأ **'ansha'a** = he produced, brought into being, caused to rise, instituted, created (v. iii. s past from *'ansha'a*, form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See *'ansha'nâ* at 6:6, p. 393, n. 11).

6. i. e., from 'Âdam.

7. The reference is both to the process of birth through father and gestation in mother's womb and to the stay in the world and in the repository of the grave (see *Tafsîr al-Samarqandi*, I, 503). مستقر **mustaqarr** = time or place to settle, appointed time, abode, habitation, residence, lodgement (adverb of place/time from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 6:67, p. 417, n. 11).

8. مستودع **mustawda'** = repository, storehouse, depository, depot; also lodged, consigned (adverb of place/passive participle from *istawda'a*, form X of *wada'a* [*wad'*], to put down, to leave).

9. يفقهون **yafqahûna** = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. See at 6:65, p. 417, n. 8).

10. i. e., rains and snow, which provide water.

11. نبات **nabât** = vegetation, plants, vegetable organism . See *'anbatat* at 2:261, p. 136, n. 10.

12. خضر **khadir** = green crop, green plant.

13. متراكب **mutarâkib** = to be mounted/ superimposed one upon another (act. participle from *tarâkaba*, form VI of *rakiba* [*rukûb*], to ride, to mount).

وَمِنَ ٱلنَّخْلِ	and from the date-palm,[1]
مِن طَلْعِهَا	out of its spathe[2]
قِنْوَانٌ	bunches of dates[3] (grow)
دَانِيَةٌ	hanging low;[4]
وَجَنَّٰتٍ مِّنْ أَعْنَابٍ	and orchards[5] of grapes[6] and
وَٱلزَّيْتُونَ وَٱلرُّمَّانَ	olives[7] and pomegranates,[8]
مُشْتَبِهًا	resembling one another[9] but
وَغَيْرَ مُتَشَٰبِهٍ	not similar one to the other.[10]
ٱنظُرُوٓا۟ إِلَىٰ ثَمَرِهِۦٓ إِذَآ	Look at its fruit as it yields[11]
أَثْمَرَ وَيَنْعِهِۦٓ	and at its ripeness.[12]
إِنَّ فِى ذَٰلِكُمْ	Therein are
لَءَايَٰتٍ لِّقَوْمٍ	indeed signs for people
يُؤْمِنُونَ ﴿٩٩﴾	who believe.
وَجَعَلُوا۟ لِلَّهِ	100. Yet they set[13] for Allah
شُرَكَآءَ ٱلْجِنَّ	partners[14] of jinns
وَخَلَقَهُمْ	though He created them;
وَخَرَقُوا۟ لَهُۥ	and they trump up[15] for Him
بَنِينَ وَبَنَٰتٍۭ	sons and daughters
بِغَيْرِ عِلْمٍ	without any knowledge.
سُبْحَٰنَهُۥ	Sacrosnact[16] is He, and
وَتَعَٰلَىٰ عَمَّا	He trnascends high above
يَصِفُونَ ﴿١٠٠﴾	what they attribute.[17]

1. نخيل ***nakhîl*** = palm, date palm. See at 2:265, p. 139, n. 9.

2. طلع ***tal'*** = spadix or inflorescence of the palm tree, pollen, spathe.

3. قنوان ***qinwân*** (pl.; s. *qunw*) = bunches of dates. See also 5:10.

4. دانية ***dâniyah*** (f.; mas. *dânin*) = near, close by, within easy reach, low (active participle from *danâ* [*dunûw/danâwah*], to be near, to be close. See *'adnâ* at 5:107, p. 383, n. 11.

5. جنات ***jannât*** (sing. *jannah*), orchards, gardens, paradise. See at 2:25, p. 13, n. 6.

6. أعناب ***'a'nâb*** (sing. *'inab*) = grapes, vines. See at 2:265, p. 139, n 10.

7. زيتون ***zaytûn*** = olives, olive tree.

8. رمان ***rummân*** = pomegranates.

9. مشتبه ***mushtabih*** = resembling one another, similar to one another, like one another (act. participle from *ishtabaha*, form VIII from *shibh/shabah* (*shabbaha*), resemblance, likeness. See *shubbiha* at 4:157, p. 315, n. 2).

10. متشابه ***mutashâbih*** = similar in look to one another, resembling one another (active participle from *tashâbaha*, form VI from *shibh / shabah*, resemblance, likeness. See n. 9 above; also 2:25, p. 13, n. 11).

11. أثمر ***'athmara*** = he or it gave fruits/yields/ benefits (v. iii. m. s. past in form IV of *thamara*, to bear fruit).

12. ينع ***yan'*** = ripeness, to become ripe.

13. جعلوا ***ja'alû*** = they set, appointed, placed, made (v. iii. m. pl. past from *ja'ala* [*ja'l*] to make, to put. See *taj'alûna* at 6:91, p. 428, n. 1).

14. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates. See at 6:94, p. 430, n. 11.

15. خرقوا ***kharaqû*** = they trumped up, fabricated, rended, pierced, tore apart, violated (v. iii. m. pl. past from *kharaqa* [*kharq*], to tear, to rend).

16. سبحان ***Subhân***, see at 5:116, p. 388, n. 6; and 4:171, p. 321, n. 7.

17. يصفون ***yasifûna*** = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from *waṣafa* [*wasf*], to describe, to praise).

Section (Rukû') 13

بَدِيعُ 101.[He is] The Originator[1]
ٱلسَّمَٰوَٰتِ of the heavens
وَٱلْأَرْضِ and the earth.
أَنَّىٰ يَكُونُ لَهُۥ How can[2] there be for Him
وَلَدٌ a son
وَلَمْ تَكُن لَّهُۥ while He has no
صَٰحِبَةٌ consort?[3]
وَخَلَقَ كُلَّ شَىْءٍ And He created[4] everything;
وَهُوَ بِكُلِّ شَىْءٍ and He is of everything
عَلِيمٌ ﴿١٠١﴾ All-Knowing.[5]

ذَٰلِكُمُ ٱللَّهُ 102. That is Allah,
رَبُّكُمْ your Lord.
لَآ إِلَٰهَ إِلَّا هُوَ There is no deity except He,
خَٰلِقُ كُلِّ شَىْءٍ the Creator of everything.
فَٱعْبُدُوهُ So Him you all worship.[6]
وَهُوَ عَلَىٰ كُلِّ شَىْءٍ And He is of everything
وَكِيلٌ ﴿١٠٢﴾ the Guardian-Trustee.[7]

لَّا تُدْرِكُهُ 103.There cannot reach[8] Him
ٱلْأَبْصَٰرُ the eyes;
وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ but He reaches all eyes;

1. بديع ***badî'*** = originator, initiator, creator out of nonentity (active participle in the intensive form of *fa'îl* from *bada'a* [*bad'*], to innovate, to originate, to introduce. See at 2:117, p. 55, n. 8).

2. أنى ***'annâ*** = whence, wherefrom, how, when. See at 3:40, p. 171, n. 7).

3. This is a reply those who attribute sons or daughters to Allah. صاحبة ***sâhibah*** (f.; m. *sâhib*) = consort, companion, comrade, follower, owner (act. participle from *sahiba* [*suhbah/ sahâbah/ sihbah*], to be a companion. See *sâhib* at 4:36, p. 257, n. 4).

4. This clause is a further emphasis on the fact that all that exists, animate or inanimate, is merely Allah's creature. He is the Creator of the entire universe and everything therein, as emphasized in the previous *'âyahs* 95-100. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 6:1, p. 391, n. 2).

5. i. e., He knows the ins and outs of all His creatures, their movements, deeds and intentions, open or secret, and their past, present and future.

6. While the *'âyahs* 95 - 101 bring home the theme of monotheism, the present *'âyah* further emphasizes that the One Who created and creates everything and controls and regulates everything is Allah, the Lord of you all. There is no other deity and that it is Allah Alone Who is to be worshipped. Here is a command to all beings to worship Him. Hence, simple recognition of Him as Creator and Lord but failure to worship Him as commanded constitutes disobedience to Him. أعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 5:117, p. 389, n. 4).

7. i. e., He protects, manages and oversees everything. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 6:66, p. 417, n. 10).

8. i. e., in this worldly life; but in the hereafter the righteous ones whom Allah is pleased with will have the highest privilege of viewing Him, as stated in 75:23. تدرك ***tudriku*** = she catches up, overtakes, attains, reaches (v. iii. f. s. impfct. from *'adraka*, form IV of *daraka* [*darak/dark*], to attain. See *yudriku* at 4:100, p. 288, n. 3).

وَهُوَ ٱللَّطِيفُ and He is the All-Graceful,[1]

ٱلْخَبِيرُ ﴿١٠٣﴾ the All-Aware.[2]

قَدْ جَآءَكُم 104. There has come to you

بَصَآئِرُ enlightenment[3]

مِن رَّبِّكُمْ from your Lord.

فَمَنْ أَبْصَرَ So whoever sees,[4]

فَلِنَفْسِهِۦ it will be for himself;[5]

وَمَنْ عَمِىَ and whoever does not see,

فَعَلَيْهَا it will be against himself.[6]

وَمَآ أَنَا۠ عَلَيْكُم I am not over you

بِحَفِيظٍ ﴿١٠٤﴾ a guard.[7]

وَكَذَٰلِكَ نُصَرِّفُ 105. And thus We spell out[8]

ٱلْءَايَٰتِ the revelations[9]

وَلِيَقُولُوا۟ that they may say:[10]

دَرَسْتَ وَ "You have studied"[11] and

لِنُبَيِّنَهُۥ that We may make it clear[12]

لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾ for people who know.[13]

ٱتَّبِعْ مَآ 106. Follow[14] what

أُوحِىَ إِلَيْكَ is communicated to you

مِن رَّبِّكَ from your Lord;

لَآ إِلَٰهَ إِلَّا هُوَ there is no deity except He;

1. لطيف *latîf* = All-Graceful, Kind, fine, delicate, refined (active participle in the scale of *fa'îl* from *laṭafa/laṭufa* [*luṭf/laṭâfah*], to be kind and friendly, to be fine, delicate).

2. خبير *khabîr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr* /*khibrah*] to be acquainted). See at 3:180, p. 226, n. 11.

3. بصائر *baṣâ'ir* (pl.; s. *baṣîrah*) = enlightenment, insight, perception, perspicacity. See *baṣîr* at 6:50, p. 410, n. 9.

4. أبصر *'abṣara* = he beholds, sees, perceives, discerns, recognizes (v. iii. m. s. past in form IV of *baṣura/baṣira* [*baṣar*], to see, to look. See n. 3 above and *yubṣirûna* at 2:17, p. 9, n. 12).

5. i. e., it will be for his own good, in this world as well as in the hereafter

6. i. e., it will be to his detriment; for he will remain in error and will consequently be in loss in the hereafter.

7. حفيظ *ḥafîẓ* = attentive, mindful, persevering, guarding, guard (act. participle in the scale of *fa'îl* from *ḥafiẓa* [*ḥifẓ*], to preserve, to guard).

8. نصرف *nuṣarrifu* = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *ṣarrafa*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See at 6:65, p. 417, n. 7).

9. آيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 6:54, p. 412, n. 2.

10. i. e., the unbelievers may say due to their unbelief.

11. The allusion is to what the unbelievers used and still use to say that the Prophet received his ideas and knowledge from the Jews and Christians and their scripture and gave these out as Allah's revelations. درست *darasta* = you studied, learnt (v. ii. m. s. past from *darasa* [*dars*], to study, to efface. See *tadrusûna* at 3:79, p. 187, n. 3).

12. نبين *nubayyina*(*u*) = we make clear, explain, elucidate (v. i. pl. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *nubayyinu* at 5:76, 367, n. 6).

13. i. e., for people who know that it is the truth from Allah.

14. اتبع *ittabi'* = follow, obey (v. ii. m. s. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See *attabi'u* at 6:56, p. 413, n. 3).

وَأَعْرِضْ عَنِ and turn away[1] from
الْمُشْرِكِينَ ﴿١٠٦﴾ the polytheists.

وَلَوْ شَاءَ اللَّهُ 107.And if Allah willed,they
مَا أَشْرَكُوا would not have set partners;[2]
وَمَا جَعَلْنَاكَ and We have not set you
عَلَيْهِمْ حَفِيظًا over them as a guard[3]
وَمَا أَنْتَ عَلَيْهِمْ nor are you over them
بِوَكِيلٍ ﴿١٠٧﴾ a guardian-trustee.[4]

وَلَا تَسُبُّوا 108. And do not abuse[5]
الَّذِينَ يَدْعُونَ those whom they invoke[6]
مِنْ دُونِ اللَّهِ in lieu of Allah,
فَيَسُبُّوا for they will then abuse[7]
اللَّهَ عَدْوًا Allah outrageously[8]
بِغَيْرِ عِلْمٍ without knowing.[9]
كَذَٰلِكَ زَيَّنَّا Thus We embellish[10]
لِكُلِّ أُمَّةٍ for every community
عَمَلَهُمْ their deed;
ثُمَّ إِلَىٰ رَبِّهِمْ thereafter to their Lord
مَرْجِعُهُمْ will be their return;
فَيُنَبِّئُهُمْ then He will apprise[11] them
بِمَا كَانُوا يَعْمَلُونَ of what they use to do.
﴿١٠٨﴾

1. i. e., do not pay any heed to their sarcasm nor associate yourselves with their views. أعرض *'a'riḍ* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa /'aruḍa* [*'arḍ*], to be wide, to become visible. See at 6: 68, p. 418, n. 1).

2. i. e., set partners with Allah. أشركوا *'ashrakû* = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 6:88, p. 426, n. 8).

3. حفيظ *ḥafîẓ* = attentive, mindful, persevering, guarding, guard, (act. participle in the scale of *fa'îl* from *ḥafiẓa* [*ḥifẓ*], to preserve, to guard. See at 6:104, p. 435, n. 7).

4. i. e., to manage and regulate their conduct and affairs. وكيل *wakîl* (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 6:66, p. 417, n. 10).

5. لا تسبوا *lâ tasubbû* = do not abuse, revile, call names, insult (v. ii. m. pl. imperative {prohibition} from *sabba* [*sabb*], to abuse).

6. يدعون *yad'ûna* = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 6:71, p. 420, n. 6).

7. يسبوا *yasubbû(na)* = they abuse, revile, call names (v. iii. m. pl. impfct. from *sabb*. See n. 5 above. The terminal *nûn* is dropped because of a silent *'an* after the causal *fâ'* (*fâ' al-sabab*) before the verb).

8. عدوا *'adwan* = wrongfully, outrageously.

9. i. e., without knowing the Sublimity of Allah and the consequences of their misdeed.

10. i. e., we make charming to every sinful community their misdeed by way of retribution for their bad choice (see *Tafsîr al-Samarqandi*, I, 506). زينا *zayyannâ* = we embellished, decorated, ornamented, beautified, made charming (v. i. pl. past in form II of *zâna* [*zayn*], to decorate, adorn. See *zayyana* at 6:43, p. 407, n. 13).

11. i. e., will duly punish or reward. ينبئ *yunabbi'u* = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 6:61, p. 415, n. 9).

وَأَقْسَمُوا۟ بِٱللَّهِ 109. They swear[1] by Allah

جَهْدَ أَيْمَٰنِهِمْ their emphatic[2] oaths[3] –

لَئِن جَآءَتْهُمْ if there comes to them

ءَايَةٌ a sign[4]

لَّيُؤْمِنُنَّ بِهَا they will surely believe in it.

قُلْ إِنَّمَا ٱلْءَايَٰتُ Say: "Verily the signs are

عِندَ ٱللَّهِ وَمَا with Allah";[5] and what

يُشْعِرُكُمْ will make you realize[6]

أَنَّهَآ إِذَا جَآءَتْ that if these do come

لَا يُؤْمِنُونَ ﴿١٠٩﴾ they will not believe?

وَنُقَلِّبُ 110. And We shall invert[7]

أَفْـِٔدَتَهُمْ وَأَبْصَٰرَهُمْ their hearts[8] and sights[9]

كَمَا لَمْ يُؤْمِنُوا۟ as when they believed not

بِهِۦٓ أَوَّلَ مَرَّةٍ in it for the first time

وَنَذَرُهُمْ and shall leave[10] them

فِى طُغْيَٰنِهِمْ in their transgression[11]

يَعْمَهُونَ ﴿١١٠﴾ roaming blindly.[12]

PART (JUZ') VIII

Section (Rukû') 14

وَلَوْ أَنَّنَا 111. And even if We

نَزَّلْنَآ إِلَيْهِمُ had sent down to them

1. This *'âyah* was revealed in the context of the Makkan unbelievers' demand for certain miracles which they specified and said that if those were caused to happen they would believe. It emphasizes that it is not the Prophets but Allah who causes the miracles to happen and also points out that the unbelievers made those demands out of their defiance and disbelief, not out of sincere desire to believe. أقسموا ***'aqsamû*** = they swore, took an oath (v. iii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasam*], to divide, to apportion. See at 5:53, p. 356, n. 10).

2. جهد ***jahd*** = strain, effort, emphatic, earnest.

3. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 5:108, p. 384, n. 2.

4. ءاية ***'âyah*** (pl. ءايات *'âyât*) = sign, revelation, miracle. See at 6:37, p. 415, n. 7.

5. i. e., it is Allah Alone Who causes the miracles to happen, not the Prophets.

6. يشعر ***yush'iru*** = he lets (s. o.) know, realize, informs, notifies (v. iii. m. s. impfct. from *'ash'ara*, form IV of *sha'ara* [*shu'ûr*], to realize, to know. See *yash'urûna* at 6:26, p. 401, n.4).

7. نقلب ***nuqallibu*** = we invert, overturn, turn about (v. i. pl. impfct. from *qallaba*, form II of *qalaba* [*qalb*], to turn around. See *tanqalibû* at 5:21, p. 340, n. 4).

8. أفئدة ***'af'idah***(pl.; s. *fu'âd*) = hearts.

9. أبصار ***'abṣâr*** (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 3:13, p.159, n. 8).

10. نذر ***nadharu*** = we leave, forsake, abandon, let alone (v. i. pl. impfct. from *wadhara/yadharu*, to leave. See *dhar* at 6:91, p. 428, n. 6).

11. طغيان ***ṭughyân*** = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 5:68, p.364, n. 4.

12. يعمهون ***ya'mahûna*** = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from *'amaha* [*'amah*], to stray, to rove blindly). *'Amah* is like *'aman* (blindness), but the former applies to mind and heart, while the latter applies to both physical sight and mind [Al-Zamakhsharî, I, 36]. See at 2:15, p. 9, n. 4).

ٱلْمَلَٰٓئِكَةَ	the angels and
وَكَلَّمَهُمُ ٱلْمَوْتَىٰ	there spoke[1] to them the dead
وَحَشَرْنَا عَلَيْهِمْ	and We rallied[2] to them
كُلَّ شَيْءٍ قُبُلًا	everything face to face[3]
مَّا كَانُوا۟	they would not be the ones
لِيُؤْمِنُوٓا۟	to believe
إِلَّآ أَن يَشَآءَ ٱللَّهُ	save that Allah wills;
وَلَٰكِنَّ أَكْثَرَهُمْ	but most of them
يَجْهَلُونَ ﴿١١١﴾	lack knowledge.[4]
وَكَذَٰلِكَ جَعَلْنَا	112. And thus We set[5]
لِكُلِّ نَبِيٍّ	for every Prophet
عَدُوًّا شَيَٰطِينَ	an enemy — of Satans
ٱلْإِنسِ وَٱلْجِنِّ	of men and jinns,
يُوحِي بَعْضُهُمْ	some of them prompting[6]
إِلَىٰ بَعْضٍ	to the others
زُخْرُفَ ٱلْقَوْلِ	ornament[7] of words
غُرُورًا	in deception.[8]
وَلَوْ شَآءَ رَبُّكَ	And were your Lord to will
مَا فَعَلُوهُ	they would not have done it.[9]
فَذَرْهُمْ وَ	So let them alone[10] and
مَا يَفْتَرُونَ ﴿١١٢﴾	what they trump up.[11]

1. This *'âyah* is a reply to the further demands of the unbelievers to make the angels and the dead appear to them to testify to the truth of the Qur'ân and the Prophethood of Muhammad, peace and blessings of Allah be on him. كلم ***kallama*** = he spoke, talked, addressed (v. iii. m. s. past in form II of *kalama* [*kalm*], to injure, to wound. In its form II the verb means to speak. See at 4:2164, p. 318, n. 5).

2. حشرنا ***hasharnâ*** = we rallied, mustered, gathered, collected, assembled, herded (v. i. pl. past from *hashara* [*hashr*], to gather. See *tuhsharûna* at 6:72, p. 420, n. 12).

3. قبلا ***qubulan*** = face to face (*qubl/qubul* = front, face, fore part).

4. يجهلون ***yajhalûna*** = they lack knowledge, they are ignorant, foolish (v. iii. m. pl. impfct. from *jahila* [*jahl/jahâlah*], to be ignorant. See *jahâlah* at 6:54, p. 412, n. 6).

5. The *'âyah* points out to the Prophet that the opposition he faced was nothing unusual. Such was the case with every previous Prophet and therefore he (and for that matter every preacher of the truth) should not be disheartened in the face of opposition and enmity (see also 3:183; 6:34; 25:31 and 41:43). جعلنا ***ja'alnâ*** = we made, set, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 5:13, p. 334, n. 12).

6. يوحى ***yûhî*** = he prompts, communicates, instigates, inspires (v. iii. m. s. impfct. from *'awhâ*, form IV of *wahâ* [*wahy*], to communicate. See *yûhâ* at 6:93, p. 429, n. 6).

7. i. e., deceptively and impressively beautiful words. زخرف ***zukhruf***(s.; pl. *zakhârif*) = ornament, decoration, embellishment, finery.

8. غرور ***ghurûr*** = delusion, deception, conceit, vanities. See at 4:120, p. 297, n. 9.

9. i. e., if it was Allah's will, He could have dispensed with such opposition to the Prophets; but it was part of Allah's plan so try the Prophets (Ibn Kathîr, III, 314).

10. ذر ***dhar*** = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 6:91, p. 428, n. 6).

11. يفترون ***yaftarûna*** = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 6:24, p. 400, n. 2).

وَلِتَصْغَىٰٓ إِلَيْهِ 113. And that there incline[1] to
أَفْـِٔدَةُ ٱلَّذِينَ it the hearts[2] of those who
لَا يُؤْمِنُونَ do not believe
بِٱلْءَاخِرَةِ in the hereafter and
وَلِيَرْضَوْهُ that they be happy[3] with it
وَلِيَقْتَرِفُوا۟ مَا هُم and acquire[4] what they are
مُّقْتَرِفُونَ ۝١١٣ in the process of acquiring.[5]

أَفَغَيْرَ 114. [Say] "Is it other than
ٱللَّهِ أَبْتَغِى Allah that I should seek[6]
حَكَمًا as an arbiter[7]
وَهُوَ ٱلَّذِىٓ أَنزَلَ while He it is Who has sent
إِلَيْكُمُ ٱلْكِتَٰبَ down to you the Book
مُفَصَّلًا well elaborated?"[8]
وَٱلَّذِينَ And those whom
ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ We had given the Book
يَعْلَمُونَ أَنَّهُۥ مُنَزَّلٌ know that it is a sent-down[9]
مِّن رَّبِّكَ بِٱلْحَقِّ from your Lord in turth.
فَلَا تَكُونَنَّ So you must not be
مِنَ ٱلْمُمْتَرِينَ of the sceptics.[10]
۝١١٤

وَتَمَّتْ 115. And perfect[11] is
كَلِمَتُ رَبِّكَ the Word of your Lord

1. تصغى *taṣghâ* = she or it inclines, leans to (v. iii. f. s. impfct. from *ṣaghâ* [*ṣaghw/ṣughûw*], to incline, to lean to).

2. أفئدة *'af'idah* (pl.; s. *fu'âd*) = hearts. See at 6:110, p. 437, n. 8.

3. يرضوا *yarḍaw(na)* = the are happy, pleased (v. iii. m. pl. impfct. from *raḍiya* [*riḍan/ riḍwân/ marḍâh*], to be satisfied. The terminal *nûn* is dropped because of a hidden *'an* in *li* {*lâm* of motivation coming before the verb}. See *yarḍâ* at 4:108, p. 292, n. 8).

4. يقترفون *yaqtarifûna* = they commit, perpetrate, acquire (guilt/sin) (v. iii. m. pl. impfct. from *iqtarafa*, form VIII of *qarafa/ qarifa* [*qarf/ qaraf*], to peel, to feel disgust).

5. مقترفون *muqtarifûn* (pl.; s. *muqtarif*) = those who commit, acquire (active participle from *iqtarafa*. See n. 4 above).

6. أبتغي *'abtaghî* = I seek, desire, (v. i. s. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek. See *tabtaghî* at 6:35, p. 404, n. 12).

7. حكم *ḥakam* (s.; pl. حكام *ḥukkâm*) = arbitrator, arbiter, umpire. See *ḥukkâm* at 4:35, p. 256, n. 7).

8. مفصل *mufaṣṣal* = set forth in detail, elaborated (passive participle from *faṣṣala*, from II of *faṣala* [*faṣl*], to separate, set apart. See *faṣṣalnâ* at 6:97, p. 432, n. 3).

9. منزل *munazzal* = that which is sent down, descended (passive participle from *nazzala*, form II of *nazala* [*nuzûl*], to come down). See *nuzzila* at 6:37, p. 405, n. 6.

10. ممترين *mumtarîn* (acc./gen. of *mumtarûn*, sing. *mumtarin*) = sceptics, the doubting ones, those who doubt, entertain doubts (active participle from *imtirâ'*, form VIII from *miryah/muryah*, doubt, dispute. See at 3:60, p. 179, n. 1).

11. تمت *tammat* = she or it became complete, full, perfect; came to an end, came off (v. iii. f. s. past from *tamma* [*tamâm*], to be completed. See *yutimma* at 5:6, p. 331, n. 10).

صِدۡقٗا وَعَدۡلٗاۚ in truth[1] and justice.[2]
لَّا مُبَدِّلَ There is none to change[3]
لِكَلِمَٰتِهِۦۚ His words.
وَهُوَ ٱلسَّمِيعُ He is the All-Hearing,
ٱلۡعَلِيمُ ﴿١١٥﴾ the All-Knowing.[4]

وَإِن تُطِعۡ أَكۡثَرَ 116. And if you obey[5] most
مَن فِي ٱلۡأَرۡضِ of those who are in the world
يُضِلُّوكَ they will lead you astray[6]
عَن سَبِيلِ ٱللَّهِۚ from Allah's way.
إِن يَتَّبِعُونَ إِلَّا They follow[7] not but assump-
ٱلظَّنَّ وَإِنۡ هُمۡ إِلَّا tion and they do naught but
يَخۡرُصُونَ ﴿١١٦﴾ indulge in conjecture.[8]

إِنَّ رَبَّكَ هُوَ 117. Verily your Lord is He
أَعۡلَمُ مَن يَضِلُّ Who knows best who strays[9]
عَن سَبِيلِهِۦۖ away from His way
وَهُوَ أَعۡلَمُ and He is Best Aware of
بِٱلۡمُهۡتَدِينَ ﴿١١٧﴾ those led on the right way.[10]

فَكُلُواْ مِمَّا 118. So eat of that which
ذُكِرَ has been mentioned
ٱسۡمُ ٱللَّهِ عَلَيۡهِ Allah's name on,

1. i. e., in whatever He says and informs. صدق *sidq* = truth, truthfulness, veracity. See at 5:119, p. 390, n. 3.

2. i. e., in whatever He commands and prohibits and decrees. عدل *'adl* = impartiality, equity, justice, equivalence, . See at 6:70, p. 419, n. 5).

3. مبدل *mubaddil* = one who alters/ changes (active participle from *baddala*, form II of *badala* [*badl*], to replace. See at 6:34, p. 404, n.5).

4. i.e., of whatever His creatures utter, think, plan and do, openly or secretly.

5. In this *'âyah* Allah alludes to the state of the majority of the inhabitants of the earth being in error and cautions the believers through the Prophet not to follow that majority in disregard of the clear guidance given by Him. تطع *tuti'* (*tuti'u*) = you obey, follow, abide by, comply with (v. ii. s. impfct. from *'atâ'a*, form IV of *tâ'a* [*taw'*], to obey. The final letter becomes vowelless and hence the medial *yâ'* is dropped because the verb is in a conditional clause preceded by *'in*. See *yastati'u* at 5:112, p. 386, n. 8).

6. يضلوا *yudillû*(*na*) = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'adalla*, form IV of *dalla* [*dalâl/dalâlah*], to go astray. The terminal *nûn* is dropped because the verb forms conclusion of a conditional clause preceded by *'in*. See at 4:113, p. 294, n. 8).

7. يتبعون *yattabi'ûna* = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 4:27, p. 252, n. 10).

8. يخرصون *yakhrusûna* = they surmise, indulge in conjecture, guess, tell an untruth, lie (v. iii. m. pl. impfct. from *kharasa* [*khars*], to guess).

9. The *'âyah* stresses that Allah knows best who is in error and who is on the right track and that it is not the practice of the majority but the teaching and guidance given by Allah that are the criteria for determining the truth and right guidance. يضل *yadillu* = he strays, goes astray (v. iii. m. s. impfct. from *dalla*. See n. 6 above).

10. مهتدين *muhtadîn* (accu. /gen. of *muhtadûn*, sing. *muhtadin*) = those guided aright, are led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 6:56, p. 413, n. 6).

إِن كُنتُم بِآيَاتِهِ if you are in His revelations
مُؤْمِنِينَ ﴿١١٨﴾ believers.[1]

وَمَا لَكُمْ 119. And what is your reason
أَلَّا تَأْكُلُوا that you should not eat
مِمَّا of that which has been
ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ uttered Allah's name on,
وَقَدْ فَصَّلَ while He has elaborated[2] for
لَكُم مَّا حَرَّمَ you what He has forbidden[3]
عَلَيْكُمْ إِلَّا on you except
مَا اضْطُرِرْتُمْ إِلَيْهِ what you are constrained[4] to;
وَإِنَّ كَثِيرًا and indeed many people
لَّيُضِلُّونَ بِأَهْوَائِهِم do mislead[5] by their whims[6]
بِغَيْرِ عِلْمٍ without knowledge.
إِنَّ رَبَّكَ هُوَ Verily your Lord is He Who
أَعْلَمُ is Best Aware
بِالْمُعْتَدِينَ ﴿١١٩﴾ of the transgressors.[7]

وَذَرُوا 120. And shun[8]
ظَاهِرَ الْإِثْمِ the overt[9] of the sin
وَبَاطِنَهُ and the covert[10] of it.
إِنَّ الَّذِينَ Verily those who
يَكْسِبُونَ الْإِثْمَ acquire[11] sin
سَيُجْزَوْنَ بِمَا shall be rewarded with what

1. This *'âyah* is a positive command to eat only the meat of those animals that have been slaughtered in Allah's name.

2. فصل *fassala* = he elaborated, set forth in detail, made clear (v. iii. m. s. past in form II of *fasala* [*fasl*], to separate, set apart. See *fassalnâ* at 6:97, p. 432, n. 3).

3. See 5:3 and 5:96. حرم *harrama* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *haruma/harima*, to be prohibited. See at 5:72, p. 366, n. 3).

4. i. e., constrained to eat due to extreme hunger and non-availibility of the lawful food. اضطررتم *idturirtum* = you are constrained, compelled, coerced, forced, obliged (v. iii. m. pl. past passive from *idtarra*, form VIII of *darra* [*darr*], to harm, impair. See *idturra* at 5 :3; p. 328, n. 6).

5. يضلون *yudilluna* = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'adalla*, form IV of *dalla* [*dalâl/dalâlah*], to go astray. See at 3:69, p. 182, n. 7).

6. أهواء *'ahwâ'* (sing. هوى *hawan*) = desires, fancies, wishes, caprices, whims. See at 6:56, . p. 413, n. 4).

7. i. e., who transgress and violate the limits and prohibitions set by Allah. معتدين *mu'tadîn* (pl.; acc./gen. of *mu'tadûn*, s. *mu'tadin*) = transgressors, aggressors, assailants (active participle from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to run. See at 5:87, p. 373, n. 1).

8. ذروا *dharû* = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See *dhar* at 6:112, p. 438, n. 10).

9. ظاهر *zâhir* = overt, manifest, visible, patent, obvious, conspicuous, apparent (act. participle from *zahara* [*zuhûr*], to be visible).

10. باطن *bâtin* = covert, hidden, secret, inner (act. participle from *batana* [*batn/butûn*], to be hidden).

11. يكسبون *yaksibûna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See *kasabat* at 6:70, p. 419, n. 3).

كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾ they use to acquire.[1]

وَلَا تَأْكُلُوا 121. And do not eat[2] of that

مِمَّا لَمْ يُذْكَرِ which has not been uttered

اسْمُ اللَّهِ عَلَيْهِ Allah's name on.

وَإِنَّهُ لَفِسْقٌ Verily it is a vicious sin;[3]

وَإِنَّ الشَّيَاطِينَ and indeed Satans

لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ do prompt[4] to their friends[5]

لِيُجَادِلُوكُمْ to quarrel[6] with you;

وَإِنْ أَطَعْتُمُوهُمْ and if you obeyed[7] them

إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾ you would be polytheists.

Section (Rukû') 15

أَوَمَن كَانَ مَيْتًا 122. Is the one who is dead[8]

فَأَحْيَيْنَاهُ then We bring him to life[9]

وَجَعَلْنَا لَهُ نُورًا and set for him a light[10]

يَمْشِي بِهِ whereby he walks

فِي النَّاسِ among men,

كَمَن مَّثَلُهُ like the one similar to him

فِي الظُّلُمَاتِ in the darkness[11]

لَيْسَ بِخَارِجٍ مِّنْهَا he cannot come out[12] of?

كَذَٰلِكَ زُيِّنَ Thus is embellished[13]

لِلْكَافِرِينَ for the unbelievers

مَا كَانُوا يَعْمَلُونَ what they use to do.

﴿١٢٢﴾

1. يقترفون *yaqtarifûna* = they commit, perpetrate, acquire (guilt/sin) (v. iii. m. pl. impfct. from *iqtarafa*, form VIII of *qarafa/ qarifa* [*qarf/ qaraf*], to peel, to feel disgust. See at 6:113, p. 439, n. 4).

2. While *'âyah* 118 is a positive command to eat the meat of animals slaughtered in Allah's name, this *'âyah* prohibits the eating of the meat of any animal not salaughtered in Allah's name.

3. Note that in 5:3 also the eating of the prohibited meat has been described as a *fisq* or vicious sin. فسق *fisq* = moral depravity, vicious sin. See *fusûq* at 2:282, p. 149, n. 11.

4. يوحون *yûḥûna* = they prompt, communicate, instigate, inspire (v. iii. m. pl. impfct. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See *yûḥi* at 6:93, p. 429, n. 6).

5. أولياء *'awliyâ'* (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 5:81, p. 370, n. 3.

6. يجادلوا *yujâdilû*(*na*) = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. The terminal *nûn* is dropped because of a hidden *'an* in *li* (*li* of motivation) coming before the verb. See *yujâdilûna* at 6:25, p. 400, n. 9).

7. أطعتم *'aṭa'tum* = you obeyed, followed, abided by, complied with (v. ii. m. pl. past from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See *tuṭi'* at 6:116, p. 440, n. 5).

8. i. e. dead spiritually because of unbelief.

9. i. e., the life of faith and guidance to the right path. أحيينا *'aḥyaynâ* = we brought to life, revivified (v. i. pl. past from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See *'aḥyâ* at 5:32, p. 344, n. 3).

10. i. e., the light of the truth, the Qur'ân.

11. i. e., the darkness of unbelief and error.

12. خارج *khârij* = one who comes out, outer, outside (act. participle from *kharaja* [*khurûj*], to go out. See *khârijîna* at 5:37, p. 346, n. 10).

13. زين *zuyyina* = he or it is embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to adorn. See at 3:14, p. 1159, n. 9).

وَكَذَٰلِكَ جَعَلْنَا 123. And likewise We set
فِي كُلِّ قَرْيَةٍ in every habitation[1]
أَكَٰبِرَ مُجْرِمِيهَا its leaders[2] of criminals[3]
لِيَمْكُرُوا فِيهَا to play trickery[4] therein;
وَمَا يَمْكُرُونَ but they trick not
إِلَّا بِأَنفُسِهِمْ except themselves
وَمَا يَشْعُرُونَ ﴿١٢٣﴾ but they do not realize.[5]

وَإِذَا جَاءَتْهُمْ 124. And if there comes to
ءَايَةٌ قَالُوا them a sign[6] they say:
لَن نُّؤْمِنَ "We shall not believe
حَتَّىٰ نُؤْتَىٰ unless we were given
مِثْلَ مَا أُوتِيَ the like of what was given
رُسُلُ اللَّهِ to the Messengers of Allah."[7]
اللَّهُ أَعْلَمُ حَيْثُ Allah knows best where
يَجْعَلُ رِسَالَتَهُ He will place His Message.
سَيُصِيبُ Soon there will befall[7] those
الَّذِينَ أَجْرَمُوا who commit crimes[8]
صَغَارٌ عِندَ اللَّهِ humiliation[9] before Allah,
وَعَذَابٌ شَدِيدٌ and a severe[10] punishment
بِمَا كَانُوا because they use to
يَمْكُرُونَ ﴿١٢٤﴾ play trickery.

1. قرية ***qaryah*** (s.; pl. قرى ***quran***) = habitation, town, village, hamlet. See at 4:75, p. 273, n. 6.

2. أكابر ***'akâbir*** (pl.; s. *'akbar*) = leaders, the greatest ones. See *'akbar* at 2:217, p. 105, n. 6).

3. مجرمين ***mujrimî(n)*** (pl.; acc./gen. of *mujrimûn*, s. *mujrim*. The terminal *nûn* is dropped because of the genitive construction) = criminals, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See *lâ yajrimanna* at 5:8, p. 332, n. 6).

4. يمكروا ***yamkurû(na)*** = they plot, play trickery, scheme, have recourse to a ruse (v. iii. m. pl. impfct. from *makara* [*makr*], to deceive, to delude. The terminal *nûn* is dropped because of a hidden *'an* in *li* {of motivation} coming before the verb. See).

5. يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 6:26, p. 401, n.4).

6. آية ***'âyah*** (pl. آيات *'âyât*) = sign, revelation, miracle. See at 6:104, p. 437, n. 4.

7. i. e., the same or similar miracles as took place at the hands of the previous Messengers. The leaders of the Makkan unbelievers said so to the Prophet by way of ridiculing and rejecting him.

8. يصيب ***yusîbu*** = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'asâba*, form IV of *sâba* [*sawb / saybûbah*], to hit the mark, to be right. See at 5:49, p. 355, n. 2).

8. أجرموا ***'ajramû*** = they committed crimes (v. iii. m. pl. past from *'ajrama*, form IV of *jarama*. See n. 3 above).

9. صغار ***saghâr*** = humiliation, ignominy, debasement.

10. شديد ***shadîd*** (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = severe, stern, rigorous, hard, harsh, strong. See at 5:98, p. 1379, n. 1).

فَمَن يُرِدِ ٱللَّهُ	125. So whoever Allah wills[1]
أَن يَهْدِيَهُۥ	to guide
يَشْرَحْ صَدْرَهُۥ	He opens[2] his heart
لِلْإِسْلَٰمِ	for Islam;
وَمَن يُرِدْ	and whoever He wills
أَن يُضِلَّهُۥ	to leave in error
يَجْعَلْ صَدْرَهُۥ	He makes his heart
ضَيِّقًا حَرَجًا	narrow[3] and tight[4]
كَأَنَّمَا يَصَّعَّدُ	as if he were ascending[5]
فِى ٱلسَّمَآءِ	into the sky.
كَذَٰلِكَ يَجْعَلُ	Thus does Allah lay
ٱللَّهُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ	the filth[6] on those who
لَا يُؤْمِنُونَ ﴿١٢٥﴾	do not believe.
وَهَٰذَا صِرَٰطُ	126. And this is the way
رَبِّكَ مُسْتَقِيمًا	of your Lord, set straight.[7]
قَدْ فَصَّلْنَا	We have set forth in detail[8]
ٱلْءَايَٰتِ	the revelations
لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾	for people that bear in mind.[9]
لَهُمْ	127. They will have
دَارُ ٱلسَّلَٰمِ	the abode[10] of peace
عِندَ رَبِّهِمْ	near their Lord

1. i. e., wills to bless with guidance. يرد *yurid* (*yurîdu*)= he intends, desires, has in mind (v. iii. m. s. impfct. from *'arâda*, form IV from *râda* [*rawd*], to walk about. The final letter is vowelless and so the medial *yâ'* is dropped because the verb is in a conditional clause [preceded by *man*]. See at 5:41, p. 349, n. 1).

2. i. e., makes it amenable to the acceptance of. يشرح *yashraḥ*(*u*) = he opens, lays bare, cuts to slices, explains, elucidates (v. iii. m. s. impfct. from *sharaha* [*sharḥ*], to cut, to open. The final letter is vowelless because the verb forms conclusion of a conditional clause . See n. 1 above).

3. ضيق *ḍayyiq* = narrow, cramped, restricted, close.

4. حرج *ḥaraj* = constricted, tight, difficulty, anguish, critical situation. See at 4:65, p. 270, n. 1.

5. i. e., just as it is very hard on any person to ascend into the sky so it is difficult for an unbeliever to embrace Islam. يصعد *yassa''adu* (originally يتصعد *yataṣa''adu*) = he ascends, climbs, goes up (v. iii. m. s. impfct. from *taṣa''ada* , form V of *ṣa'ida* [*ṣu'ûd*], to rise, to go up. See *tuṣ'idûna* at 3:154, p. 214, p. n. 7).

6. i. e., similarly heavy will be the filth of sin and the consequential penalty upon the unbeliever. رجس *rijs* (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act. See at 5:90, p. 374, n. 9.

7. مستقيم *mustaqîm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up. See at 6:87, p. 426, n. 6.

8. فصلنا *fassalnâ* = we elaborated, set forth in detail, made clear (v. i. pl. past from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See at 6:97, p. 432, n. 3).

9. يذكرون *yadhdhakkarûna* (originally يتذكرون *yatadhakkarûna*) = they remember, bear in mind (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr* /*tadhkâr*], to remember, to mention. See *yadhdhakkaru* at 3:7, p. 157, n. 1).

10. i. e., paradise. دار *dâr* (s.; pl. ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See *diyâr* at 2:246, p. 124, n. 6.

وَهُوَ وَلِيُّهُم	and He will be their Patron[1]
بِمَا كَانُوا	because of what they use to
يَعْمَلُونَ ﴿١٢٧﴾	do.
وَيَوْمَ	128. And on the day[2] He will
يَحْشُرُهُمْ جَمِيعًا	muster[3] them all [saying]:
يَٰمَعْشَرَ الْجِنِّ	"O community[4] of jinn,
قَدِ اسْتَكْثَرْتُم	you indeed have done much[5]
مِّنَ الْإِنسِ وَقَالَ	of men"; and there will say
أَوْلِيَاؤُهُم مِّنَ الْإِنسِ	their freinds of men:
رَبَّنَا	" Our Lord,
اسْتَمْتَعَ بَعْضُنَا	each of us profited[6]
بِبَعْضٍ وَ	by the other and
بَلَغْنَا أَجَلَنَا الَّذِي	we have reached[7] our term[8]
أَجَّلْتَ لَنَا	You had deferred[9] for us."
قَالَ	He will say:
النَّارُ مَثْوَاكُمْ	"The fire is your abode,[10]
خَالِدِينَ فِيهَا	abiding for ever[11] theirein",
إِلَّا مَا شَاءَ اللَّهُ	except as Allah wills.
إِنَّ رَبَّكَ	Verily your Lord is
حَكِيمٌ	All-Wise,[12]
عَلِيمٌ ﴿١٢٨﴾	All-Knowing.[13]

1. ولي ***waliyy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 5:55, p. 357, n. 12).

2. i. e., on the Day of Judgement.

3. يحشر ***yahshuru*** = he musters, gathers , collects, assembles, herds (v. iii. m. s. impfct. from *hashara* [*hashr*], to gather. See *yuhsharûna* at 6:38, p. 406, n. 1).

4. معشر ***ma'shar*** (s.; pl. معاشر *ma'âshir*) = assemblage, company, community, group.

5. استكثرتم ***istakthartum*** = you have done too much, asked for a lot, made excessive demand (v. ii. m. pl. past from *istakthara*, form X of *kathara/kathura* [*kathr*], to exceed in number, to be many/more).

6. استمتع ***istamta'a*** = he enjoyed, relished, profited (v. iii. m. s. past in form X of *mata'a* [*mat'/mut'ah*], to take away. See *istamta'tum* at 4:24, p.250, n. 10).

7. بلغنا ***balaghnâ*** = we reached, attained, came to, (v. i. pl. past from *balagha* [*bulûgh*], to reach. See *balagha* at 6:19, p. 398, n.5).

8. اجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 6:, p. 392, n. 2.

9. أجلت ***'ajjalta*** = you delayed, postponed, deferred (v. ii. m. s. past from *'ajjala* , from II of *'ajala* [*'ajal*], to tarry, to linger).

10. مثوى ***mathwan*** (s.; pl. مثاو *mathâwin*) = abode, dweling place, resting place.

11. خالدين ***khâlidîn*** (acc./gen. of *khâlidûn*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 5:119, p. 390, n. 6.

12. i. e., in His creation and ordering of the affairs of His creatures.

13. i. e., of the deeds and thoughts of His creatures, open or secret.

وَكَذَٰلِكَ نُوَلِّي 129. And thus We entrust[1]
بَعْضَ الظَّالِمِينَ some of the wrong-doers
بَعْضًا بِمَا to the others because of what
كَانُوا يَكْسِبُونَ ﴿١٢٩﴾ they use to acquire.[2]

Section (*Rukū'*) 16

يَا مَعْشَرَ 130. "O you the community
الْجِنِّ وَالْإِنْسِ of jinns and men,
أَلَمْ يَأْتِكُمْ did there not come to you
رُسُلٌ مِنْكُمْ Messengers from among you
يَقُصُّونَ عَلَيْكُمْ relating[3] unto you
آيَاتِي وَ My revelations and
يُنْذِرُونَكُمْ لِقَاءَ warning[4] you of the meeting[5]
يَوْمِكُمْ هَٰذَا of this day of yours"?
قَالُوا شَهِدْنَا They will say: " We testify[6]
عَلَىٰ أَنْفُسِنَا against ourselves".
وَغَرَّتْهُمُ And there deceived[7] them
الْحَيَاةُ الدُّنْيَا the worldy life
وَشَهِدُوا and they bear witness
عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ against themselves that they
كَانُوا كَافِرِينَ ﴿١٣٠﴾ had been unbelievers.[8]

ذَٰلِكَ أَنْ 131.This is because of that

1. نولي *nuwallī* = we turn, make (s.o.) face, put in charge, entrust (v. i. pl. impfct. from *wallā*, form II of *waliya* to be close, to lie next. See *nuwalliyanna* at 2:144, p. 68, n. 2).

2. يكسبون *yaksibūna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See *kasabat* at 6:120, p. 441, n. 11).

3. يقصون *yaquṣṣūna* = they relate, narrate, tell (v. iii. m. pl. impfct. from *qaṣṣa* [*qaṣṣ/qaṣaṣ*], to cut, to relate. See *qaṣaṣnā* at 4:164, p. 318, n. 4).

4. ينذرون *yundhirūna*, they warn, caution, (v. iii. m. pl. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhūr*], to dedicate, to vow. See *tundhira* at 6:92, p. 428, n. 12).

5. لقاء *liqā'* = meeting, encounter. See at 6:31, p. 402, n. 6.

6. شهدنا *shahidnā* = we bore witness, witnessed, testified (v. i. pl. past from *shahida* [*shuhūd/ shahādah*], to witness, to testify. See *'ash-hadu* at 6:19, p. 398, n.7).

7. غرت *gharrat* = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [*ghurūr*], to deceive, delude. See at 6:70, p. 418, n. 11).

8. كافرين *kāfirīn* (pl.; acc./genitive of *kāfirūn*; s. *kāfir*) = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrān / kufūr*], to disbelieve, to cover. See *yakfur* at 6:89, p. 427, n. 1).

لَّمْ يَكُن رَّبُّكَ	your Lord would not be to
مُهْلِكَ الْقُرَىٰ	destroy[1] the habitations[2]
بِظُلْمٍ	for transgression[3]
وَأَهْلُهَا	while their inhabitants
غَافِلُونَ ﴿١٣١﴾	were unaware.[4]
وَلِكُلٍّ	132. And all will have
دَرَجَاتٌ مِّمَّا عَمِلُوا	grades[5] for to what they do.
وَمَا رَبُّكَ	And your Lord is not
بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾	unmindful of what they do.
وَرَبُّكَ	133. And your Lord is
الْغَنِيُّ ذُو الرَّحْمَةِ	Above Want,[6] Full of Mercy.
إِن يَشَأْ	If He will,
يُذْهِبْكُمْ	He may do away[7] with you
وَيَسْتَخْلِفْ	and may put as successors[8]
مِن بَعْدِكُم	after you
مَّا يَشَاءُ	whmsoever He will,
كَمَا أَنشَأَكُم	as He raised you
مِّن ذُرِّيَّةِ	from the progeny of
قَوْمٍ آخَرِينَ ﴿١٣٣﴾	another people.
إِنَّ مَا	134. Verily what
تُوعَدُونَ	you are promised

1. مهلك *muhlik* = one who destroys, destructive, annihilating (act. participle from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See *yuhlaku* at 6:47, p. 409, n. 6).

2. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 6:92, p. 428, n. 13.

3. Of all the wrong and transgression, the most heinous is to set partners with Allah (see 31:13). ظلم *ẓulm* = transgression, wrong, injustice, iniquity, oppression. See at 6:82, p. 424, n. 9.

4. i.e., Allah does not punish any people without informing them the right and the wrong through a Messenger sent to them. Muhammad, peace and blessings of Allah be on him, was sent as Allah's last and final Prophet and Messenger to mankind and jinn as a whole with a complete guidance contained in the Qur'ân and its elucidation by the Prophet (*sunnah*). غافلون *ghâfilûn* = negligent, unmindful, heedless, inattentive, indifferent to, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ghufûl*], to neglect, to ignore. See *ghâfil* at 3:99, p. 194, n. 13.

5. i. e., in the hereafter, according to one's deeds, good or bad, and will be punished or rewarded accordingly. درجات *darajât* (sing. درجة *darajah*) = ranks, positions, grades, degrees, stairs, flight of steps. See at 6:83, p. 425, n. 2).

6. Allah is Above Want and is not in need of His creatures' worship. It is they who are in need of His mercy and help and He meets all their needs out of mercy, for He is Full of Mercy (see 35:15). غني *ghanîyy* (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 4:131, p. 302, n. 7.

7. i.e., if you turn ungrateful and continue committing sins Allah may remove you altogether and replace you by a completely new generation or new species (Ibn Kathîr, III, 335). Of similar import are *'âyahs* 4:133, 35:16, 47:38. يذهب *yudh-hib(u)* = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhahaba* [*dhihâb /madh-hab*], to go. The last letter is vowelless because the verb comes as conclusion of a conditional clause (preceded by *'in*).

8. يستخلف *yastakhlif(u)* = he puts/ appoints as successor (v. iii. m. s. impfct. from *istakhlafa*, form X of *khalafa* [*khalf/khilâfah*],to come after, to follow, to succeed. See *takhtalifûna* at 5:48, p. 354, n. 7).

لَآتٍ وَ	is sure to come,[1] and
مَا أَنتُم بِمُعْجِزِينَ ﴿١٣٤﴾	you cannot invalidate[2][it].
قُلْ يَٰقَوْمِ اعْمَلُوا	135. Say: "O my people, act
عَلَىٰ مَكَانَتِكُمْ	according to your position;[3]
إِنِّي عَامِلٌ	I am going to act.[4]
فَسَوْفَ تَعْلَمُونَ	And you will know
مَن تَكُونُ لَهُ	in whose favour will be
عَٰقِبَةُ الدَّارِ	the ultimate[5] abode.
إِنَّهُ لَا يُفْلِحُ	Surely successful[6] will not be
الظَّٰلِمُونَ ﴿١٣٥﴾	the transgressors.
وَجَعَلُوا لِلَّهِ	136. And they set[7] for Allah
مِمَّا ذَرَأَ مِنَ	out of what He creates [8]
الْحَرْثِ وَالْأَنْعَٰمِ	of tilth[9] and livestock[10]
نَصِيبًا فَقَالُوا	a portion and say:
هَٰذَا لِلَّهِ	"This is for Allah"
بِزَعْمِهِمْ	–as they claim[11]– "and
وَهَٰذَا لِشُرَكَائِنَا	this is for our partners".[12]
فَمَا كَانَ	But what is
لِشُرَكَائِهِمْ	for their partners
فَلَا يَصِلُ	does not go[13]
إِلَى اللَّهِ	to Allah
وَمَا كَانَ لِلَّهِ	but what is for Allah
فَهُوَ يَصِلُ إِلَىٰ	that goes to
شُرَكَائِهِمْ	their partners.

1. i. e., the resurrection and the Day of Judgement are sure to come.
2. i. e., you can neither prevent its coming nor avoid undergoing it. معجزين *mu'jizîn* (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who incapacitate, invalidate, disable, weaken, paralyze, cripple (active participle from *'a'jaza*, from IV of *'ajaza/'ajiza* [*'ajz*], to be weak, incapable).
3. i. e., the position you have taken of unbelief and opposition to the truth. مكانة *makânah* (s.; pl. *makânât*) = position, standing, rank, situation, location.
4. i. e., I am going to act according to the truth I have received. This *'âyah* is a directive and encouragement to the Prophet to preach the truth disregarding the rejection and opposition of the unbelievers.
5. i. e., the life in the hereafter. عاقبة *âqibah* (s.; pl. عواقب *'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 6:11, p. 395, n. 7.
6. يفلح *yuflihu* = he succeeds, prospers (v. iii. m. s. impct. from *'aflaha*, form IV of *falaha* [*falh*], to split. See at 6:21, p. 399, n. 5).
7. The *'âyah* refers to one of the polytheistic customs of the pre-Islamic Arabs. When they expected a new crop or the birth of new heads of cattle they used to designate a part of it, usually the greater part, for their gods and goddesses, and another part for Allah. If, however, for any reason the part designated for the gods and goddesses fell short, they made it up by taking from the part designated for Allah, but if the part set for Allah fell short, they did not make it up by taking from the portion meant for the gods and goddesses.
8. ذرأ *dhara'a* = he created, scattered, grew (v. iii. m. s. past from *dhar'*, to create, scatter, grow)
9. حرث *harth* = tillage, cultivation, tilth, crops See at 3:117, p.202, n. 4.
10. انعام *'an'âm* (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 5:1, p. 325, n. 5.
11. زعم *za'm* = allegation, claim. *bi-ja'mihim* = as they claim.
12. i. e., the partners they set with Allah.
13. يصل *yaṣilu* = he or it reaches, goes to (v. iii. m. s. impfct. from *waṣala* [*wuṣûl*], to reach).

سَآءَ مَا Bad is[1] what

يَحْكُمُونَ they adjudge.[2] ﴿١٣٦﴾

وَكَذَٰلِكَ 137. And likewise[3]

زَيَّنَ لِكَثِيرٍ there embellished[4] for many

مِّنَ ٱلْمُشْرِكِينَ of the polytheists

قَتْلَ أَوْلَٰدِهِمْ the killing of their children –

شُرَكَآؤُهُمْ the partners of theirs[5] –

لِيُرْدُوهُمْ that they could ruin[6] them

وَلِيَلْبِسُوا۟ عَلَيْهِمْ and make confusing[7] to them

دِينَهُمْ their religion.

وَلَوْ شَآءَ ٱللَّهُ And were Allah to will

مَا فَعَلُوهُ they would not have done it.

فَذَرْهُمْ وَمَا So let them alone and what

يَفْتَرُونَ ﴿١٣٧﴾ they make up falsely.[8]

وَقَالُوا۟ هَٰذِهِۦٓ 138. And they say: "These

أَنْعَٰمٌ وَحَرْثٌ livestock and tilth

حِجْرٌ are taboo;[9]

لَّا يَطْعَمُهَآ None shall eat of them

إِلَّا مَن نَّشَآءُ except those we wish",

بِزَعْمِهِمْ as they claim.

وَأَنْعَٰمٌ And there are cattle

حُرِّمَتْ ظُهُورُهَا whose backs are prohibited;[10]

1. ساء *sâ'a* = he or it became foul, bad, evil (v. iii. m. s. past from *sû'/saw'*, to be bad. See at 5:66, p. 363, n. 3).

2. يحكمون *yuhkumûna* = they adjudge, pass judgement, give decision (v. iii. m. pl. impfct. from *hakama* [*hukm*], to pass judgement. See *yahkumu* at 5:95, p. 377, n. 2).

3. i. e., as Satan made the polytheists think it good to allocate shares of their crops and cattle to their gods and goddesses on the one hand and to Allah on the other, similarly Satan made it appear good to them their killing of their children.

4. زين *zayyana* = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of *zâna* [*zayn*], to decorate, adorn. See at 6:43, p. 407, n. 13).

5. i. e., Satan and the false gods and goddesses.

6. The killing of children ruins the killers because of the destruction of their progeny and manpower on the one hand, and because of the grave sin of killing lives that are made inviolate by Allah and the consequent retribution in the hereafter. يردوا *yurdû*(*na*) = they ruin, destroy, bring about the fall of (v. iii. m. pl. impfct. from *'ardâ*, form IV of *radiya* [ردى *radan*], to perish, be destroyed. The terminal *nûn* is dropped because of a hidden *'an* in *li* {of motivation} coming before the verb. See *mutaraddiyah* at 5:3, p. 327, n. 6).

7. يلبسوا *yalbisû*(*na*) = they confound, muddle, perplex, put on (v. iii. m. s. impfct. from *labasa* [*labs*], to mix up, to put on. The terminal *nûn* is dropped because of the reason mentioned in n. 6 above. See at 6:82, p. 424, n. 8).

8. يفترون *yaftarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 6:112, p. 438, n. 11).

9. This and the following *'âyah* refer to some other bad customs of the polytheists in tabooing the eating or using some types of their cattle and crops. حجر *hijr* = taboo, forbidden, prohibited.

10. i. e., prohibited for use as beasts of burden. حرمت *hurrimat* = she was forbidden, prohibited, made unlawful, made inviolable (v. iii. f. s. past passive from *harrama*, form II of *haruma/harima*, to be prohibited. See at 4:23, p. 248, n. 11

وَأَنْعَٰمٌ لَّا يَذْكُرُونَ and livestock they do not

ٱسْمَ ٱللَّهِ عَلَيْهَا utter Allah's name thereon

ٱفْتِرَآءً عَلَيْهِ by way of a lie[1] against Him.

سَيَجْزِيهِم He will requite[2] them

بِمَا كَانُوا۟ for what they use to

يَفْتَرُونَ ﴿١٣٨﴾ trump up.[3]

وَقَالُوا۟ 139. And they say:

مَا فِى بُطُونِ "All that is in the wombs[4]

هَٰذِهِ ٱلْأَنْعَٰمِ of these livestock[5]

خَالِصَةٌ is exclusively[6]

لِّذُكُورِنَا for our males[7]

وَمُحَرَّمٌ and forbidden

عَلَىٰٓ أَزْوَٰجِنَا for our wives;[8]

وَإِن يَكُن مَّيْتَةً but if it be dead

فَهُمْ فِيهِ شُرَكَآءُ then they are partners in it."

سَيَجْزِيهِمْ He will punish them

وَصْفَهُمْ for their description.[9]

إِنَّهُۥ حَكِيمٌ Verily He is All-Wise,

عَلِيمٌ ﴿١٣٩﴾ All-Knowing.[10]

قَدْ خَسِرَ ٱلَّذِينَ 140. Losers[11] indeed are they

قَتَلُوٓا۟ أَوْلَٰدَهُمْ who kill their children

1. افتراء *iftirâ'* = lie, falsehood, calumny. Verbal noun in form VIII of *farâ* [*fary*], to cut lengthwise. See *yaftarûna* at 6:137, p. 449, n. 8.

2. يجزى *yajzî* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. See at 3:144, p. 211, n. 6).

3. يفترون *yaftarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise, to fabricate. See at 6:137, p. 449, n. 8).

4. بطون *buṭûn* (pl.; sing. بطن *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 4:10, p. 240, n. 10.

5. أنعام *'an'âm* (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 6:136, p. 448, n. 10.

6. خالصة *khâlisah* (mas. *khâliṣ*) = pure, unmixed, unadulterated, free from or exclusive of all extraneous things, sincere, frank (active participle from *khalaṣa* [خلوص *khuluṣ*], to be pure, unadulterated). Here the sense is "exclusively", i.e., unmixed with and free from all others. See at 2:94, p. 45, n. 2.

7. ذكور *dhukûr* = (pl.; s. ذكر *dhakar*) = males. See *dhakar* at 4:124, p. 299, n. 1.

8. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs. *zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 4:57, p. 266, n. 1.

9. i. e., their description of what is lawful and what is unlawful, and in specifying what is for whom, in disregard of the directives and description of Allah. وصف *wasf* = description, specification.

10. i.e., He is All-Wise in His directives and ordering of everything; and All-Knowing of everything, including the deeds and intentions of His creatures, open or secret.

11. خسر *khasira* = he incurred loss, suffered damage (v. iii. m. s. past from *khusr* /*khasâr* /*khasârah* /*khusrân*. See at 6:31, p. 402, n. 5).

سَفَهًا بِغَيْرِ عِلْمٍ foolishly[1] without knowledge

وَحَرَّمُوا مَا and make unlawful[2] what

رَزَقَهُمُ اللَّهُ Allah provides for them,

افْتِرَاءً عَلَى اللَّهِ by way of a lie[3] against Allah.

قَدْ ضَلُّوا وَمَا They have gone astray

كَانُوا مُهْتَدِينَ and are not guided aright.[4] ﴿١٤٠﴾

Section (*Rukû'*) 17

وَهُوَ الَّذِي أَنشَأَ 141. He it is Who produces[5]

جَنَّاتٍ مَّعْرُوشَاتٍ orchards trellised[6]

وَغَيْرَ مَعْرُوشَاتٍ and untrellised,

وَالنَّخْلَ وَالزَّرْعَ and dates and crops

مُخْتَلِفًا أُكُلُهُ diverse[7] in fruit and taste,[8]

وَالزَّيْتُونَ وَالرُّمَّانَ and olives and pomegratates

مُتَشَابِهًا similar[9] to one another

وَغَيْرَ مُتَشَابِهٍ and unlike one another.[10]

كُلُوا مِن ثَمَرِهِ Eat the fruits thereof

إِذَا أَثْمَرَ when they bear fruit

وَآتُوا حَقَّهُ and pay its due[11]

يَوْمَ حَصَادِهِ on the day of its harvesting,[12]

وَلَا تُسْرِفُوا but do not waste.[14]

إِنَّهُ لَا يُحِبُّ Verily He does not like

الْمُسْرِفِينَ the extravagant. ﴿١٤١﴾

1. i. e., foolishly fearing poverty and ignoring the fact that it is Allah Alone Who creates the child, male or female, and it is He Who provides sustenance for the parents as well as their children (see 6:151 below). سفه *safah* = foolishness, stupidity. See *sufahâ'* at 6:4:5, p. 238, n. 7.

2. i. e., by tabooing certain types of animals or foods that Allah have provided and made lawful for them. حرموا *ḥarramû* = they made unlawful, prohibited, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. pl. past in form II of *ḥaruma/ḥarima* , to be prohibited. See *ḥarrama* at 6:119, p. 441, n. 3).

3. افتراء *iftirâ'* = lie, falsehood, calumny. Verbal noun in form VIII of *farâ* [*fary*], to cut lengthwise. See at 6:139, p. 450, n. 3.

4. مهتدين *muhtadîn* (accu. /gen. of *muhtadûn*, sing. *muhtadin*) = those guided aright, are led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 6:117, p. 440, n. 10).

5. أنشأ *'ansha'a* = he produced, brought into being, caused to rise (v. iii. s. past in form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 6:98, p. 432, n. 5).

6. معروشات *ma'rûshât* (f.; pl.; s. *ma'rûshah*, mas. *ma'rûsh*, passive participle from *'arasha*, to erect a trellis) = trellised.

7. مختلف *mukhtalif* = diverse, different, varying, divergent (act. participle from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See *takhtalifûna* at 5:48, p. 354, n. 7).

8. أكل *'ukul* (s.; pl. *'âkâl*) = fruit, food/taste.

9. i. e., in shape and kind. متشابه *mutashâbih* = similar in look to one another, resembling one another (active participle from *tashâbaha*, form VI from *shibh / shabah*, resemblance, likeness. See at 6:99, p. 433, n. 10).

10. i. e., in taste, food qualities and usefulness.

11. i. e., the *zakâh* due on it.

12. حصاد *hasâd* = harvesting, reaping time.

13. لا تسرفوا *lâ tusrifû* = (you all) do not waste, be extravagant, squander (v. ii. m. pl. imperative [prohibition] from *'asrafa*, form IV of *sarafa /sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See *musrifûn* at 5:32, p. 344, n. 5).

وَمِنَ ٱلْأَنْعَٰمِ 142. And of the livestock,
حَمُولَةً [We made] some as carriers[1]
وَفَرْشًا and some low and small.[2]
كُلُوا۟ مِمَّا Eat of what
رَزَقَكُمُ ٱللَّهُ Allah has provided[3] for you
وَلَا تَتَّبِعُوا۟ and do not follow[4]
خُطُوَٰتِ ٱلشَّيْطَٰنِ the footsteps[5] of Satan.
إِنَّهُۥ لَكُمْ Verily he is to you
عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾ an enemy[6] open and clear.[7]

ثَمَٰنِيَةَ أَزْوَٰجٍ 143. Eight couples[8] —
مِّنَ ٱلضَّأْنِ ٱثْنَيْنِ of sheep[9] two,[10]
وَمِنَ ٱلْمَعْزِ ٱثْنَيْنِ and of goats[11] two —
قُلْ ءَآلذَّكَرَيْنِ Say: "Are the two males[12]
حَرَّمَ He has forbidden
أَمِ ٱلْأُنثَيَيْنِ or the two females;[13]
أَمَّا ٱشْتَمَلَتْ عَلَيْهِ or what there contain[14] the
أَرْحَامُ ٱلْأُنثَيَيْنِ wombs[15] of the two females?
نَبِّـُٔونِى بِعِلْمٍ إِن Tell[16] me with knowledge, if
كُنتُمْ صَٰدِقِينَ ﴿١٤٣﴾ you are truthful."

وَمِنَ ٱلْإِبِلِ ٱثْنَيْنِ 144. And of the camel two,
وَمِنَ ٱلْبَقَرِ ٱثْنَيْنِ and of oxen two.

1. حمولة ***hamûlah*** = load, burden, carriers.
2. فرش ***farsh*** = low and small animals.
3. i. e., eat of those livestock Allah has provided and made lawful for you. رزق ***razaqa*** = he provided the means of subsistence, provided, bestowed (v. iii. m. s. past from *razq*, to give the means of subsistence. See at 5:88, p. 373, n. 2).
4. لا تتبعوا ***lâ + tattabi'û*** = you (all) do not follow (v. ii. m. pl. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 5:77, p. 368, n. 3).
5. i. e., such as tabooing superstitiously what Allah has made lawful. خطوات ***khutuwât*** (sing. *khutwah*) = footsteps, steps. See at 2:208, p. 100, n. 9).
6. عدو ***'adûww*** (s.; pl. أعداء *'a'dâ'*) = foe, enemy, hostile. See at 4:92, p. 283, n. 7.
7. مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear. See at 6:16, p. 397, n. 7.
8. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs. *zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 6:139, p. 450, n. 8.
9. ضأن ***da'n*** = sheep.
10. i. e., male and female.
11. معز ***ma'z*** = goat.
12. ذكرين ***dhakarayn*** (dual; acc./genitive of *dhakarân*; s. *dhakar*) = two males. See *dhukûr* at 6:139, p. 450, n. 7.
13. i. e., Allah has not forbidden the use of any such males or females of the livestock as the polytheists imagine. أنثيين ***'unthayayn*** (dual; acc/gen. of *'unntha'ân*; s. *'unthâ*) = two females.
14. اشتملت ***ishtamalat*** = she or it contained, comprised, included, enclosed (v. iii. f. s. past from *ishtamala*, form VIII of *shamila/shamala* [*shaml/shamal/shumûl*], to contain, to include.
15. أرحام ***'arhâm*** (pl.; sing. رحم *rahim/rihm*) = wombs, uterus, kinship, blood relationships. See at 4:1, p. 236, n. 8.
16. نبئوا ***nabbi'û*** = (you all), tell, inform, declare (v. ii. m. pl. imperative from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *yunabbi'u* at 6:108, p. 436, n. 11).

قُلْ آلذَّكَرَيْنِ Say: "Is it the two males
حَرَّمَ He has forbidden
أَمِ ٱلْأُنثَيَيْنِ or the two females,
أَمَّا ٱشْتَمَلَتْ عَلَيْهِ or what there contain the
أَرْحَامُ ٱلْأُنثَيَيْنِ wombs of the two females?[1]
أَمْ كُنتُمْ شُهَدَآءَ Or were you witnessing[2]
إِذْ وَصَّىٰكُمُ ٱللَّهُ when Allah enjoined[3] on you
بِهَٰذَا this?
فَمَنْ أَظْلَمُ مِمَّنِ Then who is viler[4] than he
ٱفْتَرَىٰ عَلَى ٱللَّهِ who fabricates[5] against Allah
كَذِبًا لِّيُضِلَّ ٱلنَّاسَ a lie to mislead[6] men
بِغَيْرِ عِلْمٍ without knowledge?
إِنَّ ٱللَّهَ لَا يَهْدِى Verily Allah does not guide
ٱلْقَوْمَ ٱلظَّٰلِمِينَ the transgressing people'."[7] (١٤٤)

Section (*Rukû'*) 18

قُل لَّآ أَجِدُ فِى 145. Say: "I do not find[8] in
مَآ أُوحِىَ إِلَىَّ what is communicated to me
مُحَرَّمًا عَلَىٰ طَاعِمٍ aught forbidden on an eater[9]
يَطْعَمُهُۥٓ who eats[10] thereof
إِلَّآ أَن يَكُونَ مَيْتَةً except that it be dead[11]
أَوْ دَمًا مَّسْفُوحًا or blood spilled[11]
أَوْ لَحْمَ خِنزِيرٍ or meat of swine,

1. i. e., Allah has not forbidden any of them. It is only the polytheists who, because of their ignorance and obedience to Satan, declare such animals as taboo.

2. شهداء ***shuhadâ'*** (pl.: s. شهيد *shahîd*)= witnesses, martyrs. See at 5:44, p. 351, n. 4.

3. وصى ***waṣṣâ*** = he enjoined, made a behest, directed, made incumbent (v. iii. m. s. past in form II of *waṣâ* [*waṣy*], to be joined, lightened, degraded. See at 2:132, p. 62, n. 8).

4. أظلم ***'aẓlamu*** = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative of *ẓâlim*. See at 6:93, p. 429, n. 3).

5. افترى ***iftarâ*** = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 6:93, p.429 , n. 4).

6. يضل ***yuḍilla(u)*** = he misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray.The last letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 4:60, p. 267, n. 13).

7. i. e., those who transgress the limits by telling lies about Allah's injunctions and directives and thus mislead men from the path of the truth.

8. أجد ***'ajidu*** = I find, get (v. i. s. impfct. from *wajada* [*wujûd*], to find. See *wajadnâ* at 5:104. p. 381 , n. 3; and *la-tajidanna* at 5:82, p. 370, n. 5).

9. i. e., forbidden on an eater of anything which the polytheists declare as taboo. طاعم ***ṭâ'im*** = eater, taster (active participle from *ṭa'ima* [*ṭa'm*], to eat, to taste. See *ṭa'iamû* at 5:93, p. 375, n. 9).

10. يطعم ***yaṭ'amu*** = he eats, tastes (v. iii. m. s. impfct. from *ṭa'ima*. See n. 9 above).

11. i.e., naturally dead, without being duly slaughtered. See 2:173 and 5:3 and 16:115.

12. مسفوح ***masfûḥ***= spilled, shed, poured out (passive participle from *safaḥa* [*safḥ/sufûḥ*], to spill, to pour out. See *musâfiḥin* at 5:5, 330, n. 3.

فَإِنَّهُۥ رِجۡسٌ	for that is a filth,[1]
أَوۡ فِسۡقًا أُهِلَّ	or a vicious meat[2] offered[3]
لِغَيۡرِ ٱللَّهِ بِهِۦۚ	to anyone other than Allah.
فَمَنِ ٱضۡطُرَّ	But whoever is constrained[4]
غَيۡرَ بَاغٍ	without being defiant[5]
وَلَا عَادٍ	or disobedient,[6]
فَإِنَّ رَبَّكَ	then verily your Lord is Most
غَفُورٌ رَّحِيمٌ ﴿١٤٥﴾	Forgiving, Most Merciful.
وَعَلَى ٱلَّذِينَ	146. And for those who are
هَادُواْ حَرَّمۡنَا	Jews We made unlawful
كُلَّ ذِي ظُفُرٍ	every animal with a claw;[7]
وَمِنَ ٱلۡبَقَرِ وَٱلۡغَنَمِ	and of oxen and sheep
حَرَّمۡنَا عَلَيۡهِمۡ	We made unlawful on them
شُحُومَهُمَآ إِلَّا	the fat[8] thereof except
مَا حَمَلَتۡ ظُهُورُهُمَآ	what their backs[9] carry[10]
أَوِ ٱلۡحَوَايَآ أَوۡ	or the entrails[11] or
مَا ٱخۡتَلَطَ بِعَظۡمٍۚ	what is blended[12] with bone.
ذَٰلِكَ جَزَيۡنَٰهُم	That way We requited[13] them
بِبَغۡيِهِمۡۖ	for their defiance.[14]
وَإِنَّا لَصَٰدِقُونَ ﴿١٤٦﴾	And indeed We are Truthful.
فَإِن كَذَّبُوكَ	147. So if they disbelieve you

1. رجس *rijs* (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act. See at 6:125, p. 444, n. 6.

2. فسق *fisq* = moral depravity, vicious sin. See at 6:121, p. 442, n. 3.

3. أهل *'uhilla* = he or it is offered, offered up, cheered (v. iii. m. s. past passive from *'ahalla*, form IV of *halla* [*hall*], to appear, to come up. See at 5:3, p. 327, n. 3).

4. i. e., if one is constrained by extreme hunger anfd non-availability of lawful food to take the prohibited food. اضطر *idturra* = he is constrained, compelled, forced, obliged, coerced (v. iii. m. s. past passive form *idṭarra*, VIII of *darra* [*darr*], to harm, impair. See at 5 :3, p. 328, n. 6).

5. باغ *bâghin* = outrageous, oppressive, desiring, defiant (active participle from *baghâ* [*bughâ'/baghy*], to seek, desire. See at 2:173, p. 81, n. 12).

6. عاد *'âdin* (s.; pl. *'awâdin*) = aggressive, disobedient, inimical, hostile (act. participle from *'âda*, form III of *'adâ* [*'adw*], to speed. See *mu'tadīn* at 6:119, p. 441, n. 7).

7. ظفر *zufur* (s.; pl. *azfâr/azâfīr/azâfir*) = finger nail, claw.

8. شحوم *shuhûm* (pl.; s. *shahm*) = fat, grease, pulp.

9. ظهور *zuhûr* (sing. ظهر *zahr*) = backs, rears, rear sides. See at 6:94, p.430, n. 8).

10. حملت *hamalat* = she carried, bore, took the load of (v. iii. f. s. past from *hamala* [*haml*], to carry. See *yahmilûna* at 6:31, p. 403, n. 2).

11. حوايا *hawâyâ* (pl.; s. *hawiyyah*) = entrails, small intestines.

12. اختلط *ikhtalata* = he or it was mixed, mingled, blended (v. iii. m. s. past in form VIII of *khalata*[*khalt*], to mix, mingle).

13. جزينا *jazaynâ* = we requited, rewarded, repaid, recompensed (v. i. pl. past from *jazâ* [جزاء *jazâ'*], to reward. See *yajzī* at 6:138, p. 450, n. 2).

14. بغى *baghy* = oppression, injustice, outrage, defiance. See n. 5 above.

فَقُل رَّبُّكُمْ	then say: "Your Lord is Full
ذُو رَحْمَةٍ وَٰسِعَةٍ	of all-abounding[1] mercy;
وَلَا يُرَدُّ	but there cannot be repulsed[2]
بَأْسُهُۥ	His retribution[3]
عَنِ ٱلْقَوْمِ	from the people
ٱلْمُجْرِمِينَ ﴿١٤٧﴾	that commit crimes.[4]
سَيَقُولُ	148. There will say those
ٱلَّذِينَ أَشْرَكُوا۟	who set partners:[5]
لَوْ شَآءَ ٱللَّهُ	"If Allah willed we
مَآ أَشْرَكْنَا	would not have set partners
وَلَآ ءَابَآؤُنَا وَلَا	nor our fathers, nor would
حَرَّمْنَا مِن شَىْءٍ	we have tabooed anything.[6]
كَذَٰلِكَ كَذَّبَ	Thus had disbelieved[7]
ٱلَّذِينَ مِن قَبْلِهِمْ	those who were before them
حَتَّىٰ ذَاقُوا۟ بَأْسَنَا	till they tasted[8] Our wrath.
قُلْ هَلْ عِندَكُم	Say: "Do you have
مِّنْ عِلْمٍ	any knowledge,[9]
فَتُخْرِجُوهُ لَنَآ	then produce[9] it to us?
إِن تَتَّبِعُونَ	You follow not
إِلَّا ٱلظَّنَّ	but conjecture[10]
وَإِنْ أَنتُمْ إِلَّا	and you are not but
تَخْرُصُونَ ﴿١٤٨﴾	inventing lies."[11]

1. واسعة **wâsi'ah** (f.; m. *wâsi'*) = wide, vast, extensive, far-reaching, all-reaching, abounding (active participle from *wasi'a /wasu'a* [*wasâ'ah*], to be wide. See *wâsi'* at 4:97, p. 286, n. 8).

2. يرد **yuraddu** = he or it is repulsed, returned (v. iii. m. s. impfct. passive from *radda* [*radd*], to send back. See *nuraddu* at 6:71, p. 420, n. 1).

3. بأس **ba's** = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 6:65, p. 417, n. 6.

4. This is a warning and threat to the unbelievers that while Allah is full of all-abounding mercy, His wrath and retribution upon the sinners are also sure to come and are irresistible. In many places in the Qur'ân it is simultaneously emphasized that while Allah is Most Forgiving to the repentant He will also punish the wrong-doing persons.. (See for instance 6:165; 13:6; 15:49; 40:3 and 85:12-14). مجرمين **mujrimîn** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit crimes, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 6:123, p. 443, n. 3).

5. i. e., set partners with Allah. أشركوا **'ashrakû** = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 6:107, p. 436, n. 2).

6. The unbelievers raise the plea of Allah's will as justification for their polytheistic practices. This *'âyah* belies that plea by pointing out that the same plea was advanced by previous unbelievers, yet Allah punished them; which is proof that it was never Allah's will that they should disbelieve (See 16:35, 39:7 and 43:20).

7. كذب **kadhdhaba** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 6:66, p. 417, n. 9).

8. ذاقوا **dhâqû** = they tasted (v. iii. m. pl. past from *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. See *yudhîqa* at 6:65, p. 417, n. 5).

9. i. e., any valid reason or information.

10. ظن **zann** = conjecture, surmise, supposition, assumption. See at 2:230, p. 114, n. 4.

11. تخرصون **takhrusûna** = you tell lies, surmise, conjecture (v. ii. m. pl. impfct. from *kharasa* [*khars*], to guess, to tell an untruth).

قُلْ فَلِلَّهِ 149. Say: "ToAllah belongs

ٱلْحُجَّةُ ٱلْبَٰلِغَةُ the proof[1] most perfect ;[2]

فَلَوْ شَآءَ and if He willed,

لَهَدَىٰكُمْ He would have guided you,

أَجْمَعِينَ ﴿١٤٩﴾ one and all."

قُلْ هَلُمَّ 150. Say: "Bring up[3]

شُهَدَآءَكُمُ your witnesses[4]

ٱلَّذِينَ يَشْهَدُونَ who testify[5]

أَنَّ ٱللَّهَ حَرَّمَ هَٰذَا that Allah has forbidden this.

فَإِن شَهِدُوا۟ Then if they testify,

فَلَا تَشْهَدْ مَعَهُمْ do not testify with them;

وَلَا تَتَّبِعْ أَهْوَآءَ nor follow[6] the whims[7] of

ٱلَّذِينَ كَذَّبُوا۟ those who cry lies[8]

بِـَٔايَٰتِنَا to Our revelations

وَٱلَّذِينَ لَا يُؤْمِنُونَ and those who do not believe

بِٱلْـَٔاخِرَةِ وَهُم in the hereafter and they

بِرَبِّهِمْ يَعْدِلُونَ set equals[9] to their Lord.

﴿١٥٠﴾

Section (*Rukû'*) 19

قُلْ تَعَالَوْا۟ 151. Say: "Come,[10]

أَتْلُ مَا I shall recite[11] what your

حَرَّمَ رَبُّكُمْ Lord has made inviolate[12]

1. حجة ***hujjah*** (s.; p حجج *hujaj*) = argument, pretext, pretence, proof, plea. See at 4:165, p. 318, n. 9.

2. بالغة ***bâlighah*** (f.; m. *bâligh*) = mature, perfect, major, intense, one who attains (active participle from *balagah* [*bulûgh*], to reach. See *bâligh* at 5:95, p. 377, n. 4).

3. هلم ***halumma*** = bring up, get, come on.

4. شهداء ***shuhadâ'*** (pl.; s. شهيد *shahîd*)= witnesses, martyrs. See at 6:144, p. 453, n. 2.

5. يشهدون ***yashhadûna*** = they bear winess, testify (v. iii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify. See at *'ash-hadu* at 6:19, p. 398, n. 7).

6. لا تتبع ***lâ tattabi'*** = do not follow, obey, pursue (v. ii. m. s. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 5:48, p. 353, n. 8).

7. أهواء ***'ahwâ'*** (sing. هوى *hawan*) = desires, fancies, wishes, caprices, whims. See at 6:119, p. 441, n. 6).

8. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 6:39, p. 416, n. 2).

9. يعدلون ***ya'dilûna*** = they make equals, set equals, equalize, place on the same level, act justly (v. iii. m. pl. impfct. from *'adala* [*'adl/'adâlah*], to be just/equal. See at 6:1, p. 391, n. 6).

10. This and the following two *'âyas* constitute the ten commandments of the Qur'ân. These commandments are repeated at other places also (see for instance 17:23-25). تعالوا ***ta'âlaw*** = you all come, come on, (v. ii. m. pl. imperative from *ta'âlâ*, form VI of *'alâ* [*'uluww*], to be high. See at 5103, p. 381, n. 2).

11. أتل ***'atlu*** = I recite, read aloud (v. i. s. impfct from *talâ* [*tilâwah*], to recite. See *utlu* at 5:26, p. 341, n. 9).

12. حرم ***ḥarrama*** = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥaruma/ḥarima* , to be prohibited. See at 6:119, p. 441, n. 3).

عَلَيۡكُمۡ	on your part:
أَلَّا تُشۡرِكُواْ	that do not set partners[1]
بِهِۦ شَيۡـًٔاۖ	with Him anything;
وَبِٱلۡوَٰلِدَيۡنِ	and to both the parents
إِحۡسَٰنٗاۖ	be good;[2]
وَلَا تَقۡتُلُوٓاْ	and do not kill
أَوۡلَٰدَكُم	your children
مِّنۡ إِمۡلَٰقٖ	out of poverty –[3]
نَّحۡنُ نَرۡزُقُكُمۡ	We provide sustenance [4] for
وَإِيَّاهُمۡۖ	you and for them –
وَلَا تَقۡرَبُواْ ٱلۡفَوَٰحِشَ	nor be near[5] to adulteries,[6]
مَا ظَهَرَ مِنۡهَا	whether that be overt
وَمَا بَطَنَۖ	or be covert;[7]
وَلَا تَقۡتُلُواْ ٱلنَّفۡسَ	and do not kill a life[8] that
ٱلَّتِي حَرَّمَ ٱللَّهُ	Allah has made inviolate
إِلَّا بِٱلۡحَقِّۚ	except by way of justice.
ذَٰلِكُمۡ وَصَّىٰكُم بِهِۦ	These He enjoins[9] on you,
لَعَلَّكُمۡ تَعۡقِلُونَ ﴿١٥١﴾	maybe you do understand.[11]
وَلَا تَقۡرَبُواْ	152. And do not approach
مَالَ ٱلۡيَتِيمِ	the property of the orphan
إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ	except by way of improving
حَتَّىٰ يَبۡلُغَ أَشُدَّهُۥ	till he attains his maturity;[11]

1. Setting partners with Allah (*shirk*) is an unforgivable sin (see 4: 48). *lâ tushrikû* = تشركوا لا *lâ tushrikû* = you (all) do not associate, set partners, give a share (v. ii. m. pl. imperative {prohibition} form *'ashraka*, form IV of *sharika* [*shirk/sharikah*], to share. See at 4:36, p. 256, n. 10).

2. احسان *'iḥsân* = doing good things, charity, benevolence. Here it means obedience and dutifulness. Note that obedience and dutifulness to parents are second only to submission to and worship of Allah (see also 2:83; 6:151, 17:23 and 46:15). The essence of *'iḥsân* is that it is done not in return for an obligation or benefit received but in addition to and exclusive of that. Hence *'iḥsân* is distinct from *'adl*, i.e., justice, equity. See at 4:36, p. 256, n. 11.

3. See 17:31. املاق *imlâq* = to be poor, reduced to poverty (verbal noun in form IV of *maliqa* [*malaq*], to flatter).

4. نرزق *narzuqu* = we provide sustenance, bestow, provide (v. i. pl. impfct. from رزق *razaqa* [*razq*] to give the means of subsistence. See *razaqa* at 6:142, p. 452, n. 3).

5. لا تقربوا *lâ taqrabû* = (you all) do not go near, do not approach (v. ii. m. pl. imperative {prohibition} from *qaruba* [*qurb* / *maqrabah*], to go near. See at 4:43, p.259, n. 9).

6. فواحش *fawâḥish* (pl.; s. فاحشة *fâḥishah*) = vile deeds, grave sins, monstrosities, atrocities, adulteries, fornication. See *fâhishah* at 4:19, p. 247, n. 5).

7. See 6:120; 7:33.

8. نفس *nafs* (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See at 6:70, p. 419, n. 2.

9. وصى *waṣṣâ* = he enjoined, made a behest, directed, made incumbent (v. iii. m. s. past in form II of *waṣâ* [*waṣy*], to be joined, lightened, degraded. See at 6:144, p. 453, n. 3).

10. تعقلون *ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 6:32, p. 403, n. 8).

11. أشد *'ashudd* = physical maturity, virility,

وَأَوْفُوا۟ ٱلْكَيْلَ	and make full[1] the measure[2]
وَٱلْمِيزَانَ بِٱلْقِسْطِ	and the weight[3] with equity[4]
لَا نُكَلِّفُ نَفْسًا	– We do not burden[5] anyone
إِلَّا وُسْعَهَا	except to its capacity[6]–
وَإِذَا قُلْتُمْ	and when you speak[7]
فَٱعْدِلُوا۟	be impartial,[8]
وَلَوْ كَانَ ذَا قُرْبَىٰ	even if he is a near relative;[9]
وَبِعَهْدِ	and as to the covenant[10] of
ٱللَّهِ أَوْفُوا۟	Allah, fulfi [it].
ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ	This He enjoins on you,
لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾	maybe you bear in mind.[11]
وَأَنَّ هَٰذَا صِرَٰطِى	153.And that this is My way,
مُسْتَقِيمًا	straight and right,
فَٱتَّبِعُوهُ	so follow it;[12]
وَلَا تَتَّبِعُوا۟	and do not follow
ٱلسُّبُلَ	the [other] ways,[13]
فَتَفَرَّقَ بِكُمْ	then they will draw you
عَن سَبِيلِهِۦ	away[15] from His way.
ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ	This He enjoins on you,
لَعَلَّكُمْ	that you may
تَتَّقُونَ ﴿١٥٣﴾	be on your guard.[16]

1. أوفوا *'awfû* = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *wafâ* [*wafâ'*], to fulfil. See at 5:1, p. 325, n. 1).
2. i. e., in your business transactions. كيل ***kayl*** (s.; pl. *akyâl*) = measure.
3. ميزان ***mîzân***(s.; pl. *mawâzîn*) = balance, scale, weighing scale, weight.
4. قسط ***qist*** = justice, equity, fairness. See at 5:42, p. 350, n. 2.
5. نكلف ***nukallifu*** = we burden, cause to bear, charge, entrust (v. i. pl. impfct. from *kallafa*, form II of *kalifa* [*kalaf*], to be fond of, to be keen. See *tukallafu* at 4:84, p. 278, n. 6).
6. وسع ***wus'*** = capacity, ability, capability, power. See at 2:286, p. 152, n. 7.
7. i. e., as judge, witness or advocate.
8. اعدلوا ***i'dilû*** = you (all) act justly, make equal, place on the same level, be impartial (v. ii. m. pl. imperative from *'adala* [*'adl/'adâlah*], to be just. See *ya'dilûna* at 6:150, p. 456, n. 9).
9. i. e., even if the party adversely affected is your near relation.
10. عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, contract. See at 2:124, p. 59, n. 4.
11. تذكرون ***tadhakkarûna***(*tatadhakkarûna*) = you bear in mind, remember, receive admonition (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakkara*[*dhikr/tadhkâr*], to remember. See *tatadhakkarûna* at 6:80, p.424, n. 1).
12. اتبعوا ***ittabi'û*** = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 3:95, p. 193, n. 2).
13. i. e., the ways of innovations and false religions. سبل ***subul*** (pl.; s. سبيل *sabîl*) = ways, paths, roads, means. See at 4:15, p. 366, n. 8.
14. تفرق ***tafarraqa*** = he or it became separated, scattered, disunited, divided (v. iii. m. s. past in form V of *faraqa* [*farq/furqân*], to separate, to divide. See *yatafarraqû* at 4:130, p. 302, n. 1).
16. تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 2:179, p. 85, n. 5).

ثُمَّ ءَاتَيْنَا 154. Then, We gave Mûsâ
مُوسَى ٱلْكِتَٰبَ تَمَامًا the Book making complete[1]
عَلَى ٱلَّذِىٓ أَحْسَنَ وَ on those who did good[2] and
تَفْصِيلًا لِّكُلِّ شَىْءٍ setting in detail[3] everything;
وَهُدًى وَرَحْمَةً and as guidance and mercy,
لَّعَلَّهُم that they might, in
بِلِقَآءِ رَبِّهِمْ the meeting[4] with their Lord,
يُؤْمِنُونَ ﴿١٥٤﴾ be believing.[5]

Section (*Rukû'*) 20

وَهَٰذَا كِتَٰبٌ 155. And this is a Book,[6]
أَنزَلْنَٰهُ We have sent it down,[7]
مُبَارَكٌ full of blessings.[8]
فَٱتَّبِعُوهُ So follow[9] it
وَٱتَّقُوا۟ and be on your guard,[10]
لَعَلَّكُمْ that you may
تُرْحَمُونَ ﴿١٥٥﴾ be shown mercy.[11]

أَن تَقُولُوٓا۟ 156. Lest you should say:
إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ "The Book was but sent
عَلَىٰ طَآئِفَتَيْنِ down to two groups[12]
مِن قَبْلِنَا before us,

1. i. e., making complete the favours on those who did the right and good deeds from among his community.

2. i. e., by carrying out the injunctions and abstaining from the prohibitions.

3. تفصيل *tafṣîl* = to set in detail, elaborating, explaining, cutting out (verbal noun in form II of *faṣala* [*faṣl*], to separate, to cut off. See *faṣṣala* at 6:119, p. 441, n. 2).

4. i. e., in the hereafter. لقاء *liqâ'* = meeting, encounter. See at 6:130, p. 446, n. 5.

5. يؤمنون *yu'minûna* = they believe, have faith (v. iii. m. pl. impfct. from *'âmana* [*'îmân*], from IV of *amina*, to be safe. See at 6:92, p. 429, n. 1).

6. i. e., the Qur'ân.

7. أنزلنا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 4:174, p. 323, n. 4).

8. مبارك *mubârak* = blessed, full of blessings. See at 6:92, p. 428, n. 10.

9. اتبعوا *ittabi'û* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 6153, p. 458, n.12).

10. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 6:72, p. 420, n. 11).

11. ترحمون *turḥamûna* = you (all) are shown mercy (v. ii. m. pl. impfct. passive from *raḥima* [*raḥmah / marḥamah*], to show mercy. See at 3:132, p. 207, n. 7).

12. i. e., the Jews and the Christians. طائفتين *ṭâ'ifatayn* (dual; acc./gen. of *ṭâ'ifatân*; s. *ṭâ'ifah*) = two sections of people, two sects, two groups. See *ṭâ'ifatân* at 3:122, p. 204, n. 6.

وَإِن كُنَّا and indeed we had been
عَن دِرَاسَتِهِمْ about their study[1]
لَغَٰفِلِينَ ﴿١٥٦﴾ unaware.[2]

أَوْ تَقُولُوا 157. Or you could say:
لَوْ أَنَّا "If we were such that
أُنزِلَ عَلَيْنَا there was sent down on us
الْكِتَٰبُ the Book,
لَكُنَّا we would surely have been
أَهْدَىٰ مِنْهُمْ better guided[3] than they."
فَقَدْ جَآءَكُم Now there has come to you
بَيِّنَةٌ the clear evidence[4]
مِّن رَّبِّكُمْ from your Lord,
وَهُدًى وَرَحْمَةٌ and guidance[5] and mercy.[6]
فَمَنْ أَظْلَمُ Then who could be viler[7]
مِمَّن كَذَّبَ than the one who cries lies[8]
بِآيَٰتِ ٱللَّهِ to the revelations[9] of Allah
وَصَدَفَ عَنْهَا and turn away[10] from them.
سَنَجْزِى ٱلَّذِينَ We will requite those who
يَصْدِفُونَ عَنْ ءَايَٰتِنَا turn away from Our signs
سُوٓءَ ٱلْعَذَابِ with dire punishment
بِمَا كَانُوا۟ because they use to
يَصْدِفُونَ ﴿١٥٧﴾ turn away.

1. دراسة **dirâsah** (s.; pl. *dirâsât*) = study, education.

2. غافلين **ghâfilîn** (pl.; acc./gen. of *ghâfilûn*; s. *ghâfil*) = negligent, unmindful, heedless, inattentive, indifferent to, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ghufûl*], to neglect, to ignore. See *ghâfilûn* at 6:131, p. 447, n.4.

3. This *'âyah* gives reply to those Arabs who used to say that had they been given a scripture they would have been better guided than the Jews and Christians who had been given scriptures. The implication of the *'âyah* is, however, general and it means that after the coming of the Qur'ân none can raise the plea of non-receipt of guidance as justification for remaining in error. أهدى **'ahdâ** = more in the right, better guided. See at 4:51, p. 263, n. 11.

4. i. e., the Qur'ân. بينة **bayyinah** (pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 2:211, p.101, n. 7.

5. The Qur'ân is the guidance for mankind. Note that at the very beginning of the Qur'ân, i. e., at 2:2, it is described as "guidance for the godfearing." هدى **hudan** = guidance. See at 5:43, p. 350, n. 7.

6. i. e., as a special mercy. Allah's revelations, and the Qur'ân in particular, are His special mercy (*rahmah*) on mankind. It is also as a special mercy that it was sent down on Prophet Muhammad, peace and blessings of Allah be on him. At many places in the Qur'ân Allah says that His revelations are sent down as mercy and grace (*rahmah/fadl*) upon whomsoever He wills (see for instance 2:105; 3:73-74; 62:4).

7. أظلم **'azlamu** = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative of *zâlim*. See at 6:144, p. 453, n. 4).

8. كذب **kadhdhaba** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 6:148, p. 455, n. 7).

9. آيات **'âyât** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 6:105, p. 435, n. 9.

10. صدف **sadafa** = he turned away, avoided, (v. iii. m. s. past from *sadf/sudûf*, to turn away, to happen by chance. See *yasdifûna* at 6:46, p. 409, n. 2.

هَلْ يَنظُرُونَ إِلَّآ 158. Do they wait[1] but for
أَن تَأْتِيَهُمُ that there will come to them
ٱلْمَلَٰٓئِكَةُ the angels[2]
أَوْ يَأْتِيَ رَبُّكَ or your Lord will come[3]
أَوْ يَأْتِيَ بَعْضُ or there will come some of
ءَايَٰتِ رَبِّكَ the signs[4] of your Lord?
يَوْمَ يَأْتِي بَعْضُ The day there come some of
ءَايَٰتِ رَبِّكَ the signs of your Lord,
لَا يَنفَعُ نَفْسًا there will not avail[5] anyone
إِيمَٰنُهَا his believing [then]
لَمْ تَكُنْ ءَامَنَتْ who had not believed
مِن قَبْلُ أَوْ كَسَبَتْ before or had acquired[6]
فِىٓ إِيمَٰنِهَا in the state of his belief
خَيْرًا any good.
قُلِ ٱنتَظِرُوٓا۟ Say: "Await,[7]
إِنَّا مُنتَظِرُونَ ﴿١٥٨﴾ we indeed are waiting."[8]

إِنَّ ٱلَّذِينَ فَرَّقُوا۟ 159. Those who tear asunder[9]
دِينَهُمْ وَكَانُوا۟ their religion and become
شِيَعًا لَّسْتَ مِنْهُمْ sects,[10] you are not of them
فِى شَىْءٍ in anything.
إِنَّمَآ أَمْرُهُمْ إِلَى Their affair[11] will but go to
ٱللَّهِ ثُمَّ يُنَبِّئُهُم Allah, then He will apprise[12]

1. The *'âyah* is addressed to the unbelievers of the Prophet's time as well as all those who have not yet believed. ينظرون *yanẓurûna* = they look, they look expectantly, they wait (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 2:210, p. 76, n. 4).

2. ملائكة *malâ'ikah* (sing. *malak*) = angels.

3. i. e., on the Day of Resurrection (see Ibn Kathîr, III, 366).

4. i. e., the signs indicative of the approach of the Doomsday, such as the rising of the sun from the west (Ibn Kathîr, III, 366).

5. ينفع *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 6:71, p. 419, n. 9).

6. كسبت *kasabat* = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 3:161, p. 219, n. 5).

7. انتظروا *intaẓirû* = you (all) wait, await, look closely, look expectantly, bide time (v. ii. m. pl. imperative from *intaẓara*, form VIII of *naẓara*. See n. 1 above.

8. This is a threat to the unbelievers. منتظرون *muntaẓirûn* (pl.; s. *muntaẓir*) = waiting ones, those awaiting (act. participle from *intaẓara*, see n. 7 above.

9. فرق *farraqa* = he divided, tore asunder, scattered, differentiate (v. iii. m. s. past in form II of *faraqa* [*farq/furqân*], to separate. See *tafarraqa* at 6:153, p. 458, n. 14).

10. شيع *shiya'* (pl.; s. شيعة *shî'ah*) = sects, factions, parties, adherents. See at 6:65, p. 27, n. 4.

11. أمر *'amr* (s.; pl. أوامر *'awâmir*/ أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 5:52, p. 356, n. 7.

12. i. e., He will make them realize the gravity of their misdeed by awarding due retribution. ينبىء *yunabbi'u* = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 6:108, p. 436, n. 11).

بِمَا كَانُوا۟ يَفْعَلُونَ ﴿١٥٩﴾	them of what they use to do.
مَن جَآءَ	160. Whoever comes up
بِٱلْحَسَنَةِ	with a good deed[1]
فَلَهُۥ عَشْرُ أَمْثَالِهَا	shall have ten the like[2] of it;
وَمَن جَآءَ	and whoever comes up
بِٱلسَّيِّئَةِ	with a bad deed[3]
فَلَا يُجْزَىٰٓ إِلَّا	shall not be rquited[4] except
مِثْلَهَا وَهُمْ	with its equivalent, and they
لَا يُظْلَمُونَ ﴿١٦٠﴾	shall not be wronged.[5]
قُلْ إِنَّنِى	161. Say: "Verily as for me,
هَدَىٰنِى رَبِّىٓ إِلَىٰ	My Lord has guided me to
صِرَٰطٍ مُّسْتَقِيمٍ	a path straight and upright[6]
دِينًا قِيَمًا	—a right[7] religion,
مِّلَّةَ إِبْرَٰهِيمَ	the religion[8] of Ibrâhîm,
حَنِيفًا	a true monotheist,[9]
وَمَا كَانَ مِنَ	and he was none of
ٱلْمُشْرِكِينَ ﴿١٦١﴾	the polytheists."[10]
قُلْ إِنَّ صَلَاتِى	162. Say: "Verily my prayers,
وَنُسُكِى	my ritual sacrifice,[11]
وَمَحْيَاىَ وَمَمَاتِى	my living and my dying

1. i. e., whoever meets his Lord on the Day of Judgement with a piece of good deed to his record shall have ten times its merit to his credit. حسنة **hasanah** (s.; pl. حسنات *hasanât*) = good thing, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 4:40, p. 258, n. 8. See at 4:79, p. 276, n. 5)

2. i. e. Allah will reward him out of His grace ten times the merit of that deed. أمثال **'amthâl** (pl.; s. *mathal/mithl*) = likeness, similarity, resemblance. See *mathal* at 5:35, p. 346, n. 4).

3. سيئة **sayyi'ah** (pl. سيئات *sayyi'ât*) = sin, offence, misdeed, bad deed, evil. See at 2:81, p. 38, n. 3 and *sayyi'ât* at 4:79, p. 276, n. 6.

4. يجزى **yujzâ** = he is recompensed, rewarded, requited, repaid (v. iii. m. s. impfct. passive from *jazâ* [*jazâ'*], to repay, to reward. See at 4:123, p. 298, n. 7).

5. يظلمون **yuzlamûna** = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zalama* [*zalm/zulm*], to do wrong. See at 4:1124, p. 299, n. 4).

6. i. e., the path of monotheism and Islam. مستقيم **mustaqîm** = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 6:126, p. 444, n. 7.

7. قيم **qayyim** = right, straight, precious

8. ملة **millah** (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 4:125, p. 299, n. 10).

9. حنيف **hanîf** (s.; pl. *hunafâ'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 6:78, p. 423, n.5).

10. مشركين **mushrikîn** (pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See *ashrakû* at 6:148, p. 455, n. 5) n. 3 above).

11. نسك **nusuk** = sacrifice(ritual), especially during the pilgrimage. See at 2:196, p. 94, n. 12.

لِلَّهِ	are for Allah,
رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٢﴾	the Lord of all beings."[1]
لَا شَرِيكَ لَهُۥ	163. "He has no partner;
وَبِذَٰلِكَ أُمِرْتُ	and this I have been bidden;[2]
وَأَنَا۠ أَوَّلُ	and I am the first of
ٱلْمُسْلِمِينَ ﴿١٦٣﴾	the Muslims."[3]
قُلْ أَغَيْرَ	164. Say: " Is it other than
ٱللَّهِ أَبْغِى رَبًّا	Allah I shall seek[4] as a Lord
وَهُوَ رَبُّ	while He is the Lord
كُلِّ شَىْءٍ	of everything?
وَلَا تَكْسِبُ كُلُّ	And nothing does any one
نَفْسٍ إِلَّا عَلَيْهَا	acquire[5] except upon oneself;
وَلَا تَزِرُ	nor does there carry[6]
وَازِرَةٌ	any bearer [7]
وِزْرَ أُخْرَىٰ	the burden[8] of another.
ثُمَّ إِلَىٰ رَبِّكُم	Then, to your Lord
مَّرْجِعُكُمْ	will be the return[9] of you all
فَيُنَبِّئُكُم	and He will inform[10] you
بِمَا كُنتُمْ	of what you have been
فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾	in disagreemnet of."[11]

1. i. e., solely and exclusively for Allah, and not for any other being. عالمين *'âlamîn* (pl.; acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 6:86, p. 426, n. 2).

2. أمرت *'umirtu* = I was bidden, commanded, ordered, (v. i. s. past passive from *'amara* [*'amr*], to command. See at 6:4, p. 396, n. 11).

3. مسلمين *Muslimîn* (pl.; acc./gen. of *Muslimûn*; sing. *Muslim*) = A *Muslim* is one who surrenders himself completely and sincerely to Allah. (active participle from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless. See *Muslimûn* at 2:136, p. 64, n. 8; see also *muslimayn* at 2:128, p. 61, n. 1).

4. أبغي *'abghî* = I seek, desire (v. i. s. impfct. from *bughâ* [*bughâ'*], to seek. See *abtaghî* at 6:114, p. 439, n. 6).

5. This is an emphasis on individual responsibility and accountability to Allah on the Day of Judgement. Conversely, it is a rejection of the concept of atonement or remission of sins by any other entity or person for another person (see also 35:18; 52:21; 74:39). كسبت *kasabat* = she or it earned, acquired (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 6:70, p. 419, n. 3).

6. تزر *taziru* = she carries, bears, takes the load (v. iii. f. s. impfct. from *wazara* [*wizr*], to carry. See *'awzâr* at 6:31, p. 403, n. 3).

7. وازرة *wâzirah* (f.; m. *wâzir*) = bearer, carrier (act. participle from *wazara*. See n. 6 above.

8. وزر *wizr* (s.; pl. *'awzâr*) = burden, load, encumbrance, sin. See ns. 6 and 7 above.

9. i. e. after resurrection. مرجع *marji'* (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 6:61, p. 425, n. 8).

10. ينبئ *yunabbi'u* = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 6:159, p. 461, n. 12).

11. تختلفون *takhtalifûna* = you (all) disagree, differ (from one another), are at variance, dispute, quarrel (v. ii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 5:548, p. 354, n. 7).

وَهُوَ ٱلَّذِى	165. And He it is Who
جَعَلَكُمْ خَلَٰٓئِفَ	made you successors[1]
ٱلْأَرْضِ	of the earth
وَرَفَعَ بَعْضَكُمْ	and raised[2] some of you
فَوْقَ بَعْضٍ	above the others
دَرَجَٰتٍ	in ranks[3]
لِّيَبْلُوَكُمْ	in order to test[4] you
فِى مَآ ءَاتَىٰكُمْ	in what He gave you.
إِنَّ رَبَّكَ	Verily your Lord is
سَرِيعُ ٱلْعِقَابِ	Quick[5] in punishing;[6] and
وَإِنَّهُۥ لَغَفُورٌ	verily He is Most Forgiving,
رَّحِيمٌ ﴿١٦٥﴾	Most Merciful.[7]

1. i. e., successors to those who were before you and also as generations succeeding generations (Ibn Kathîr, III, p. 279-280. See also 2:30; 7:129; 27:62; 43:60). خلائف ***khalâ'if*** (pl.; s. خليفة ***khalîfah***) = successors, deputies, vicegerents, delegates. (active participle from *khalafa*, to succeed, to follow, to come after. See *khalîfah* at 2:30, p. 16 , n. 5).

2. رفع ***rafa'a*** = he raised, took up, lifted up, hoisted up (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 4:158, p. 315, n. 8; and *rafa'nâ* at 4:154, p. 313, n. 8).

3. i. e., in respect of material wealth, physical features, talents and other tangible and intangible qualities and capabilities (see also 17:21; 46:32). درجات ***darajât*** (sing. درجة *darajah*) = ranks, positions, grades, degrees, stairs, flight of steps. See at 6:132, p. 447, n. 5).

4. i. e., to test whether one makes good use of the resources one is endowed with by Allah or whether the one deprived of such resources remains patient and grateful for whatever one has been given by Him. يبلو ***yabluwa(lu)*** = he tests, tries, (v. iii. m. s. impfct. from *balâ* [*balw* / *balâ'*], to test, to try. The final letter takes *fathah* because of a hidden *'an* in *li* (*lâm* of motivation) coming before the verb. See at 5:48, p. 354, n. 4).

5. سريع ***sarî'*** = prompt, expeditious, quick, speedy, rapid, swift. See at 5:4, p. 329, n. 5.

6. 2. i. e., those who defy and disobey Him. عقاب ***'iqâb*** = infliction of punishment, penalty. See at 5:11, p. 98, n. 2.

7. i. e., for those who submit and obey, and ask for His forgiveness and mercy.

7. *SÛRAT AL-'A'RÂF* (The Heights)
Makkan: 206 *'âyahs*

This is another long Makkan *sûrah*. Its main emphasis is on *tawḥîd* (monotheism) and the fundamentals of belief, such as the truth of the Qur'ân and the Prophethood of Muhammad, peace and blessings of Allah be on him, the resurrection and reward and punishment in the hereafter. It draws attention to how the father of mankind, 'Âdam, was deceived by Satan and warns mankind against his machinations and perennial enmity. In the course of administering this warning Allah four times addresses mankind as "O Children of 'Âdam", which address is exclusive to this *sûrah*, and mentions that He has sent His Prophets and Messengers from time to time to call mankind to the right way. It reminds mankind of the day of Judgement and mentions that on that day people will fall into three groups, one group going to paradise, a second group going to hell and a third group will for sometime occupy a middle position, being consigned neither to paradise, nor to hell. They are called the "the people of the heights (*al-'a'râf*)". It is only in this *sûrah* that mention is made of the "people of the *'a'râf*" and hence the *sûrah* is named after it. It is also in this *sûrah* that accounts of some of the Prophets and Messengers of Allah, like Nûḥ, Hûd, Ṣâlih, Lûṭ, Shu'ayb and Mûsâ, peace be on them, are given for the first time in some detail, mentioning how the unbelievers from among their respective peoples offered resistance and opposition to the Prophets and Messengers. In this connection mention is also made of the trials of the Children of Isrâ'îl, their having been blessed with numerous blessings, and their disobedience and recalcitrance which brought on them Allah's displeasure and punishment. The *sûrah* concludes by a repeated emphasis on *tawḥîd* and on the folly and sin of taking other objects as gods and goddesses. The last *'âyah* of the *sûrah* is an exhortation to worship Allah Alone and it is the first *'âyah* of prostration (*sijdah*) in the Qur'ân in the order of arrangement.

1. The significance of these letters is known only to Allah.

2. i. e., this Qur'ân. The *'âyah* assures the Prophet, and through him the believers, that this Qur'ân has been sent down to him by Allah, so they should not have any misgivings about it or uneasiness in giving out and preaching it whatever the unbelievrs might think or say about it.

3. حرج *ḥaraj* = constricted, tight, difficulty, anguish, uneasiness. See at 6:125, p. 444, n. 4. (See for similar import 11:12).

4. تنذر *tundhira*(*u*) = you warn, caution (v. ii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fathah* for a hidden *'an* in *li* coming before the verb. See at 6:92, p.428, n. 12).

5. ذكرى *dhikrâ* = recollection, remembrance, memory, reminder. See at 6:90, p. 427, n. 8. It is a reminder because Allah has sent the same message through the previous Prophets.

اتَّبِعُوا مَا 3. You all follow[1] what
أُنزِلَ إِلَيْكُم has been sent down to you
مِّن رَّبِّكُمْ from your Lord;
وَلَا تَتَّبِعُوا and do not follow
مِن دُونِهِ أَوْلِيَاءَ besides Him [other] patrons.[2]
قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾ Little is that you remember.[3]

وَكَم مِّن قَرْيَةٍ 4. And how many a hamlet[4]
أَهْلَكْنَاهَا We did destroy[5] it;
فَجَاءَهَا and there came to it
بَأْسُنَا Our retribution[6] by night[7]
أَوْ هُمْ قَائِلُونَ ﴿٤﴾ or while they were in siesta.[8]

فَمَا كَانَ دَعْوَاهُمْ إِذْ 5. So no cry[9] they had, when
جَاءَهُم بَأْسُنَا Our retribution befell them,
إِلَّا أَن قَالُوا except that they said:
إِنَّا كُنَّا "We indeed were
ظَالِمِينَ ﴿٥﴾ transgressors."[10]

فَلَنَسْأَلَنَّ 6. Then We will indeed ask
الَّذِينَ أُرْسِلَ إِلَيْهِمْ those to whom were sent[11]
وَلَنَسْأَلَنَّ and We will indeed ask
الْمُرْسَلِينَ ﴿٦﴾ the the Messengers.[12]

1. The *'âyah* addresses the creation in general. اتبعوا ***ittabi'û*** = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 6 :155, p. 459, n.9).

2. i. e., do not follow other codes of conduct and other advisers besides the Qur'ân and the Prophet, for that will misguide you to polytheism and sins. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 6:121, p. 442, n. 5.

3. تذكرون ***tadhakkarûna***(*tatadhakkarûna*) = you bear in mind, remember, receive admonition (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara*[*dhikr/tadhkâr*], to remember. See at 6:80, p.444, n. 11).

4. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 6:123, p. 443, n. 1.

5. i. e., because of the sins and disobedience if its people. (See also 6:6 and 29:40). أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 6:6, p. 393, n. 3).

6. بأس ***ba's*** = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 6:147, p. 455, n. 3.

7. بياتا ***bayâtan*** = by night, while sleeping at night. See *bayyata* at 4:81, p. 277, n. 3.

8. قائلون ***qâ'ilûn*** (pl.; s. *qâ'il*) = those taking midday nap, are in siesta (act. participle from *qâla* [*qayl/ qîl/ qâ'ilah / qaylûlah*], to take a midday nap).

9. دعوى ***da'wâ*** (s.; pl. *da'âwâ*) = cry, claim, allegation, plea, pretext. See for similar import 7:97-98 and 16:45-47.

10. i. e., the polytheists. ظالمين ***zâlimîn*** (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons (active participle of *zalama* [*zulm*], to transgress, do wrong. See at 6:33, p. 403, n. 12).

11. i. e., those to whom the Messengers were sent.

12. On the Day of Judgement, the Messengers as well as their people will be questioned about their conduct with regard to Allah's messages, the former as to whether they duly delivered the messages and the latter, whether they believed and obeyed them. See 5:109 and 28:65.

فَلَنَقُصَّنَّ 7. So We will surely relate[1]

عَلَيْهِم بِعِلْمٍ unto them with knowledge;

وَمَا كُنَّا غَآئِبِينَ and We are not absent.[2] ﴿٧﴾

وَٱلْوَزْنُ 8. And the weighing[3]

يَوْمَئِذٍ ٱلْحَقُّ on that day[4] is true.[5]

فَمَن Then as to those

ثَقُلَتْ مَوَٰزِينُهُۥ whose scales[6] became heavy[7]

فَأُو۟لَٰٓئِكَ هُمُ they would be the ones

ٱلْمُفْلِحُونَ attaining success.[8] ﴿٨﴾

وَمَنْ 9. And as to those

خَفَّتْ مَوَٰزِينُهُۥ whose scales became light,[9]

فَأُو۟لَٰٓئِكَ ٱلَّذِينَ they would be those who

خَسِرُوٓا۟ أَنفُسَهُم would have lost[10] themselves,

بِمَا كَانُوا۟ because they had been

بِـَٔايَٰتِنَا to Our revelations

يَظْلِمُونَ doing wrong.[11] ﴿٩﴾

وَلَقَدْ مَكَّنَّٰكُمْ 10. We indeed established[12]

فِى ٱلْأَرْضِ you in the earth

وَجَعَلْنَا لَكُمْ فِيهَا and set for you therein

مَعَٰيِشَ the means of living.[13]

1. لنقصن ***la-naqṣṣanna*** = we surely relate, narrate, recount (v. i. pl. impfct. emphatic from *qassa* [*qaṣṣ/qaṣaṣ*], to cut, to relate. See *yaquṣṣūna* at 6:130, p. 446, n. 3).

2. غائبين ***ghâ'ibîn*** (pl.; acc./gen. of *ghâ'bûn*) = absent, not seeing, unseen (act. participle from *ghâba* [*ghayb /ghaybah /ghiyâb /ghaybûbah, maghîb*] to be absent, unseen).

3. وزن ***wazn***= weighing, weight, balance, balancing.

4. i. e., on the Day of Judgement.

5. See for similar import 4:40, 21:47 and 101:6-11.

6. i. e., of good deeds. موازين ***mawâzîn*** (pl.; s. *mizân*) = balances, scales. See *mizân* at 6:152, p. 458, n. 3.

7. ثقلت ***thaqulat*** = she or it became heavy (v. iii. f. s. past from *thaqula* [*thiql/thaqâlah*], to be heavy. See *mithqâl* at 4:40, p. 258, n. 5).

8. مفلحون ***mufliḥûn*** (sing. *mufliḥ*), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*]= to split, cleave. See at 3:104, p. 197, n. 8).

9. خفت ***khaffat*** = she or it became light, insignificant (v. iii. f. s. past from *khaffa*. See *yukhffafu* at 4:27, p. 252, n. 12).

10. خسروا ***khasirû*** = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr /khasâr/ khasârah/ khusrân*], to lose. See at 6:20, p. 398, n. 11).

11. i. e., by disbelieving in the revelations and by acting in disregard of them. يظلمون ***yaẓlimûna*** = they do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *yuẓlamûna* at 6:160, p. 462, n. 5).

12. مكنا ***makkannâ*** = we put in a position, established firmly, strengthened (v. i. pl. past in form II of *makuna* [*makinah*], to be strong. See at 6:6, p. 393, n. 5).

13. i. e., all sorts of things and facilities for living, such as making the earth stable and inhabitable, supplying air, rains, water, food, etc. As Allah says elsewhere in the Qur'ân: "If you count Allah's favours, you cannot enumerate them... 14:34). معايش ***ma'â'ish*** (pl.; s. *ma'îshah*) = life, way of living, subsistence, means of living.

قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾ Little is that you be grateful.[1]

Section (*Rukû'*) 2

وَلَقَدْ خَلَقْنَٰكُمْ 11. And indeed We created[2]

ثُمَّ صَوَّرْنَٰكُمْ you, then gave you shape,[3]

ثُمَّ قُلْنَا لِلْمَلَٰٓئِكَةِ then said to the angels:

ٱسْجُدُوا۟ "Prostrate yourselves[4]

لِءَادَمَ for Adam".

فَسَجَدُوٓا۟ So they prostrated themsel-

إِلَّآ إِبْلِيسَ ves except Iblîs.

لَمْ يَكُن مِّنَ He did not become of those

ٱلسَّٰجِدِينَ ﴿١١﴾ prostrating themselves.

قَالَ 12. He[5] said: "What

مَنَعَكَ prevented[6] you that

أَلَّا تَسْجُدَ you did not prostrate yourself

إِذْ أَمَرْتُكَ when I commanded[7] you?"

قَالَ He said:

أَنَا۠ خَيْرٌ مِّنْهُ "I am better than him;

خَلَقْتَنِى مِن نَّارٍ You created[8] me of fire

وَخَلَقْتَهُۥ while You created him

مِن طِينٍ ﴿١٢﴾ of clay."[9]

قَالَ 13. He said:

فَٱهْبِطْ مِنْهَا "Then get down[10] from there;

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1. تشكرون *tashkurûna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 5: 89, p. 374, n. 4).

2. This and the following five *'âyahs* relate the descent of 'Âdam to the earth. See also 2:30-36. خلقنا *khalaqnâ* = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*], to create. See *khalaqa* at 6:94, p. 430, n. 4).

3. صورنا *ṣawwarnâ* = we gave shape, shaped, formed, moulded, fashioned (v. i. pl. past from *ṣawwara*, form II from the root *ṣûrah*, shape. See *yuṣawwiru* at 3:6, p. 155, n. 7).

4. اسجدوا *usjudû* =(you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [*sujûd*], to prostrate oneself. See at 2:34, p. 18, n. 3).

5. i. e., Allah said.

6. منع *mana'a* = he prevented, forbade, barred, hindered, obstructed, restrained, held back, stopped from (v. iii. m. s. past from *man'*, to prevent. See at 2:114, p. 54, n. 7).

7. أمرت *'amartu* = I bade, commanded, ordered, (v. i. s. past from *'amara* [*'amr*], to command. See at 6:163, p. 463, n. 2).

8. خلقت *khalaqta* = you created, originated, made (v. ii. m. s. past from *khalaqa* [*khalq*], to create. See *khalaqnâ* at n. 2 above).

9. طين *ṭîn* = clay, soil. See at 110, p. 385, n. 7.

10. اهبط *ihbiṭ* = you get down, descend (v. iii. m. s. imperative from *habaṭa* [*hubûṭ*], to go down. See *ihbiṭû* at 2:61, p. 29, n. 3).

فَمَا يَكُونُ لَكَ أَن for it cannot be for you that
تَتَكَبَّرَ فِيهَا you be puffed up[1] therein.
فَاخْرُجْ إِنَّكَ So get out;[2] you indeed are
مِنَ الصَّاغِرِينَ ﴿١٣﴾ of the lowly ones."[3]

قَالَ أَنظِرْنِي 14.He said:"Give me respite[4]
إِلَىٰ يَوْمِ till the day
يُبْعَثُونَ ﴿١٤﴾ they will be resurrected."[5]

قَالَ إِنَّكَ 15. He said: "You indeed are
مِنَ الْمُنظَرِينَ ﴿١٥﴾ of those given respite."[6]

قَالَ فَبِمَا 16. He said: "Since You
أَغْوَيْتَنِي have made me go astray[7]
لَأَقْعُدَنَّ لَهُمْ I will lie in wait[8] for them by
صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ the straight[9] way of Yours."

ثُمَّ لَآتِيَنَّهُم 17. "Then I shall come upon
مِّن بَيْنِ أَيْدِيهِمْ them from their front[10]
وَمِنْ خَلْفِهِمْ and from their rear;[11]
وَعَنْ أَيْمَانِهِمْ and from the right[12]
وَعَن شَمَائِلِهِمْ and from the left;[13]
وَلَا تَجِدُ and you will not find

1. تتكبر **tatakabbara**(u)= you be puffed up, become haughty/ proud (v. ii. m. s. impfct. from *takabbara*, form V of *kabura/ kabara [kubr/ kibar/ kabârah/ kabr]*, to become great, to be older. The last letter takes *fathah* for the particle *'an* coming before the verb. See *tastakbirûna* at 6:93, p. 430, n. 2).

2. اخرج **ukhruj** = get out, leave, move out (v. ii. m. s. imperative from *kharaja [khurûj]*, to go out. See *ukhrujû* at 4:66, p. 270, n. 7).

3. صاغرين **ṣâghirîn** (pl.; acc./gen. of *ṣâghirûn;* s. *ṣâghir*) = lowly ones, despised, contemptible. See *ṣaghâr* at 6:124, p. 443, n. 9.

4. أنظر **'anẓir** = give a respite (v. ii. m. s. imperative from *'anẓara*, form IV of *naẓara [naẓar/manẓar]*, to see. See *unẓurû* at 6:11, p. 395, n. 6).

5. يبعثون **yub'athûna** = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha [ba'th]*, to send out, to raise. See *yab'athu* at 6:61, p. 415, n. 4).

6. منظرين **munẓarîn** (pl.; acc./gen. of *munẓarûn*, s. *munẓar*) = those given respite (passive participle from *'anẓara*. See n. 4 above).

7. Note that Iblîs, out of his arrogance, blamed Allah for his own fault . أغويت **'aghwayta** = you made go astray, lured, misled (v. ii. m. s. past from *'aghwâ* , form IV of *ghawâ [ghayy/ghawâyah]*, to go astray. See *ghayy* at 2:256, p. 132, n. 5).

8. لأقعدن **la-'aq'udanna** = I will lie in wait, sit (v. i. s. impfct. emphatic from *qa'ada [qu'ûd]*, to sit (followed by *li* it means to lie in wait).

9. مستقيم **mustaqîm** = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma [qawmah/qiyâm]*, to stand up, to get up). See at 6:161, p. 462, n. 6).

10. بين أيديهم **bayna 'aydîhim** [lit. between their hands] is an idiom meaning "before or in front of them". See at 2:255, p. 131, n. 6.

11. خلف **khalf** = rear, rear part, successors, those behind. See at 3:170, p. 222, n. 12.

12. أيمان **'aymân** (pl.; s. يمين *yamîn*) = right hands, right sides, oaths. See at 6:109, p. 437, n. 3.

13. شمائل **shamâ'il** (pl.; s. *shimâl*)= left, left sides; also good qualities, character.

أَكْثَرَهُمْ شَٰكِرِينَ ﴿١٧﴾ most of them grateful.[1]

قَالَ ٱخْرُجْ مِنْهَا 18. He said: "Get out from

مَذْءُومًا مَّدْحُورًا there disgraced,[2] banished.[3]

لَّمَن تَبِعَكَ Surely whoever follows[4] you

مِنْهُمْ from among them,

لَأَمْلَأَنَّ جَهَنَّمَ I will fill[5] hell

مِنكُمْ أَجْمَعِينَ ﴿١٨﴾ out of you all."[6]

وَيَٰٓـَٔادَمُ 19. "And O 'Âdam,

ٱسْكُنْ أَنتَ inhabit[7] you and

وَزَوْجُكَ ٱلْجَنَّةَ your consort[8] the Garden;

فَكُلَا مِنْ حَيْثُ and eat of thither

شِئْتُمَا what you both wish;

وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ but do not approach[9] this tree,

فَتَكُونَا else you will be

مِنَ ٱلظَّٰلِمِينَ ﴿١٩﴾ of the transgressors."[10]

فَوَسْوَسَ لَهُمَا 20. But Satan whispered[11]

ٱلشَّيْطَٰنُ لِيُبْدِيَ to them in order to expose[12]

لَهُمَا مَا وُۥرِيَ to them what was hidden[13]

عَنْهُمَا from them

مِن سَوْءَٰتِهِمَا of their private parts[14]

1. شاكرين *shâkirîn* (acc./gen. of *shâkirûn*, sing. *shâkir*) = appreciative, thankful, grateful (active participle from *shakara* [*shukr* /*shukrân*], to thank. See at 6:63, p. 416, n. 8).

2. مذؤوم *madh'ûm* = disgraced, banished (passive participle from *dha'ma* [*dha'm*], to disgrace, to banish).

3. مدحور *mad-hûr* = banished, driven away (passive participle from *dahara* [*dahr/duhûr*], to drive away).

4. تبع *tabi'a* = he followed, succeeded (v. iii. m. s. past from *taba'/tabâ'ah*, to follow. See *tabi'û* at 2:145, p. 69, n. 5 and *lâ tattabi'û* at 6:142, p. 452, n. 4).

5. لأملأن *la-'amla'anna* = I shall surely fill (v. i. s. impfct. emphatic from *mala'a* [*mal'/ mal'ah /mil'ah*], to fill, to fill up).

6. i. e., out of the followers of you of men and jinn.

7. اسكن *uskun* = you live, dwell, inhabit, abide (v. ii. m. s. imperative from *sakana* [*sakan*] to live, to inhabit. See at 2:35, p. 18, n. 7).

8. زوج *zawj* (pl. أزواج *'azwâj*) = wife, husband, spouse, partner, one of a pair, consort. See at 4:1, p. 236, n. 5.

9. لا تقربا *lâ Taqrabâ* = you (two) do not go near, do not approach (v. ii. m. dual, imperative {prohibition} from *qaruba* [*qurb/maqrabah*] to go near, approach. See at 2:35, p. 19, n. 3).

10. ظالمين *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons (active participle of *zalama* [*zulm*], to transgress, do wrong. See at 7:5, p. 466, n. 9).

11. وسوس *waswasa* = he whispered, tempted with wicked suggestions (v. iii. m. s. past).

12. يبدي *yubdiya* = he exposes, makes appear (v. iii. m. s. impfct. from *'abdâ*, form IV of *badâ* [*budûww / badâ'*], to appear, to come to light. The last letter takes *fathah* because of a hidden *'an* in the particle *li* (*li* of motivation) coming before the verb. See *badâ* at 6:28, p. 401, n. 9).

13. وورى *wûriya* = he or it was hidden, concealed, secreted (v. iii. m. s. past passive from *wârâ*, form III of *warâ* [*wary*], to kindle. See *yuwâriya* at 5:30, p. 343, n. 8).

14. سوءات *saw'ât* (pl.; s. *saw'ah*) = private parts.

وَقَالَ and said:
مَا نَهَىٰكُمَا رَبُّكُمَا "Your Lord forbade[1] you not
عَنْ هَٰذِهِ ٱلشَّجَرَةِ from this tree
إِلَّآ أَن تَكُونَا but for that you would be-
مَلَكَيْنِ أَوْ تَكُونَا come angels[2] or become
مِنَ ٱلْخَٰلِدِينَ ﴿٢٠﴾ of the immortals."[3]

وَقَاسَمَهُمَآ 21. And he swore[4] to them:
إِنِّى لَكُمَا "Indeed I am for you
لَمِنَ ٱلنَّٰصِحِينَ ﴿٢١﴾ a well-wisher."[5]

فَدَلَّىٰهُمَا 22. Thus he led[6] them
بِغُرُورٍ by a deceit.[7]
فَلَمَّا ذَاقَا ٱلشَّجَرَةَ So when they tasted[8] the tree,
بَدَتْ لَهُمَا exposed[9] became to them
سَوْءَٰتُهُمَا their private partrs,
وَطَفِقَا يَخْصِفَانِ and they set out[10] patching[11]
عَلَيْهِمَا مِن onto themselves some
وَرَقِ ٱلْجَنَّةِ of the leaves of the garden.
وَنَادَىٰهُمَا رَبُّهُمَآ And their Lord called out[12] to
أَلَمْ أَنْهَكُمَا them: "Did I not forbid[13] you
عَن تِلْكُمَا ٱلشَّجَرَةِ from that tree
وَأَقُل لَّكُمَآ and say to you

1. نهى *nahâ* = he forbade, prohibited, proscribed, prevented (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See at 3:114, p. 200, n. 13).

2. ملكين *malakayn* (dual; s. *malak*) = two angels. See *malâ'ikah* at 6:158, p. 461, n. 2.

3. خالدين *khâlidîn* (pl.;acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 6:128, p. 445, n. 11.

4. قاسم *qâsama*= he swore, bound himself by oath (v. iii. m. s. past in form III of *qasama* [*qasm*], to divide.

5. ناصحين *nâsiḥîn* (pl.; acc/gen/ of *nâsiḥûn*; s. *nâsiḥ*)= well-wishers, sincere adivisers (active participle from *nasaḥa* [*nasḥ* /*nusḥ*/ *nasâḥah*/ *nasiḥah*], to give sincere advise, to wish someone well).

6. دلا *dallâ* = he lead, showed, pointed out (v. iii. m. s. past from the root *dalâlah*, to show, to lead).

7. غرور *ghurûr* = delusion, deception, conceit, vanities. See at 6:112, p. 438, n. 8.

8. ذاقا *dhâqâ* = they (two) tasted, (v. iii. m. dual past from *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. See *dhâqû* at 6:148, p. 455, n. 8).

9. بدت *badat* = she became exposed, evident, manifest (v. iii. f. s. past from *badâ* [*budûww*/ *badâ'*] to appear, to come to light. See at 3:118, p. 202, n. 12.

10. طفقا *ṭafiqâ* = they (two) set out (to do something suddenly), began, started (v. iii. m. dual past from *ṭafiqa* [*ṭafq*], to set out, to begin).

11. يخصفان *yakhṣifâni* = they (two) patch, cover, sew (v. iii. m. dual impfct. from *khaṣafa* [*khasf*], to patch, to sew).

12. نادى *nâdâ* = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nâda*, form III of *nadâ* [*nadw*], to call. See *nâdaytum* at 5:58, p. 359, n. 2).

13. أنهى *'anhâ* = I forbid, prohibit (v. i. s. impfct. from *nahâ* . Preceded by *lam*, the impfct. verb gives the sense of past tense. See n. 1 above).

إِنَّ ٱلشَّيْطَٰنَ لَكُمَا	that Satan is for you
عَدُوٌّ مُّبِينٌ ﴿٢٢﴾	an enemy open and clear?"[1]
قَالَا رَبَّنَا	23. They said: "Our Lord,
ظَلَمْنَا	we have done wrong[2]
أَنفُسَنَا	to ourselves,
وَإِن لَّمْ تَغْفِرْ لَنَا	and if You forgive[3] us not
وَتَرْحَمْنَا	and bestow mercy[4] on us,
لَنَكُونَنَّ مِنَ	we will indeed be of
ٱلْخَٰسِرِينَ ﴿٢٣﴾	those in loss."[5]
قَالَ	24. He said:
ٱهْبِطُوا۟	" Get you all down,[6]
بَعْضُكُمْ لِبَعْضٍ	you are one to the other
عَدُوٌّ	an enemy.[7]
وَلَكُمْ فِى ٱلْأَرْضِ	You shall have in the earth
مُسْتَقَرٌّ وَمَتَٰعٌ	a residence[8] and enjoyment[9]
إِلَىٰ حِينٍ ﴿٢٤﴾	till a time"
قَالَ	25. He said:
فِيهَا تَحْيَوْنَ	"Therein you shall live[10]
وَفِيهَا تَمُوتُونَ	and therein you shall die;[11]
وَمِنْهَا	and from it
تُخْرَجُونَ ﴿٢٥﴾	you shall be brought out."[12]

1. مبين **mubîn** = all too clear, obvious, manifest, patent, open and clear. See at 6:142, p. 452, n. 7.

2. ظلمنا **ẓalamnâ** = we did wrong, transgressed (v. i. pl. past from *ẓalama* [*ẓalm/ ẓulm*], to do wrong. See *ẓalamû* at 6:45, p. 408, n. 11).

3. تغفر **taghgfir**(*u*) = you forgive, pardon, (v. ii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. The final letter is vowelless because of the particle *lam* coming before the verb. See *yaghfiru* at 5:40, p. 348, n. 1).

4. ترحم **tarḥam**(*u*) = you show mercy (v. ii. m. s. impfct. from *raḥima* [*raḥmah / marḥamah*], to show mercy. See *turḥamûna* at 6:155, p. 459, n. 11).

5. خاسرين **khâsirîn** (acc./gen. of *khâsirûn*, sing *khâsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 5:54, p. 357, n. 2).

6. The order is given to all the three, 'Âdam, his consort and Iblis. اهبطوا **ihbiṭû** = you (all) get down, descend, land, alight (v. ii. m. pl. imperative from *habaṭa* [*hubûṭ*], to get down, descend. See at 2:61, p. 29, n. 3).

7. عدو **'adûww** (s.; pl. أعداء *'a'dâ'*) = foe, enemy, hostile. See at 6:142, p. 452, n. 6.

8. مستقر **mustaqarr** = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 6:67, p. 417, n. 11).

9. متاع **matâ'** (pl. *'amti'ah*)= enjoyment, pleasure, useful article, gear, provision. See at 5: 96, p. 377, n. 14.

10. تحيون **taḥyawna**= you (all) live (v. ii. m. pl. impfct. from *ḥayiya* [*ḥayâh*], to live. See *'aḥyaynâ* at 6:122, p. 442, n. 9).

11. تموتون **tamûtûna** = you (all) die (v. ii. m. pl. impfct. from *mâta* [*mawt*], to die. See *yamûtûna* at 4:18, p. 246, n. 8).

12. تخرجون **tukhrajûna** = you are brought out (v. ii. m. pl. impfct. passive from *'akhraja*, form IV of *kharaja* [*khurûuj*] to go out. See *ukhruj* at 7:13, p. 469, n. 2).

Section (Rukû') 3

يَبَنِيٓ ءَادَمَ 26. "O children of 'Âdam,
قَدْ أَنزَلْنَا عَلَيْكُمْ We have sent down unto you
لِبَاسًا يُوَٰرِي clothing[1] that will cover[2]
سَوْءَٰتِكُمْ your private parts[3]
وَرِيشًا and as plumage;[4]
وَلِبَاسُ ٱلتَّقْوَىٰ and the attire of piety,[5]
ذَٰلِكَ خَيْرٌ that is the best.
ذَٰلِكَ مِنْ These are of
ءَايَٰتِ ٱللَّهِ the signs[6] of Allah,
لَعَلَّهُمْ maybe that they
يَذَّكَّرُونَ ﴿٢٦﴾ will bear in mind.[7]

يَٰبَنِيٓ ءَادَمَ 27. "O children of 'Âdam,
لَا يَفْتِنَنَّكُمُ let not Satan beguile[8] you
ٱلشَّيْطَٰنُ كَمَآ أَخْرَجَ just as he drove out[9]
أَبَوَيْكُم your two parents[10]
مِّنَ ٱلْجَنَّةِ from the paradise,
يَنزِعُ عَنْهُمَا لِبَاسَهُمَا stripping[11] them of their garb
لِيُرِيَهُمَا in order to show[12] them
سَوْءَٰتِهِمَآ their private parts.
إِنَّهُۥ يَرَىٰكُمْ Verily there see you
هُوَ وَقَبِيلُهُۥ he and his sort

1. i. e., all sorts of materials suitable for use as clothing.
2. يوارى **yuwârî**= he hides, conceals, secretes, covers up (v. iii. m. s. impfct. from *wârâ*, form III of *warâ* [*wary*], to kindle. See *wûriya* at 7:20, p. 470, n. 13).
3. سوءات **saw'ât** (pl.; s. *saw'ah*) = private parts.
4. i. e., such other materials as add beauty and ornamentation which are part of the dress. **rîsh** = plumage, feathers (metaphorically, materials for ornamentation).
5. Piety is one's internal clothing, the clothing of character and true being. تقوى **taqwâ** = godliness, devoutness, piety (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See *ittaqû* at 6:156, p. 459, n. 10).
6. i. e., these graces and provisions are pointers to Allah's Lordship over and favours upon His creatures. آيات **'âyât** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 6:157, p. 460, n. 9.
7. يذكرون **yadhdhakkarûna** (originally يتذكرون *yatadhakkarûna*) = they remember, bear in mind (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr* /*tadhkâr*], to remember, to mention. See at 6:126, p. 444, n. 9).
8. i. e., by making you go astray from the guidance given by Allah. لا يفتن **lâ yaftinanna** = let him not beguile, tempt (v. iii. m. s. imperative emphatic (prohibition) from *fatana* [*fatn* /*futûn*], to put to trial, to tempt. See *fatannâ* at 6:53, p. 411, n. 8).
9. أخرج **'akhraja** = he ousted, dislodged, drove out, got out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 2:36, p. 19, n.7).
10. i. e., 'Âdam and his consort.
11. ينزع **yanzi'u** = he strips, takes away, takes off, divests, removes (v. iii. m. s. impfct. from *naza'a* [*naz'*], to remove, to take away. See *tanzi'u* at 3:26, p. 165, n. 3).
12. يري **yuriya**(*rî*) = he shows, makes see (v. iii. m. s. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. The final letter takes *fathah* because of a hidden *'an* in *li* (*li* of motivation) coming before the verb. See *yurî* at 2:167, p. 79, n. 3).

مِنْ حَيْثُ	in such a manner[1]
لَا تَرَوْنَهُمْ	as you cannot see them.
إِنَّا جَعَلْنَا الشَّيَاطِينَ	We have made Satans
أَوْلِيَاءَ لِلَّذِينَ	patrons[2] for those
لَا يُؤْمِنُونَ ﴿٢٧﴾	who do not believe.[3]
وَإِذَا فَعَلُوا	28. And when they commit
فَاحِشَةً قَالُوا	a vile deed[4] they say:
وَجَدْنَا عَلَيْهَا	"We have found[5] thereon
آبَاءَنَا وَاللَّهُ	our fathers and Allah has
أَمَرَنَا بِهَا	commanded[6] us to do it.
قُلْ إِنَّ اللَّهَ لَا	Say: "Verily Allah does not
يَأْمُرُ بِالْفَحْشَاءِ	command vile deeds.
أَتَقُولُونَ عَلَى اللَّهِ	Do you say against Allah
مَا لَا تَعْلَمُونَ ﴿٢٨﴾	that which you know not?"
قُلْ أَمَرَ رَبِّي	29. Say: "My Lord enjoins
بِالْقِسْطِ	fairness[7] and that
وَأَقِيمُوا وُجُوهَكُمْ	you set[8] your faces at
عِندَ كُلِّ مَسْجِدٍ	every place of worship and
وَادْعُوهُ مُخْلِصِينَ	invoke Him making exclu-
لَهُ الدِّينَ	sive[9] for Him the faith.[10]
كَمَا بَدَأَكُمْ	As He started you

1. حيث ***ḥaythu*** = as, since, where (place and direction). *min ḥaythu* = whence, wherefrom, in such a manner.

2. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 7:3, p. 466, n. 2.

3. i. e., those who do not believe in Allah and the guidance given hy Him become an easy prey to the ruses of Satans. يؤمنون ***yu'minûna*** = they believe, have faith (v. iii. m. pl. impfct. from *'âmana* [*'îmân*], from IV of *amina*, to be safe. See at 6:92, p. 429, n. 1).

4. فاحشة ***fâḥishah*** s.; (pl. فواحش *fawâḥish*) = vile deed, grave sin, monstrosity, atrocity, adultery, fornication. Here it means both adultery and other vile deeds. See at 4:19, p. 247, n. 4.

5. It is the usual plea of unbelievers and polytheists that they follow only the religion on which they found their predecessors and that the rites and worships they perform were sanctioned by Allah. This *'âyah* contradicts that plea and emphasizes that Allah never sanctions vile deeds and polytheism. وجدنا ***wajadnâ*** = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See at 5:104, p. 381, n. 5).

6. أمر ***'amara*** = He commanded, ordered, bid, enjoined (v. iii. m. s. past from *'amr*, order, command. See at 4:14, p.396, n. 11).

7. According to Ibn 'Abbâs (r. a.) *qisṭ* or "fairness" here means *tawḥîd* (monotheism). The context and the sequel of the *'âyah* support this interpretation. The sense of justice and fairness is also equally appropriate (see *Al-Baḥr*, V, 37-38). قسط ***qisṭ*** = justice, equity, fairness. See at 6:152, p. 458, n.).

8. i. e. set you faces exclusively for the worship of Allah Alone. أقيموا ***'aqîmû*** = you (all) properly perform, set, set up (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 6:71, p. 420, n. 10).

9. مخلصين ***mukhliṣîn*** (pl.; acc./gen. of *mukhliṣûn*; sing. *mukhliṣ*) = those who make (something) exclusive and pure, sincere, loyal, faithful. (act. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See *mukhliṣûn* at 2:139, p. 65, n. 11.

10. دين ***dîn*** = religion, creed, faith, worship.

تَعُودُونَ ﴿٢٩﴾	so shall you come back.[1]
فَرِيقًا هَدَىٰ	30. A section[2] He gave gui-
وَفَرِيقًا	dance and a section,
حَقَّ عَلَيْهِمُ	due became[3] on them
ٱلضَّلَٰلَةُ	the going astray.[4]
إِنَّهُمُ ٱتَّخَذُوا۟	Indeed they took[5]
ٱلشَّيَٰطِينَ أَوْلِيَآءَ	Satans as patrons
مِن دُونِ ٱللَّهِ	in lieu of Allah
وَيَحْسَبُونَ أَنَّهُم	and thought[6] that they were
مُّهْتَدُونَ ﴿٣٠﴾	on the right way.[7]
يَٰبَنِىٓ ءَادَمَ	31. O children of 'Âdam,
خُذُوا۟ زِينَتَكُمْ	take your adornment[8]
عِندَ كُلِّ مَسْجِدٍ	at every place of worship;
وَكُلُوا۟ وَٱشْرَبُوا۟	and eat and drink
وَلَا تُسْرِفُوٓا۟	but do not waste[9]
إِنَّهُۥ لَا يُحِبُّ	Verily Allah does not like
ٱلْمُسْرِفِينَ ﴿٣١﴾	the extravagant."[10]

Section (*Rukû'*) 4

قُلْ مَنْ حَرَّمَ	32. Say: "Who has forbidden
زِينَةَ ٱللَّهِ	the adornment of Allah
ٱلَّتِىٓ أَخْرَجَ	which He has produced
لِعِبَادِهِۦ	for His servants

1. i. e., as Allah has created you, so He will resurrect you. Also, as He created you individually, so you will go back and be answerable to Him individually. تعودون *ta'ûdûna* = you (all) come back, return (v. ii. m. pl. impfct from *'âda* [*'awd/'awdah*], to return. See *'âda* at 5:95, p.377, n. 10).

2. فريق *farîq* (pl. فروق *furûq*, أفرقة *afriqah*) = section, group, faction, party, band. See at 5:70, p. 365, n. 3).

3. حق *ḥaqqa* = he or it became true, correct, due, right, incumbent, deserving (v. iii. m. s. past from *ḥaqq*. See *ḥaqq* at 3:112, p. 200, n. 3).

4. ضلالة *ḍalâlah* = error, wrong way, going astray. See at 2:175, p. 82, n. 6.

5. اتخذوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 6:70, p. 418, n. 8).

6. يحسبون *yaḥsabûna* = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See *ḥasibu* at 5:71, p. 365, n. 5).

7. This part of the *'âyah* makes it clear that going astray is due to unbelief and taking of Satans as patrons in lieu of Allah, i. e. the guidance given by Allah. مهتدون *muhtadûn* (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 6:82, p. 424, n. 10).

8. i. e., articles of adornment and fine dresses. زينة *zînah* = adornment, embellishment, ornament, finery. See *zayyana* at 6:137, p. 449, n. 4.

9. لا تسرفوا *lâ tusrifû* = (you all) do not waste, be extravagant, squander (v. ii. m. pl. imperative {prohibition} from *'asrafa*, form IV of *sarafa /sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 6:141, p. 451, n. 13).

10. مسرفين *musrifîn* (pl; acc./gen. of *musrifûn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See n. 9 above and *musrifîn* at 5:32, p. 344, n. 5).

وَالطَّيِّبَٰتِ	and the good things[1]
مِنَ الرِّزْقِ	of the means of sustenance?"
قُلْ هِيَ لِلَّذِينَ ءَامَنُوا	Say:"These are for those who
فِي الْحَيَوٰةِ الدُّنْيَا	believe during wordly life,
خَالِصَةً	purely and exclusively[2]
يَوْمَ الْقِيَٰمَةِ	on the day of resurrection."[3]
كَذَٰلِكَ نُفَصِّلُ	Thus do We elucidate[4]
الْءَايَٰتِ لِقَوْمٍ	the revelations for a people
يَعْلَمُونَ ٣٢	who know.[5]
قُلْ إِنَّمَا حَرَّمَ رَبِّيَ	33. Say: "My Lord has but
الْفَوَٰحِشَ	forbidden the vile deeds,[6]
مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ	be that visible[7] or hidden,[8]
وَالْإِثْمَ وَالْبَغْيَ	and sin and[9] outraging[10]
بِغَيْرِ الْحَقِّ وَأَن	without right, and that
تُشْرِكُوا بِاللَّهِ	you set partners[11] with Allah
مَا لَمْ يُنَزِّلْ بِهِۦ	for which He has not sent
سُلْطَٰنًا	down[12] any authority[14], and
وَأَن تَقُولُوا عَلَى اللَّهِ	that you say against Allah
مَا لَا تَعْلَمُونَ ٣٣	which you do not know.
وَلِكُلِّ أُمَّةٍ	34. And for every people[13]
أَجَلٌ	there is an appointed time.

1. i. e., lawful and good things. طيبات *ṭayyibât* (sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 5:87, p. 372, n. 10.

2. خالصة *khâliṣah* (mas. *khâlis*) = pure, unmixed, unadulterated, free from or exclusive of all extraneous things, sincere, frank (active participle from *khalaṣa* [خلوص *khulûṣ*], to be pure, unadulterated. See at 6:139, p. 450, n. 6).

3. i. e., the polytheists and unbelievers will not share the Muslims in such things in the hereafter.

4. نفصل *nufaṣṣilu* = we elaborate, elucidate, set forth in detail, make clear (v. i. pl. impfct. from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See at 6:55, p. 412, n. 9).

5. i. e., those who have the capacity to understand and reflect. See 29:43.

6. i. e., particularly adulteries and fornication. فواحش *fawâhish* (pl.; s. فاحشة *fâḥishah*) = vile deeds, grave sins, monstrosities, atrocities, adulteries, fornication. See *fâḥishah* at 6:151, p. 457, n. 6).

7. ظهر *ẓahara* = he or it became visible, apparent manifest (v. iii. m. s. past from *ẓuhûr*, to be visible).

8. بطن *baṭana* = he or it became hidden, concealed (v. iii. m. s. past from *baṭn/buṭûn*, to be hidden.

9. اثم *ithm* (pl. *'âthâm*) = guilt, crime, offence, sin, sinning. See at 5:107, p. 583, n. 9.

10. بغى *baghy* = oppression, injustice, outrage, defiance. See at 6:146, p. 454, n. 14.

11. تشركون *tushrikûna* = you (all) associate, set partners (v. ii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See 'at 6:77, p. 423, n. 2).

12. ينزل *yunazzil(u)* = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. The final letter is vowelless because of the particle *lam* coming before the verb. See at 6:81, p. 424, n. 3).

13. سلطان *sulṭân* = authority, mandate, rule, evidence. See at 6:81, p. 424, n. 4.

14. أمة *'ummah* (pl. أمم *'umam*) = community, people, nation, generation, species, class, genus, See at 3:114, p. 200, n. 8.2.

فَإِذَا جَآءَ أَجَلُهُمْ	So when their time comes,
لَا يَسْتَأْخِرُونَ سَاعَةً	they cannot put off[1] an hour
وَلَا يَسْتَقْدِمُونَ ۝٣٤	nor can they bring forward.[2]
يَـٰبَنِىٓ ءَادَمَ	35. O Children of 'Âdam,
إِمَّا يَأْتِيَنَّكُمْ	if there come to you
رُسُلٌ مِّنكُمْ	Messengers from among you
يَقُصُّونَ عَلَيْكُمْ	relating[3] unto you
ءَايَـٰتِى	My revelations,
فَمَنِ ٱتَّقَىٰ	then whoever fears Allah[4]
وَأَصْلَحَ	and reforms,[5]
فَلَا خَوْفٌ عَلَيْهِمْ	no fear shall be on them
وَلَا هُمْ يَحْزَنُونَ ۝٣٥	nor shall they grieve.[6]
وَٱلَّذِينَ كَذَّبُوا۟	36. And those who cry lies[7]
بِـَٔايَـٰتِنَا	to Our revelations and
وَٱسْتَكْبَرُوا۟ عَنْهَآ	boast[8] away from them,
أُو۟لَـٰٓئِكَ	such ones shall be
أَصْحَـٰبُ ٱلنَّارِ	inmates of the fire;
هُمْ فِيهَا	they in there
خَـٰلِدُونَ ۝٣٦	will remain for ever.[9]
فَمَنْ أَظْلَمُ مِمَّنِ	37. So who is viler[10] than he

1. يستأخرون *yasta'khirûna* = they put off, seek to defer, delay (v. iii. m. pl. impfct. from *ista'khara*, form X from the root *'akhr*. See *'akhkharta* at 4:76, p. 275, n. 2).

2. The *'âyah* is a warning to the unbelievers and sinners that Allah's retribution is sure to come on them at the time fixed for it. None can delay or hasten that hour. يستقدمون ***yastaqdimûna*** = they seek to bring forward, to have in advance (v. iii. m. pl. impfct. from *isatuqdama*, form X of *qadima* [*qudûm*], to arrive, to reach. See *quddamat* at 5:80, p. 369, n. 6).

3. يقصون ***yaqussûna*** = they relate, narrate, tell (v. iii. m. pl. impfct. from *qaṣṣa* [*qaṣṣ/qaṣaṣ*], to cut, to relate. See *qasasnâ* at 6:130, p. 446, n. 3).

4. اتقى ***ittaqâ*** = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqâ* [*waqy/wiqâyah*], to guard. See at 4:76, p. 275, n. 7).

5. i. e., reforms his conduct and deeds. أصلح ***'aṣlaḥa*** = he reformed, made amends, set right, settled, adjusted (v. iii. m. s. past in form IV of *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/ maṣlaḥah*], to be good, proper. See at 6:54, p. 412, n. 8).

6. i. e., on the Day of Judgement. يحزنون ***yaḥzanûna*** = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve. See at 5:69, p. 364, n. 7).

7. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 6:150, p. 456, n. 8).

8. استكبروا ***istakbarû*** = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah /kabr*], to become great, to be older. See *tatakabbara* at 7:13, p. 469, n. 1 and *tastakbirûna* at 6:93, p. 430, n. 2).

9. خالدون ***khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 5:80, p. 369, n. 8).

10. أظلم ***'aẓlamu*** = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative of *ẓâlim*. See at 6:157, p. 460, n. 7).

اَفْتَرٰى عَلَى اللّٰهِ	who fabricates[1] against Allah
كَذِبًا اَوْ	a lie[2] or
كَذَّبَ بِاٰيٰتِهٖ	cries lies[3] to His revelations?
اُولٰٓئِكَ يَنَالُهُمْ	Such ones, there will reach[4]
نَصِيْبُهُمْ	them their portion[5]
مِّنَ الْكِتٰبِ حَتّٰٓى اِذَا	from the Book[6] till when
جَآءَتْهُمْ	there will come to them
رُسُلُنَا	Our Messengers[6]
يَتَوَفَّوْنَهُمْ	to receive them fully,[7]
قَالُوْٓا	they will say:
اَيْنَ مَا	"Where is that which
كُنْتُمْ تَدْعُوْنَ	you were wont to invoke[8]
مِنْ دُوْنِ اللّٰهِ	in lieu of Allah?"
قَالُوْا	They will say:
ضَلُّوْا عَنَّا	"They have strayed[9] from us";
وَشَهِدُوْا عَلٰٓى	and they will testify[10] against
اَنْفُسِهِمْ اَنَّهُمْ كَانُوْا	themselves that they had
كٰفِرِيْنَ ﴿٣٧﴾	been unbelievers.
قَالَ ادْخُلُوْا	38. He[11] will say: "Enter
فِيْٓ اُمَمٍ قَدْ	among the peoples
خَلَتْ مِنْ قَبْلِكُمْ	that have passed[12] before you
مِّنَ الْجِنِّ وَالْاِنْسِ	of jinn and men

1. افترى *iftarâ* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 6:144, p.453 , n. 5).

2. Such as declaring lawful something He has forbidden or vice versa or saying that He has taken a son unto Himself.

3. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See at 6:157, p. 460, n. 8).

4. ينال ***yanâlu*** = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâla* [*nayl*/*manâl*], to reach, attain. See at 2:124, p. 59, n. 5; and *tanâlu* at 5:94, p. 376, n. 6).

5. نصيب ***naṣîb*** (s.; pl. *nuṣub* /*anṣibâ'* /*anṣibah*) = share, portion, luck, chance, fate, dividend. See at 4:141, p. 307, n. 7.

6. i. e., the angels.

7. i. e., to put them to death. يتوفون ***yatawaffawna*** = they take fully, receive in full (v. iii. m. pl. impfct. from *tawaffâ*, from V of *wafâ* [*wufâ'*/*wafy*], to be perfect, to fulfil. See *yatawaffâ* at 6:61, p. 415, n. 1).

8. تدعون ***tad'ûna*** = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 6:56, p. 413, n. 2).

9. At the time of death and on the Day of Judgement the false gods and goddesses whom the polytheists invoke will not be of any avail to them. ضل ***ḍalla*** = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl*/*ḍalâlah*, to loose one's way. {*ḍalla 'annâ* = he or it went astray from us, i. e., it was lost to us or it has left us in the lurch}. See at 6:94, p. 430, n. 13).

10. i. e., they will acknowledge their guilt. شهدوا ***shahidû*** = they bore witness, witnessed, attested, testified (v. iii. m. pl. past from *shahida* [*shuhûd*], to witness. See at 4:15, p. 245, n.4).

11. i. e. Allah.

12. خلت ***khalat*** = she passed , passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khulû'*/*khalâ'*]. See at 5:75, p. 367, n. 3).

فِي النَّارِ into the fire."
كُلَّمَا دَخَلَتْ أُمَّةٌ Everytime a group enters
لَعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا it curses[1] its sister[2] till when
ادَّارَكُوا they will have all reached
فِيهَا جَمِيعًا successively[3] therein,
قَالَتْ أُخْرَاهُمْ the last of them[4] will say
لِأُولَاهُمْ about the first[5] of them:
رَبَّنَا هَٰؤُلَاءِ "Our Lord, these
أَضَلُّونَا فَآتِهِمْ misled[6] us, so award them
عَذَابًا ضِعْفًا a double[7] punishment
مِّنَ النَّارِ of the fire."
قَالَ He will say:
لِكُلٍّ ضِعْفٌ "For everyone double,[8]
وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٨﴾ but you do not know."[9]

وَقَالَتْ أُولَاهُمْ 39. The first of the them will
لِأُخْرَاهُمْ say to the last of them:
فَمَا كَانَ لَكُمْ "Then you do not have
عَلَيْنَا مِن فَضْلٍ over us any superiority."[10]
فَذُوقُوا "So you all taste[11]
الْعَذَابَ بِمَا the punishment for what
كُنتُمْ تَكْسِبُونَ ﴿٣٩﴾ you used to acquire."[12]

1. لعنت *la'anat* = she condemned, damned, cursed, banished from mercy (v. iii. f. s. past from *la'n*. See *la'ana* at 5:61, p. 360, n.1).
2. i. e. , its sister group already in the fire.
3. ادركوا *iddarakû* = they reached successively, one after another (v. iii. m. pl. past from *iddaraka*, form VIII of *daraka* [*darak /dark*], to attain. See *tudriku* at 6:103, p. 434, n. 8).
4. i. e., those who followed their predecessors in error.
5. i. e., those who were followed in the error. On the Day of Judgement the unbelievers and polytheists who followed the lead of their predecessors will blame the latter for having misguided them (the former).
6. أضلوا *'aḍallû* = they led astray, misled, made go astray (v. iii. m. pl. past from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See *ḍalla* at 7:37, p. 478, n. 9).
7. i. e., because they themselves went astray and made others go astray. ضعف *ḍi'f* (s.; pl. *'aḍ'âf*) = double, a multiple.
8. The latter generations will have the same punishment as inflicted on their predecessors because they, the latter generations, did not learn from the instance of their predecessors and the guidance given by Allah through His Messengers.
9. i. e., you do not know the nature and amount of the punishment inflicted on each group. تعلمون *ta'lamûna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 6:81, p. 424, n. 7).
10. فضل *faḍl* (pl. *fuḍûl*)= grace, favour, refinement, kindness, bounty, also surplus, excess, superiority, precedence, priority. See at 4:73, p. 272, n. 8.
11. ذوقوا *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/madhâq*], to taste. See at 6:30, p. 402, n. 4).
12. i. e., of guilt and sin. تكسبون *taksibûna* = you (all) acquire, earn, gain (v. ii. m. pl. impfct. from *kasaba* [*kasb*], to earn, acquire. See at 6:3, p. 392, n. 9).

Section (Rukû') 5

إِنَّ ٱلَّذِينَ كَذَّبُوا 40. Those who cry lies[1]
بِـَٔايَٰتِنَا to Our revelations and
وَٱسْتَكْبَرُوا عَنْهَا boast[2] away from them,
لَا تُفَتَّحُ لَهُمْ there shall not be opened[3] for
أَبْوَٰبُ ٱلسَّمَآءِ them the gates of the heaven[4]
وَلَا يَدْخُلُونَ and they shall not enter
ٱلْجَنَّةَ the garden[5]
حَتَّىٰ يَلِجَ ٱلْجَمَلُ unless the camel enters[6]
فِى سَمِّ ٱلْخِيَاطِ the eye[7] of the needle.[8]
وَكَذَٰلِكَ نَجْزِى And thus do We requite[9]
ٱلْمُجْرِمِينَ ﴿٤٠﴾ the culprits.[10]

لَهُم مِّن جَهَنَّمَ 41. They will have of hell
مِهَادٌ وَمِن فَوْقِهِمْ a bed[11] and above them will
غَوَاشٍ be coverings.[12]
وَكَذَٰلِكَ نَجْزِى And thus do We requite
ٱلظَّٰلِمِينَ ﴿٤١﴾ the transgressors.

وَٱلَّذِينَ ءَامَنُوا 42. And those who believe
وَعَمِلُوا ٱلصَّٰلِحَٰتِ and do the good deeds[13] –
لَا نُكَلِّفُ نَفْسًا We do not burden[14] anyone
إِلَّا وُسْعَهَآ except to on'es capacity[15] –

1. كذّبوا *kadhdhabû* = they called lies, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:36, p. 477, n. 7).

2. استكبروا *istakbarû* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura /kabara* [*kubr/ kibar/ kabârah/kabr]*, to become great, to be older. See at 7:36, p. 477, n. 8).

3. تفتح *tufattaḥu* = she or it is opened (v. iii. f. s. impfct. passive from *fattaḥa*, form II of *fataḥa* [*fatḥ*], to open. See *fataḥnâ*, at 6:43, p. 408, n. 3).

4. i. e., for acceptance of their deeds and prayers by Allah (see *Al-Baḥr*, V, 50; also 35:10).

5. i. e., paradise.

6. يلج *yalija* (*u*) = he or it enters, penetrates, goes in (v. iii. m. s. impfct. from *walaja* [*lijah/wulûj*], to enter. The final latter takes *fatḥah* because of a hidden *'an* in *ḥattâ* coming before the verb. See *tûliju* at 3:27, p. 165, n. 7).

7. سم *samm* (s.; pl. *sumûm/simâm*) = poison, hole, eye (of a needle).

8. "Unless the camel enters the eye of the needle" is an idiomatic expression to denote something impossible. خياط *khiyâṭ* = needle.

9. نجزى *najzî* = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 6:84, p. 425, n. 9).

10. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit crimes, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See at 6:147, p. 455, n. 4).

11. مهاد *mihâd* = bed, place of rest, fold that holds something. See at 3:12, p. 158, n. 8.

12. i. e., of hell-fire. *ghawâsh* (pl.; s. *ghâshiyah*) = coverings.

13. صالحات *ṣâliḥât* (pl.; sing. صالحة *ṣâliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah*). See at 5:93, p. 375, n. 8.

14. نكلف *nukallifu* = we burden, cause to bear, charge, entrust (v. i. pl. impfct. from *kallafa*, form II of *kalifa* [*kalaf*], to be fond of, to be keen. See *tukallafu* at 4:84, p. 278, n. 6).

15. وسع *wus'* = capacity, ability, capability, power. See at 6:152, p. 458, n. 6.

أُولَٰئِكَ such ones will be
أَصْحَٰبُ ٱلْجَنَّةِ the inmates[1] of paradise.
هُمْ فِيهَا They in there
خَٰلِدُونَ shall remain for ever.[2]

وَنَزَعْنَا 43. And We shall remove[3]
مَا فِى صُدُورِهِم whatever is in their breasts[4]
مِّنْ غِلٍّ of malice.[5]
تَجْرِى مِن تَحْتِهِمُ There will flow[6] below them
ٱلْأَنْهَٰرُ the rivers;[7]
وَقَالُوا۟ and they will say:
ٱلْحَمْدُ لِلَّهِ "All the praise is for Allah
ٱلَّذِى هَدَىٰنَا لِهَٰذَا Who guided us to this,
وَمَا كُنَّا and we could not have
لِنَهْتَدِىَ لَوْلَآ been guided[8] if it were not
أَنْ هَدَىٰنَا ٱللَّهُ that Allah gave us guidance.[9]
لَقَدْ جَآءَتْ There indeed had come
رُسُلُ رَبِّنَا the Messengers of our Lord
بِٱلْحَقِّ with the truth.[10]
وَنُودُوٓا۟ And they will be addressed[11]
أَن تِلْكُمُ ٱلْجَنَّةُ that this is the paradise you
أُورِثْتُمُوهَا have been made to inherit[12]
بِمَا كُنتُمْ تَعْمَلُونَ for what you used to do.[13]

1. أصحاب *'aṣḥâb* (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors . See at 5:86, p. 372, n. 7).

2. خالدون *khâlidûn* (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 7:36, p. 477, n. 9).

3. نزعنا *naza'nâ* = we took off, divested, removed (v. i. s. impfct. from *naza'a* [*naz'*], to remove, to take away. See *yanzi'u* at 7:27, p. 473, n. 11).

4. صدور *ṣudûr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning, start. See at 5:7, p. 332, n. 3.

5. غل *ghill* = malice, rancour, spite, hatred.

6. تجرى *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 6:6, p. 393, n. 10).

7. أنهار *'anhâr* (sing. *nahr*) = rivers, streams. See at 5:119, p. 390, n.5.

8. نهتدى *nahtadiya* (*dî*) = we receive guidance, are on the right track, are led aright (v. i. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See *muhtadûn* at 7:30, p. 475, n. 7).

9. i. e., by sending His Messenger and through him the Book of guidance, the Qur'ân. This meaning is made further clear by the next clause of the 'âyah.

10. i. e., the Qur'ân and all that it contains of the rules of guidance, warnings and glad tidings for unbelievers and believers.

11. نودوا *nûdû* = they were addressed, a call was made to them (v. iii. m. pl. past passive from *nâdâ*, form III of *nadâ* [*nadw*], to call. See *nâdâ* at 7:22, p. 471, n. 12).

12. أورثتم *'ûrith-tum* = you were made to inherit (v. ii. m. pl. past passive from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See *yarithu* at 4:176, p. 324, n. 8).

13. i. e., of good deeds according to the Qur'ân and *sunnah* and with belief (*'îmân*).

وَنَادَىٰٓ	44. And there will call out[1]
أَصْحَٰبُ ٱلْجَنَّةِ	the inmates of paradise
أَصْحَٰبَ ٱلنَّارِ	to the inmates of the fire
أَن قَدْ وَجَدْنَا	that we have indeed found[2]
مَا وَعَدَنَا رَبُّنَا	what our Lord had promised[3] us true;
حَقًّا	us true;
فَهَلْ وَجَدتُّم مَّا	so have you found[4] what
وَعَدَ رَبُّكُمْ	your Lord had promised you
حَقًّا	true?
قَالُوا۟ نَعَمْ	They will say: "Yes".
فَأَذَّنَ	Then there will call out[5]
مُؤَذِّنٌۢ بَيْنَهُمْ	a caller[6] between them
أَن لَّعْنَةُ ٱللَّهِ	that the curse[7] of Allah
عَلَى ٱلظَّٰلِمِينَ ﴿٤٤﴾	is on the transgressors[8] –
ٱلَّذِينَ يَصُدُّونَ	45. Who deter[9] [others]
عَن سَبِيلِ ٱللَّهِ	from the way of Allah
وَيَبْغُونَهَا عِوَجًا	and desire[10] it crooked,[11]
وَهُم بِٱلْءَاخِرَةِ	and they are in the herefater
كَٰفِرُونَ ﴿٤٥﴾	unbelievers.[12]
وَبَيْنَهُمَا	46. And between the two
حِجَابٌ	will be a screen[13]

1. نادى *nâdâ* = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nâda*, form III of *nadâ* [*nadw*], to call. See *nûdû* at 7:43, p. 481, n. 11).

2. i. e., the rewards promised. وجدنا *wajadnâ* = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See at 7:28, p. 474, n. 5).

3. وعد *wa'ada* = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 5:8, p. 332, n. 10).

4. i. e., the retributions promised about wrong-doers. وجدتم *wajadtum* = you (all) found, got (v. ii. m. pl. past from *wajada* [*wujûd*], to find. See at 4:89, p. 281, n. 4).

5. أذن *'adhdhana* = he called out, made call (to prayer) , (v. iii. m. s. past in form II of *'adhina* [*'idhn*], to allow, to permit).

6. مؤذن *mu'adhdhin* = caller, summoner (active participle from *'adhdhana*. See. n. 5 above.

7. لعنة *la'nah* (s.; pl. *la'nât*) = curse, damnation, imprecation. See *la'anta* at 7:38, p. 479, n. 1.

8. i. e., the polytheists and unbelievers, especially who deter others from accepting the truth, as explained in the next *'âyah*.. ظالمين *ẓâlimîn* (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 6:33, p. 403, n. 12).

9. يصدون *yaṣuddûna* = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See at 4:61, p. 268, n. 4).

10. يبغون *yabghûna* = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [*bughâ'*], to seek, desire. See at 5:50, p. 355, n. 6).

11. عوج *'iwaj* = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted. See at 3:99, p. 194, n. 11.

12. i. e., those who do not believe in the hereafter and prevent others from believing in it and accepting the guidance given by Allah are transgressors.

13. حجاب *ḥijâb* (s.; pl. *ḥujub/aḥjibah*) = screen, curtain, partition, cover, barrier, veil.

وَعَلَى الْأَعْرَافِ and on the elevations[1]
رِجَالٌ يَعْرِفُونَ will be men[2] recognising[3]
كُلًّا بِسِيمَاهُمْ all[3] by their marks;[5]
وَنَادَوْا and they will call out to
أَصْحَابَ الْجَنَّةِ the inmates of paradise that
سَلَامٌ عَلَيْكُمْ "Peace be on you all".
لَمْ يَدْخُلُوهَا They will not have entered[6]
وَهُمْ يَطْمَعُونَ ﴿٤٦﴾ it but will be craving for.[7]

وَإِذَا 47. And when
صُرِفَتْ أَبْصَارُهُمْ their eyes will be turned[8]
تِلْقَاءَ أَصْحَابِ النَّارِ towards the inmates of fire
قَالُوا رَبَّنَا they will say: " Our Lord,
لَا تَجْعَلْنَا مَعَ do not put[9] us with
الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾ the transgressing people."

Section (Rukû') 8

وَنَادَىٰ 48. And there will call out
أَصْحَابُ الْأَعْرَافِ the occupants of the eleva-
رِجَالًا يَعْرِفُونَهُم tions to men[10] they will know
بِسِيمَاهُمْ قَالُوا by their marks saying:
مَا أَغْنَىٰ عَنكُمْ " It has not availed[11] you
جَمْعُكُمْ your amassment[12]

1. i. e., the elevations or crest of the partition between hell and paradise. أعراف *'a'râf* (pl.; s. *'urf*) = elevations, crest.

2. i. e. , those whose merits and demerits become equal and are kept apart for final verdict on them but they are hopeful of Allah's mercy and entry into paradise (see for instance Ibn Kathîr, III, 414-415; *Al-Bahr*, V, 56-57).

3. يعرفون *ya'rifûna* = they know, recognize, are aware of (v. iii. m. pl. impfct. from *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See 'at 6:20, p. 398, n. 10).

4. i. e., those adjudged to go to paradise or hell.

5. سيما *sîmâ* (s.; pl. *siyam*) = mark, sign, characteristic.

6. i.e., they will be on the eve of entering paradise and full of hope for it. يدخلوا *yadkhulû (na)* = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhûl*], to enter. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 2:114, p. 54, n. 11).

7. يطمعون *yaṭma'ûna* = they covet, desire, crave for (v. iii. m. pl. impfct. from *ṭama'a* [*ṭama'*], to covet, to desire. See *ṭaṭma'ûna* at 2:75, p. 35, n. 9).

8. i. e., the eyes of the people on the elevations will turn. صرفت *ṣurifat*= she or it is turned, diverted, turned away, diverted (v. iii. f. s. past from *ṣarafa* [*ṣarf*], to turn, to turn away. See *nuṣarrifu* at 6:105, p. 435, n. 8).

9. لا تجعل *lâ taj'al* = do not put, place, set, make (v. ii. m. s. imperative {prohibition} from *ja'ala* [*ja'l*] to make, to put. See *ja'alû* at 6:100, p. 433, n. 13).

10. i. e., the leaders of unbelievers who by their wealth, manpower and other influences lead people astray in this world and who will be made distinguishable by their appearances and marks.

11. أغنى *'aghnâ* = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See *yughnî* at 4:130, p. 302, n. 2).

12. i. e., of wealth, men and all sorts of worldly power and influence. جمع *jam'* = amassment, accumulation, gathering, collection.

وَمَاكُنتُمْ	and what you had been
تَسْتَكْبِرُونَ	priding yourselves[1] on."
أَهَٰٓؤُلَآءِ ٱلَّذِينَ	49."Are these the ones whom
أَقْسَمْتُمْ	you had sworn[2]
لَا يَنَالُهُمُ ٱللَّهُ	Allah would not reach[3] them
بِرَحْمَةٍ	with mercy?"
ٱدْخُلُوا۟ ٱلْجَنَّةَ	"Enter paradise,
لَا خَوْفٌ عَلَيْكُمْ	no fear[4] will be on you
وَلَآ أَنتُمْ تَحْزَنُونَ	nor will you grieve."[5]
وَنَادَىٰٓ	50. And there will cry out[6]
أَصْحَٰبُ ٱلنَّارِ	the inmates of fire
أَصْحَٰبَ ٱلْجَنَّةِ	to the inmates of paradise
أَنْ أَفِيضُوا۟ عَلَيْنَا	that "Pour[7] forth upon us
مِنَ ٱلْمَآءِ أَوْ مِمَّا	some water or some of what
رَزَقَكُمُ ٱللَّهُ	Allah has provided[8] for you."
قَالُوٓا۟	They will say:
إِنَّ ٱللَّهَ حَرَّمَهُمَا	"Allah has prohibited[9] them
عَلَى ٱلْكَٰفِرِينَ	for the unbelievers –"
ٱلَّذِينَ ٱتَّخَذُوا۟	51. "Who took[10]
دِينَهُمْ	their religion

1. تستكبرون ***tastakbirûna*** = you pride yourself on, turn arrogant, wax proud, become haughty, are puffed up (v. ii. m. pl. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 6:93, p. 430, n. 2).

2. The reference is to the unbelieving leaders' deriding at the poor Muslims during the worldly life saying that Allah would not bestow any favour or reward on them in the hereafter. أقسمتم ***'aqsamtum*** = you took an oath, swore (v. ii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasm*], to divide, split. See *qâsama*, at 7:21, p. 471, n. 4).

3. ينال ***yanâlu*** = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâla* [*nayl/manâl*], to reach, attain. See at 7:37, p. 478, n. 4).

4. خوف ***khawf*** = fear, apprehension, dread, threat. See at 4:82, p. 277, n. 14.

5. The order here is directed either to the "men on the elevations" or to the believers who were about to enter paradise. يحزنون ***yaḥzanûna*** = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve. See at 7:35, p. 477, n. 6).

6. نادى ***nâdâ*** = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nâda*, form III of *nadâ* [*nadw*], to call. See at 7:44, p. 482, n. 1).

7. أفيضوا ***'afîḍû*** = you (all) pour forth, emerge, move out, overflow (v. ii. m. pl. imperative from *'afâḍa*, form IV of *fâḍa* [*fayḍ/fayḍân*], to overflow. See at 2:199, p. 97, n. 1).

8. رزق ***razaqa*** = he provided the means of subsistence, provided, bestowed (v. iii. m. s. past from *razq*, to give the means of subsistence. See at 6:142, p. 452, n. 3).

9. حرم ***ḥarrama*** = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥaruma/ḥarima* , to be prohibited. See at 6:151, p. 456, n. 12).

10. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 7:30, p. 475, n. 5).

لَهْوًا وَلَعِبًا	in amusement[1] and fun[2]
وَغَرَّتْهُمُ	and there deceived[3] them
ٱلْحَيَوٰةُ ٱلدُّنْيَا	the worldly life."
فَٱلْيَوْمَ نَنسَىٰهُمْ	So toady We forget[4] them
كَمَا نَسُوا۟	as they forgot[5] the
لِقَآءَ يَوْمِهِمْ هَٰذَا	meeting[6] of this day of theirs
وَمَا كَانُوا۟	and as they used to
بِـَٔايَٰتِنَا يَجْحَدُونَ	reject[7] Our revelatins.
وَلَقَدْ جِئْنَٰهُم	52. And We have brought
بِكِتَٰبٍ	to them a Book,[8]
فَصَّلْنَٰهُ	which We have elaborated[9]
عَلَىٰ عِلْمٍ	with knowledge,
هُدًى وَرَحْمَةً	as guidance and mercy
لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾	for a people who believe.[10]
هَلْ يَنظُرُونَ	53. Do they await[11] aught
إِلَّا تَأْوِيلَهُۥ	but for its fulfilmet?[12]
يَوْمَ يَأْتِى تَأْوِيلُهُۥ	The day its fulfilment comes
يَقُولُ ٱلَّذِينَ	there will say those who
نَسُوهُ مِن قَبْلُ	had forgotten it before:
قَدْ جَآءَتْ	"There indeed had come
رُسُلُ رَبِّنَا	the Messengers of our Lord

1. لهو ***lahw*** = fun, play, diversion, distraction, pleasure, amusement. See at 6:70, p. 418, n. 10.

2. لعب ***la'ib*** (s.; pl. *'al'âb*) = play, game, sport, fun, joke, jest. See at 6:70, p. 418, n. 9.

3. غرت ***gharrat*** = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [*ghurûr*], to deceive, delude. See at 6:130, p. 446, n. 7).

4. ننسى ***nansâ*** = we forget, became oblivious (v. i. pl. impfct. from *nasiya*[*nasy/nisyân*], to forget. See *yunsiyanna* at 6:68, p. 418, n. 2).

5. نسوا ***nasû*** = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See n. 4 above; also at 6:43, p. 405, n. 1).

6. لقاء ***liqâ'*** = meeting, encounter. See at 6:154, p. 459, n. 4.

7. يجحدون ***yajḥadûna*** = they reject, negate, deny, disavow, repudiate, refuse (v. iii. m. pl. impfct. from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny).

8. i. e., the Qur'ân.

9. فصلنا ***faṣṣalnâ*** = we elaborated, set forth in detail, made clear (v. i. pl. past from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See at 6:126, p. 444, n. 8).

10. The Qur'ân is guidance and mercy for those who believe, as stated at the very beginning of *sûrat al-Baqarah*. See 2:2-5.

11. The *'âyah* is addressed to the unbelievers of the Prophet's time as well as all those who have not yet believed. ينظرون ***yanẓurûna*** = they look, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 6:152, p. 461, n. 1).

12. i. e., the fulfilment of the warning of punishment and of the Day of Judgement contained in this Book, the Qur'ân. تأويل ***ta'wîl*** (pl. تأويلات *ta'wîlât*) = interpretation (i. e., the bringing out of the truth and significance of something said, in other words, fulfilment. See *Al-Zamakhsharî* ,II, p. 65; *Ṣafwat*, p. 207. Verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert).

بِٱلْحَقِّ with the truth.
فَهَل لَّنَا مِن شُفَعَآءَ So have we any intercessor[1]
فَيَشْفَعُوا۟ لَنَآ to intercede[2] for us
أَوْ نُرَدُّ or could we be sent back[3]
فَنَعْمَلَ that we might act
غَيْرَ ٱلَّذِى otherwise than what
كُنَّا نَعْمَلُ we used to do?"
قَدْ خَسِرُوٓا۟ أَنفُسَهُمْ They have lost[4] themselves
وَضَلَّ عَنْهُم and there have strayed[5] from
مَّا كَانُوا۟ them what they used to
يَفْتَرُونَ ﴿٥٣﴾ invent falsely.[6]

Section (Rukû') 7

إِنَّ رَبَّكُمُ ٱللَّهُ 54. Verily your Lord is Allah
ٱلَّذِى خَلَقَ Who created
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ the heavens and the earth
فِى سِتَّةِ أَيَّامٍ in six days;
ثُمَّ ٱسْتَوَىٰ then He took position[7]
عَلَى ٱلْعَرْشِ on the Throne.[8]
يُغْشِى ٱلَّيْلَ He makes the night cover[9]
ٱلنَّهَارَ the day
يَطْلُبُهُۥ حَثِيثًا seeking[10] it rapidly;[11]
وَٱلشَّمْسَ وَٱلْقَمَرَ the sun and the moon

1. شفعاء *shufa'â'* (pl.; s. شفيع *shafî'*) = intercessors, advocates (active participle on the scale of *fa'îl* from *shafa'a* (*shaf'*), to subjoin, to attach. See *shafî'* at 7:53, p. 486, n. 1).

2. يشفعوا *yashfaû'* (*na*) = they intercede, advocate (v. iii. m. pl. impfct. from *shafa'a* [*shaf'*], to subjoin, to attach. The terminal *nûn* is dropped because of a hidden *'an* in *fâ'* [causal *fâ'*] before the verb. See n. 1 above; also see *yashfa'u* at 4:85, p. 279, n. 1).

3. i. e., to the worldly life. نرد *nuraddu* = we are returned, sent back, turned (v. i. pl. impfct. passive from *radda* [*radd*], to send back. See at 6:71, p. 420, n. 1).

4. خسروا *khasirû* = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr /khasâr/ khasârah/ khusrân*], to lose. See at 7:9, p. 467, n. 10).

5. i. e., they did not come to any use for them. ضل *ḍalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 7:37, p. 478, n. 9).

6. i. e., the false gods the unbelievers set up for themselves will not be of any avail to them on the Day of Judgement. يفترون *yaftarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise, to fabricate. See at 6:137, p. 449, n. 8).

7. استوى *istawâ* = he became even (i. e., took position), straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 2:29, p. 15, n. 13).

8. العرش *al-'arsh* = The Throne.

9. يغشى *yughshî*= he wraps, makes (someone) cover (v. iii. m. s. impfct. from *'aghshâ*, form IV of *ghashiya* [*ghashâwah*], to cover. See *yaghshî* at 3:154, p. 215, n. 9).

10. يطلب *yaṭlubu* - he seeks, wants, wishes, demands (v., iii. m. s. impfct. from *ṭalaba* [*ṭalab/maṭlab*], to ask, to seek, to apply. See *ṭalaba* at 4:104, p. 291, n. 2).

11. i. e., following it constantly and rapidly without any intermission. حثيث *ḥathîth* = rapid, quick. *ḥathîthan*, rapidly, quickly.

وَالنُّجُومَ and the stars[1]
مُسَخَّرَٰتٍ are made subservient[2]
بِأَمْرِهِۦٓ by His command.
أَلَا لَهُ الْخَلْقُ Verily His is the creation[3]
وَالْأَمْرُ and the command.
تَبَارَكَ اللَّهُ Blessed be Allah,
رَبُّ الْعَٰلَمِينَ ﴿٥٤﴾ Lord of all the beings.[4]

ادْعُوا رَبَّكُمْ 55. Pray[5] to your Lord
تَضَرُّعًا وَخُفْيَةً humbly[6] and secretly.[7]
إِنَّهُۥ لَا يُحِبُّ Verily He does not like
الْمُعْتَدِينَ ﴿٥٥﴾ the transgressors.[8]

وَلَا تُفْسِدُوا 56. And do not cause trouble[9]
فِي الْأَرْضِ in the earth
بَعْدَ إِصْلَٰحِهَا after it has been set right;[10]
وَادْعُوهُ and beseech him
خَوْفًا وَطَمَعًا with fear and hope.[11]
إِنَّ رَحْمَتَ اللَّهِ Indeed the mercy of Allah
قَرِيبٌ مِّنَ is close by
الْمُحْسِنِينَ ﴿٥٦﴾ the right-doers.

وَهُوَ الَّذِى 57. And He it is Who

1. نجوم ***nujûm*** (pl.; s. *najm*) = starts. See at 6:97, p. 432, n. 1.

2. It is a matter for reflection how Allah has made the sun, the moon and the stars subjected to His command and serviceable for all in the universe, all moving according to a set routine. مسخرات ***musakhkharât*** (pl.; s. *musakhkharah*) = made subservient, subjected, made serviceable, made useful (passive participle from *sakhkhara*, form II of *sakhira[sukhr/maskhar]*, to ridicule, deride. See *sakhirû* at 6:10, p. 395, n.3).

3. i. e., there is none to share with Him in the matter of creation and in the command over it. His is the absolute origiality, right and mastery.

4. عالمين ***'âlamîn*** (pl.; acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 6:162, p. 463, n. 1).

5. ادعوا ***ud'û*** = you (all) pray, call on, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â'*], to call, to summon. See *yad'ûna* at 6:108, p. 436, n. 6).

6. تضرع ***taḍarru'*** = humility, imploring, begging (verbal noun in form VII of *ḍara'a* [*ḍara'/ḍarâ'ah*], to be humble. See *taḍarra'û* at 6:63, p. 418, n.).

7. خفية ***khufyatan*** = in secrecy, secretly, covertly. See at 6:63, p. 416, n. 6.

8. i. e., who transgress and violate the limits and prohibitions set by Allah. معتدين ***mu'tadîn*** (pl.; acc./gen. of *mu'tadûn*, s. *mu'tadin*) = transgressors, aggressors, assailants (active participle from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to run. See at 6:119, p. 441, n. 7).

9. لا تفسدوا ***lâ tufsidû*** = you (all) do not make troubles, mischief, disorder (v. ii. m. pl. imperative (prohibition) from *'afsada*, to spoil, corrupt, mar, distort, create troubles; form IV of *fasada* [*fasâd/fusûd*], to be or become bad, spoiled. See at 2:11, p. 7, n. 8).

10. اصلاح ***'iṣlâḥ*** = to set right, restoration, repair, conciliation, reconciliation (verbal noun in form IV of *ṣalaḥa /ṣaluḥa* [*ṣalâḥ /ṣalâḥiyah /ṣulûḥ*], to be good, right, proper. See at 4:114, p. 295, n. 5).

11. طمع ***tama'*** (s., pl. *'aṭmâ'*) = hope, craving, desire. See *yaṭma'ûna* at 7:46, p. 483, n. 6.

يُرْسِلُ ٱلرِّيَٰحَ	despatches[1] the winds[2]
بُشْرًۢا	as glad tidings[3]
بَيْنَ يَدَىْ رَحْمَتِهِۦ	in advance of His mercy,
حَتَّىٰٓ إِذَآ أَقَلَّتْ	till when it carries[4]
سَحَابًا ثِقَالًا	the heavy[5] clouds[6]
سُقْنَٰهُ لِبَلَدٍ مَّيِّتٍ	We drive[7] it to a dead[8] land
فَأَنزَلْنَا بِهِ ٱلْمَآءَ	and send down thereby water
فَأَخْرَجْنَا بِهِۦ	and produce[9] therewith
مِن كُلِّ ٱلثَّمَرَٰتِ	of every kind of fruit.
كَذَٰلِكَ نُخْرِجُ	Likewise We shall bring out
ٱلْمَوْتَىٰ لَعَلَّكُمْ	the dead.[10] Maybe that you
تَذَكَّرُونَ ۝٥٧	bear in mind.[12]
وَٱلْبَلَدُ ٱلطَّيِّبُ	58. And the good land,
يَخْرُجُ نَبَاتُهُۥ	its vegetation[13] comes out
بِإِذْنِ رَبِّهِۦ	by the leave of its Lord;
وَٱلَّذِى خَبُثَ	but that which is bad,[14]
لَا يَخْرُجُ	it does not come out
إِلَّا نَكِدًا	except with difficulty.[15]
كَذَٰلِكَ نُصَرِّفُ	Thus do We spell out[16]
ٱلْءَايَٰتِ	the revelations
لِقَوْمٍ	for a people
يَشْكُرُونَ ۝٥٨	who express gratitude.[17]

1. After the emphasis in the previous two *'âyahs* that it is Allah Alone Who is the Creator and Lord all beings and that He Alone should be worshipped, the present and the following *'âyahs* point out how He provides the means of susbisistence for all beings. يرسل *yursilu* = he despatches, sends, lets flow (v. iii. m. s. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *nursilu* at 6:48, p. 409, n. 8).

2. رياح *riyâḥ* (pl.; s. *rîḥ*) = winds, odours.

3. بشرى *bushrâ* = glad tidings, good news. See at 3:126, p. 205, n. 11.

4. أقلت *'aqallat* = she lifted, raised, carried, transported (v. iii. f. s. past from *'aqalla*, form IV of *qalla* [*qill/qull/qillah*], to be little.

5. ثقال *thiqâl* (pl.; s. *thaqîl*) = heavy, weighty.

6. سحاب *saḥâb*= clouds.

7. سقنا *suqnâ* = we drove, urged on, piloted, carried along (v. i. pl. past from *sâqa* [*sawq/ siyâqah/ masâq*], to drive, to urge on).

8. i. e., dry and barren land.

9. أخرجنا *'akhrajnâ* = we produced, brought out (v. i. pl. past from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 2:267, p. 140, n. 7).

10. i. e., on the Day of Resurrection.

12. تذكرون *tadhakkarûna*(*tatadhakkarûna*) = you bear in mind, remember, receive admonition (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakkara* [*dhikr/tadhkâr*], to remember. See at 7:3, p.466, n. 3).

13. نبات *nabât* = vegetation, plants, vegetable organism . See at 6:99, p. 432, n. 11.

14. خبث *khabutha* = he or it became bad, evil, malignant (v. iii. m. s. past from *khubth/ khabâthah*, to be bad. See *khabîth* at 5:100, p. 379, n. 8.

15. نكد *nakid* = hard, troublesome, difficult.

16. نصرف *nuṣarrifu* = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *ṣarrafa*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See at 6:105, p. 435, n. 8).

17. يشكرون *yashkurûna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank. See at 2:243, p. 122, n. 11).

Section (Rukû') 8

لَقَدْ أَرْسَلْنَا نُوحًا 59. We indeed sent[1] Nûḥ

إِلَىٰ قَوْمِهِۦ فَقَالَ to his people and he said:

يَٰقَوْمِ "O my people,

ٱعْبُدُوا۟ ٱللَّهَ you all worship[2] Allah,

مَا لَكُم مِّنْ إِلَٰهٍ you do not have any god

غَيْرُهُۥٓ إِنِّىٓ أَخَافُ other than He. I fear[3] against

عَلَيْكُمْ عَذَابَ you the punishment of a

يَوْمٍ عَظِيمٍ ﴿٥٩﴾ tremendous[4] day."

قَالَ ٱلْمَلَأُ مِن 60. The notables[5] of his

قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ people said : "We indeed see

فِى ضَلَٰلٍ مُّبِينٍ ﴿٦٠﴾ you in manifest[6] error."

قَالَ يَٰقَوْمِ 61. He said: "O my people,

لَيْسَ بِى ضَلَٰلَةٌ No error[7] is there on my part;

وَلَٰكِنِّى رَسُولٌ but I am a Messenger

1. See 11:25-50 for further details about Nûḥ. أرسلنا *'arsalnâ* = we sent out, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 6:42, p. 407, n. 5).

2. i. e., you all worship Allah Alone and none else. This is made clear in the next clause which emphasizes that you do not have any god other than He. It is also to be noted that all the Prophets delivered the same message of monotheism to their respective people. اعبدوا *u'budû* = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah* / *'ubûdah* / *'ubûdiyah*], to worship, to serve. See at 6:102, p. 434, n. 6).

3. أخاف *'akhâfu* = I fear, am afraid, dread (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 6:79, p. 423, n. 8).

4. i. e., the Day of Judgement. عظيم *'aẓîm* = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 6:15, p. 397, n. 3).

5. ملأ *mala'* = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12.

6. It is invariably the practice of unbelieving leaders to accuse a Messenger of Allah of error and going astray while the fact is that they themselves are in error. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear. See at 7:22, p. 472, n. 1.

7. ضلالة *ḍalâlah* = error, wrong way, going astray. See at 7:30, p. 475, n. 4.

مِّن رَّبِّ ٱلْعَٰلَمِينَ	from the Lord of all beings.[1] ٦١
أُبَلِّغُكُمْ	62. I convey[2] to you
رِسَٰلَٰتِ رَبِّى	the messages[3] of my Lord
وَأَنصَحُ لَكُمْ	and give you sincere advice,[4]
وَأَعْلَمُ مِنَ ٱللَّهِ	for I know from Allah
مَا لَا تَعْلَمُونَ ٦٢	what you do not know."
أَوَعَجِبْتُمْ	63. "Do you wonder[5]
أَن جَآءَكُمْ	that there has come to you
ذِكْرٌ مِّن رَّبِّكُمْ	a reminder[6] from your Lord
عَلَىٰ رَجُلٍ مِّنكُمْ	on a man from among you[7]
لِيُنذِرَكُمْ	that he may warn[8] you and
وَلِتَتَّقُوا۟	that you be godfearing[9]
وَلَعَلَّكُمْ	and maybe that you
تُرْحَمُونَ ٦٣	are shown mercy?"
فَكَذَّبُوهُ	64. But they cried lies to him.
فَأَنجَيْنَٰهُ	So We rescued[10] him and
وَٱلَّذِينَ مَعَهُۥ	those who were with him[12]
فِى ٱلْفُلْكِ	in the Ark[13]
وَأَغْرَقْنَا ٱلَّذِينَ	and drowned[14] those who
كَذَّبُوا۟ بِـَٔايَٰتِنَآ	cried lies to Our revelations.

1. عالمين *'âlamîn* (pl.; acc./gen. of عالمون *'âlamûn*, sing. عالم *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 7:54, p. 4487, n. 4).

2. أبلغ *'uballighu* = I convey, communicate, inform, notify (v. i. s. impfct. from *ballagha*, form II of *balagha* [*bulûgh*], to reach. See *ballaghta* at 5:67, p. 363, n. 5).

3. رسالات *risalât* (pl.; s. *risâlah*) = messages, missions. See *risâlah* at 5:67, p. 363, n. 6.

4. أنصح *'anṣaḥu* = I give sincere advice, wish well (v. i. s. impfct. from *naṣaḥa* [*nasḥ* /*nusḥ*/ *naṣâḥah*/ *naṣîḥah*], to give sincere advise, to wish (some one) well).

5. عجبتم *'ajibtum* = you wondered, marvelled, were amazed/astonished/surprised (v. ii. m. pl. past from *'ajiba* [*'ajab*], to wonder. See *'a'jaba* at 5:100, p. 379, n. 9).

6. i. e., Allah's revelations, the scripture. (See 21:50). ذكر *dhikr* = citation, recollection, mention, reminder.

7. Allah always sent Messengers who were men and were from among their respective peoples.

8. ينذر *yundhira*(*u*) = he warns, cautions (v. iii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr* /*nudhûr*], to dedicate, to vow. The final letter takes *fatḥah* for a hidden *'an* in *li* (*li* of motivation) coming before the verb. See *tundhira* at 7:1, p.465, n. 4).

9. تتقوا *tattaqû*(*na*) = you (all) beware, be on your guard, act righteously, be godfearing (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* (*waqy* /*wiqâyah*), to guard. The terminal *nûn* is dropped for the reason stated in the previous note. See at 4:128, p. 201, n. 7).

11. أنجينا *'anjaynâ* = we rescued, saved, delivered (v. i. pl. past in form IV of *najâ* [*najw*/ *najâ'*/ *najâh*], to save. See at 2:50, p. 24, n. 5)

12. i. e., those who believed and followed him.

13. فلك *fulk* (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 2:164, p. 77, n. 1.

14. أغرقنا *'aghraqnâ* = we drowned, sunk, immersed (v. i. pl. past from *'aghrâqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 2:50, p. 24, n. 6).

إِنَّهُمْ كَانُوا Indeed they were
قَوْمًا عَمِينَ ﴿٦٤﴾ a people unable to see.[1]

Section (Rukû') 9

وَإِلَىٰ عَادٍ 65. And to 'Âd,[2]
أَخَاهُمْ هُودًا their brother[3] Hûd.[4]
قَالَ يَٰقَوْمِ He said: "O my people,
ٱعْبُدُوا۟ ٱللَّهَ you all worship[5] Allah.
مَا لَكُم مِّنْ إِلَٰهٍ You do not have any god
غَيْرُهُۥٓ other than He.
أَفَلَا تَتَّقُونَ ﴿٦٥﴾ Will you not then beware?[6]

قَالَ ٱلْمَلَأُ 66. There said the notables[7]
ٱلَّذِينَ كَفَرُوا۟ who disbelieved[8]
مِن قَوْمِهِۦٓ إِنَّا of his people: "We indeed
لَنَرَىٰكَ فِى سَفَاهَةٍ see you in utter folly[9]
وَإِنَّا لَنَظُنُّكَ and we certainly think[10] you
مِنَ ٱلْكَٰذِبِينَ ﴿٦٦﴾ are of those telling lies."[11]

قَالَ يَٰقَوْمِ 67. He said: "O my people,
لَيْسَ بِى سَفَاهَةٌ no folly is there in me;
وَلَٰكِنِّى رَسُولٌ but I am a Messenger
مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٦٧﴾ from the Lord of all beings."

1. عمين *'amîn* (pl.; s. *'amin*) = blind, those who cannot see their way.

2. i. e., the First 'Âd people, who lived in Yaman between 'Umân and Ḥadramawt, then known as al-'Aḥqâf. They have gone completely out of existence. They were polytheists and worshipped idols.

3. In Arabic a person of a particular tribe or community is often referred to as "brother" of that community or tribe.

4. i. e., He was sent as Allah's Messenger to his people, the 'Âd. See 11:50-60, 26:123-140 and 46:21-26 for further details.

5. i. e., worship Allah Alone and none or nothing else, as emphasized in the next clause of the *'âyah*. أعبدوا *u'budû* = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah* /*'ubûdah* / *'ubûdiyah*], to worship, to serve. See at 7:59, p. 489, n. 2).

6. تتقون *tattaqûna* = you are on your guard, protect yourselves, fear Allah (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 6:153, p. 458, n. 15).

7. ملأ *mala'* = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:60, p. 489, n. 5.

8. كفروا *kafarû* = they disbelieved, denied; became ungrateful (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 6: 7, p.394, n. 3).

9. سفاهة *safâhah* = folly, stupidity, impudence, silliness. See *safah* at 6:140, p. 451, n. 1.

10. نظن *la+naẓunnu* = we certainly think, believe, suppose, presume (v. i. pl. impfct. from *ẓanna* [*ẓann*], to think, to suppose. See *yaẓunnûna* at 2:78, p. 37, n. 1).

11. كاذبين *kâdhibîn* (acc./gen. of *kâdhibûn*, sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 3:61, p. 179, n.8).

أُبَلِّغُكُمْ 68. "I convey[1] to you
رِسَٰلَٰتِ رَبِّي the messages of my Lord
وَأَنَا۠ لَكُمْ and I am for you a sincere
نَاصِحٌ أَمِينٌ ﴿٦٨﴾ adviser,[2] trustworthy."[3]

أَوَعَجِبْتُمْ 69. "Do you wonder[4]
أَن جَآءَكُمْ that there has come to you
ذِكْرٌ مِّن رَّبِّكُمْ a reminder[5] from your Lord
عَلَىٰ رَجُلٍ مِّنكُمْ on a man from among you
لِيُنذِرَكُمْ that he may warn[6] you?
وَٱذْكُرُوٓا۟ إِذْ And remember[7] when
جَعَلَكُمْ خُلَفَآءَ He made you successors[8]
مِنۢ بَعْدِ قَوْمِ نُوحٍ to the people of Nûh
وَزَادَكُمْ and increased[9] you
فِى ٱلْخَلْقِ بَصْۜطَةً in make[10] abundantly.[11]
فَٱذْكُرُوٓا۟ So remember
ءَالَآءَ ٱللَّهِ لَعَلَّكُمْ Allah's graces[12] so that you
تُفْلِحُونَ ﴿٦٩﴾ may attain success."[13]

قَالُوٓا۟ 70. They said:
أَجِئْتَنَا "Have you come to us for
لِنَعْبُدَ ٱللَّهَ وَحْدَهُۥ that we worship Allah Alone
وَنَذَرَ مَا and abandon what

1. أبلغ *'ubalIighu* = I convey, communicate, inform, notify (v. i. s. impfct. from *ballagha*, form II of *balagha* [*bulûgh*], to reach. See at 7:62, p. 490, n. 2).

2. ناصح *nâṣiḥ* (s.; pl. *nâṣiḥûn*)= well-wisher, sincere adviser (active participle from *naṣaha* [*naṣḥ* /*nuṣḥ*/ *naṣâḥah*/ *naṣiḥah*], to give sincere advice, to wish well. See *nâṣiḥîn* at 7:21, p. 471, n. 5).

4. أمين *'amîn* = faithful, trustworthy, loyal, honest, trustee (active participle on the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful).

4. عجبتم *'ajibtum* = you wondered, marvelled, were amazed/astonished/surprised (v. ii. m. pl. past from *'ajiba* [*'ajab*], to wonder. See at 7:63, p. 490, n. 5).

5. i. e., Allah's revelations, the scripture. (See 21:50). ذكر *dhikr* = citation, recollection, mention, reminder. See at 7:62, p. 490, n. 6.

6. ينذر *yundhira(u)* - he warns, cautions (v. iii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr* /*nudhûr*], to dedicate, to vow. The final letter takes *fatḥah* for a hidden *'an* in *li* [*li* of motivation] coming before the verb. See *tundhira* at 7:63, p.490, n. 8).

7. اذكروا *udhkurû* = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr*/*tadhkâr*], to remember. See at 5:20, p. 339, n. 4).

8. خلائف *khalâ'if* (pl.; s. خليفة *khalîfah*) = successors, deputies, vicegerents, delegates (active participle from *khalafa*, to succeed, to follow, to come after. See at 6:165, p. 464 , n. 1).

9. زاد *zâda* = he increased, grew, became more, added, enlarged, (v. iii. m. s. past from *zayd*/ *ziyâdah*, to be more. See at 3:173, p. 223, n. 9).

10. خلق *khalq* = creation, origination, making, make . See at 3:190, p. 230, n. 10.

11. بسطة *basṭatah* = extent, expanse, breadth, vastness, abundance, magnitude. See *yabsuṭu* at 2:247, p. 125, n. 5.

12. آلاء *'âlâ'* (pl.; s. *'ilan*) = blessings, graces.

13. تفلحون *tufliḥûna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*), to split. See at 5:100, p. 379, n. 13).

كَانَ يَعْبُدُ ءَابَآؤُنَا our fathers[1] used to worship?
فَأْتِنَا Then bring on us
بِمَا تَعِدُنَآ إِن what[2] you threaten[2] us with,
كُنتَ مِنَ الصَّـٰدِقِينَ if you are of the truthful."[3]
٧٠

قَالَ قَدْ 71. He said: " There indeed
وَقَعَ عَلَيْكُم has fallen[4] on you
مِّن رَّبِّكُمْ from your Lord
رِجْسٌ وَغَضَبٌ punishment[5] and wrath.[6]
أَتُجَـٰدِلُونَنِى Do you dispute[7] with me
فِىٓ أَسْمَآءٍ about names[8]
سَمَّيْتُمُوهَآ that you have designated,[9]
أَنتُمْ وَءَابَآؤُكُم you and your fathers?
مَّا نَزَّلَ اللَّهُ Allah has not sent down[10]
بِهَا مِن سُلْطَـٰنٍ about these any authority.[11]
فَٱنتَظِرُوٓا So await;[12]
إِنِّى مَعَكُم مِّنَ I am along with you of
ٱلْمُنتَظِرِينَ those awaiting." ٧١

فَأَنجَيْنَـٰهُ 72. So We rscued[13] him and
وَٱلَّذِينَ مَعَهُۥ those who were with him[14]
بِرَحْمَةٍ مِّنَّا as of mercy from Us;
وَقَطَعْنَا دَابِرَ and We cut off the rear[15]

1. i. e., their ancestors.
2. i. e., the punishment.
3. تعد *ta'idu* = you promise, assure, threaten (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See *ya'idu* at 4:120, p. 297, n. 8).
3. صادقين *ṣâdiqîn* (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 6:16, p. 416, n. 12).
4. i. e., has become due (see *Tafsîr al-Jalâlayn*). وقع *waqa'a* = he or it fell, fell down, occurred, lay (v. iii. m. s. past from *wuqû'*, to fall. Followed by the particle *'alâ,* the verb gives the sense of falling due. See at 4:100, p. 288, n. 5).
5. رجس *rijs* (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act, punishment. See at 6:125, p. 444, n.
6. غضب *ghadab* = wrath, fury, anger, indignation. See at 2:90, p. 43, n. 6.
7. تجادلونه *tujâdilûna* = you dispute, quarrel, controvert, argue, debate, wrangle (v. ii. m. pl. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See *tujâdilu* at 4:107, p. 292, n. 1).
8. i. e., the imaginary gods and goddesses whom they gave different imaginary names.
9. سميتم *sammaytum* = you designated, named, called, nominated (v. ii. pl. past from *sammâ*, form II of *samâ* [*sumuww/samâ'*], to be high. See *sammayta* at 3:36, p. 169, n. 5).
10. نزل *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzûl*), to come down. See at 4:140, p. 306, n. 7).
11. سلطان *sulṭân* = authority, mandate, rule, evidence. See at 7:33, p. 476, n. 13.
12. انتظروا *intaẓirû* = you (all) wait, await, look closely, look expectantly, bide time (v. ii. m. pl. imperative from *intaẓara*, form VIII of *naẓara*. See at 6:158, p. 461, n. 7).
13. أنجينا *'anjaynâ* = we rescued, saved, delivered (v. i. pl. past in form IV of *najâ* [*najw/ najâ'/ najâh*], to save. See at 7:64, p. 490, n. 11).
14. i. e., those who believed and followed him.
15. i. e., they were eradicated and annihilated. دابر *dâbir* = root, extremity, past. *qata'a dâbir al-shay* = to destroy the thing. See *'adbâr* at 6:44, p. 408, n. 10).

ٱلَّذِينَ كَذَّبُوا	of those who cried lies[1]
بِـَٔايَـٰتِنَا	to Our revelations;[2] and they
وَمَا كَانُوا۟ مُؤْمِنِينَ	were not believers.
﴿٧٢﴾	
	Section (*Rukû'*)
وَإِلَىٰ ثَمُودَ	73. And to Thamûd,[3]
أَخَاهُمْ صَـٰلِحًا	their brother[4] Ṣâlih.[5]
قَالَ يَـٰقَوْمِ	He said: "O my people,
ٱعْبُدُوا۟ ٱللَّهَ	you all worship[6] Allah.
مَا لَكُم مِّنْ إِلَـٰهٍ	You do not have any god
غَيْرُهُۥ	other than He.
قَدْ جَآءَتْكُم	There has come to you
بَيِّنَةٌ	clear eveidence[7]
مِّن رَّبِّكُمْ	from your Lord.
هَـٰذِهِۦ نَاقَةُ ٱللَّهِ	This she camel of Allah
لَكُمْ ءَايَةً	is given for you as a sign.[8]
فَذَرُوهَا تَأْكُلْ	So let her alone[9] to eat
فِىٓ أَرْضِ ٱللَّهِ	in Allah's earth,[10]
وَلَا تَمَسُّوهَا	and do not touch[11] her
بِسُوٓءٍ	with any harm,[12]
فَيَأْخُذَكُمْ	for then there will seize you
عَذَابٌ أَلِيمٌ ﴿٧٣﴾	a punishment very painful."

1. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:36, p. 477, n.7).

2. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 7:26, p. 473, n. 6.

3. i. e., We sent to Thamûd. They were another ancient Arab people who succeeded the First 'Âd and are also known as the Second 'Âd people. They lived in al-Hijr, a tract between al-Ḥijâz and Syria, lying on the way from Madînah to Tabûk.

4. In Arabic a person of a particular tribe or community is often referred to as "brother" of that community or tribe.

5. i. e., he was sent as Allah's Messenger to his people, the Second 'Âd. See 11:61-68, 26:141-159 and 27:45-53 for further details.

6. i. e., worship Allah Alone and none or nothing else, as emphasized in the next clause of the *'âyah*. أعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 7:65, p. 491, n. 5).

7. The evidence is specified in the next clause. بينة ***bayyinah*** (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 6:157, p.460, n. 4.

8. The Thamûd people asked Sâlih (p.b.h.) to produce a camel out of a big stone they pointed out and said that they would believe in him if he could do so . So he prayed to Allah and Allah granted his prayer and produced the camel they had asked for (see Al-Ṭabarî, pt. VIII, p. 22-227; Ibn Kathîr, III, 436-437).

9. ذروا ***dharû*** = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See at 6:120, p. 441, n. 8).

10. i. e., to eat of pastures in the earth.

11. لا تمسوا ***lâ tamassû*** = do not touch (v. ii. m. pl. imperative (prohibition) from *massa* [*mass/ masîs*], to feel, to touch. See *yamassu* at 6:49, p. 410, n. 11).

12. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 6:54, p. 412, n. 5).

وَاذْكُرُوٓا۟ إِذْ	74. And remember[1] when
جَعَلَكُمْ خُلَفَآءَ	he made you successors[2]
مِنۢ بَعْدِ عَادٍ	after the 'Âd[3]
وَبَوَّأَكُمْ فِى ٱلْأَرْضِ	and settled[4] you in the earth,
تَتَّخِذُونَ	you taking up[4]
مِن سُهُولِهَا قُصُورًا	of its plains[5] for palaces
وَتَنْحِتُونَ ٱلْجِبَالَ	and carving[6] out mountains
بُيُوتًا	for homes.[7]
فَاذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ	So remember Allah's graces[8]
وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ	and act not evilly[9] in the
مُفْسِدِينَ ﴿٧٤﴾	earth making trouble.[10]
قَالَ ٱلْمَلَأُ	75. There said the notables[11]
ٱلَّذِينَ ٱسْتَكْبَرُوا۟	who had turned arrogant[12]
مِن قَوْمِهِۦ	from among his people
لِلَّذِينَ ٱسْتُضْعِفُوا۟	to those who were treated
لِمَنْ ءَامَنَ	as weak[13] – to those who
مِنْهُمْ أَتَعْلَمُونَ	believed of them: "Do you
أَنَّ صَٰلِحًا مُّرْسَلٌ	know that Sâlih is one sent[14]
مِّن رَّبِّهِۦ	from his Lord?"
قَالُوٓا۟ إِنَّا	They said: "Indeed we are
بِمَآ أُرْسِلَ بِهِۦ	in what he has been sent with
مُؤْمِنُونَ ﴿٧٥﴾	believers."

1. اذكروا *udhkurû* = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 7:69, p. 492, n. 7).

2. خلفاء *khulafâ'* (pl.; s. *khalîfah*)= successors. See *khalâ'if* at 7:69, p. 492, n. 8.

3. See p. 491, n. 2.

4. بوأ *bawwa'a* = settled, put up, provided accommodation, made (someone) take position (v. iii. m. s. past in form II of *bâ'a* [*baw'*],to be back. See *tubawwi'u* at 3:121, p. 204, n. 3).

4. تتخذون *tattakhidhûna* = you take, take up, adopt, make use of (v. ii. m. pl. impfct. from *ittakhadha*, form VIII *'akhadha* [*'akhdh*], to take. See *iattakhadhû* at 7:51, p.484, n. 10).

5. سهول *suhûl* (pl.; s. *sahl*) = plains, plain ground.

6. تنحتون *tanhituna* = you carve, hew (v. ii. m. pl. impfct. from *naḥata* [*naḥt*], to carve, to hew).

7. They are still to be seen in al-Ḥijr (Madâ'in Ṣâlih).

8. آلاء *'âlâ'* (pl.; s. *'ilan*) = blessings, graces. See at 7:69, p. 492, n. 12.

9. لا تعثوا *lâ ta'thaw* = do not act evilly, wickedly (v. ii. m. pl. imperative {prohibition} from *'athâ* [*'uthw*], to act wickedly).

10. مفسدين *mufsidîn* (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 3:63, p. 180, n. 2).

11. ملأ *mala'* = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:66, p. 491, n. 7.

12. استكبروا *istakbarû* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 7:40, p. 480, n. 2).

13. استضعفوا *ustuḍ'ifû* = they were treated as weak, deemed weak (v. iii. m. pl. past passive from *istaḍ'afa*, form X of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See *mustaḍ'afîn* at 4:127, p. 300, n. 6).

14. i. e., a Messenger of Allah. مرسل *mursal* = one sent, despatched (passive participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *mursalîn* at 6:48, p. 409, n. 9).

قَالَ ٱلَّذِينَ	76. There said those who
ٱسْتَكْبَرُوٓا۟ إِنَّا	turned arrogant: "Indeed we,
بِٱلَّذِىٓ ءَامَنتُم بِهِۦ	in what you believe,
كَٰفِرُونَ ﴿٧٦﴾	are disbelievers."
فَعَقَرُوا۟	77. So they slaughtered[1]
ٱلنَّاقَةَ	the she-camel
وَعَتَوْا۟ عَنْ	and insolently turned[2] from
أَمْرِ رَبِّهِمْ	the command of their Lord
وَقَالُوا۟ يَٰصَٰلِحُ ٱئْتِنَا	and said: "O Sâlih, bring us
بِمَا تَعِدُنَآ إِن كُنتَ	what you threaten[3] us with if
مِنَ ٱلْمُرْسَلِينَ ﴿٧٧﴾	you are of the Messengers."[4]
فَأَخَذَتْهُمُ	78. So there seized[5] them
ٱلرَّجْفَةُ	the tremor[6] and
فَأَصْبَحُوا۟ فِى دَارِهِمْ	they became[7] in their homes
جَٰثِمِينَ ﴿٧٨﴾	fallen prostrate.[8]
فَتَوَلَّىٰ عَنْهُمْ	79. Then he turned[9] from
وَقَالَ يَٰقَوْمِ	them and said: "O my people,
لَقَدْ أَبْلَغْتُكُمْ	I have indeed conveyed[10] to
رِسَالَةَ رَبِّى	you the message of my Lord
وَنَصَحْتُ لَكُمْ	and advised you sincerely[11]

1. عقروا *'aqarû* = they wounded, crippled by cutting the tendons at the back of the knees, hamstrung, (figuratively, slaughtered, for they used to hamstring the camel for slaughtering it)(v. iii. m. pl. from *'aqara* [*'uqr/'aqr/'aqârah*], to be barren. See *'âqir* at 3:40, p. 171, n. 11).

2. عتوا *'ataw* = they becmae insolent, recalcitrant, exceeded the limits (in disobedience) (v. iii. m. pl. past from *'atâ* [*'utûw/'utîy/'itîy*], to be insolent.

3. تعد *ta'idu* = you promise, assure, threaten (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See *ya'idu* at 7:70, p. 493, n. 3).

4. مرسلين *mursalîn* (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala* , form IV of *rasila* [*rasal*], to be long and flowing. See at 6:48, p. 409, n. 9).

5. أخذت *'akhadhat* = she took, caught, got hold of, seized (v. iii. f. s. past from *'akhdh*, to take. See *ittakhadhû* at 7:51, p. 484, n. 10).

6. رجفة *rajfah* = severe earthquake, tremor. (See 11:67 where it is mentioned that they lay prostrate, i. e., died, on account of a shrill from the sky. Obviously, the tremor and the shrill came together but each element is mentioned separately at the two places. See *Safwat*, p. 212).).

7. أصبحوا *'aṣbaḥû* = they became, became in the morning (v. ii. m. pl. past in form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 5:102, p. 380, n. 5).

8. i. e., they lay dead in their homes. جاثمين *jâthimîn* (pl.; acc./gen. of *jâthimûn*; s. *jâthim*) = crouching, prostrate (active participle from *jathama* [*jathm/jutjhûm*], to crouch, to fall).

9. تولى *tawallâ* = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of *waliya*, to be near. See at 4:115, p. 295, n. 11).

10. أبلغت *'ablaghtu* = I conveyed, informed, notified (v. i. s. past from *'ablagha*, form IV of *balagha* [*bulûgh*], to reach. See *'uballighu* at 7:68, p. 492, n. 1).

11. نصحت *naṣaḥtu* = I gave sincere advise (v. i. s. past from *naṣaḥa* [*naṣḥ /nuṣḥ/ naṣâḥah/ naṣîḥah*], to give sincere advice, to wish (some one) well. See *'anṣaḥu* at 7:62, p. 490, n. 4).

وَلَٰكِن لَّا تُحِبُّونَ but you do not like[1]
النَّٰصِحِينَ ﴿٧٩﴾ the sincere advisers.[2]

وَلُوطًا 80. And [remember] Lût,
إِذْ قَالَ لِقَوْمِهِۦٓ when he said to his people:
أَتَأْتُونَ الْفَٰحِشَةَ "Do you commit lewdness?[3]
مَا سَبَقَكُم بِهَا Never did before you[4] do it
مِنْ أَحَدٍ مِّنَ anyone of
الْعَٰلَمِينَ ﴿٨٠﴾ all the beings?"[5]

إِنَّكُمْ لَتَأْتُونَ 81. "Verily you come upon
الرِّجَالَ شَهْوَةً men in passion[6]
مِّن دُونِ النِّسَآءِ instead of women.
بَلْ أَنتُمْ قَوْمٌ Nay, you are a people
مُّسْرِفُونَ ﴿٨١﴾ committing excesses."[7]

وَمَا كَانَ جَوَابَ 82. And naught was the reply
قَوْمِهِۦٓ إِلَّآ أَن of his people except that
قَالُوٓا أَخْرِجُوهُم they said: "Drive them out[8]
مِّن قَرْيَتِكُمْ from your habitation.[9]
إِنَّهُمْ أُنَاسٌ They really are a folk[10]
يَتَطَهَّرُونَ ﴿٨٢﴾ practising puritanism."[11]

1. تحبون *tuḥibbûna* = you (all) love (v. ii. m. pl. impfct. from *'aḥabba*, form IV of *ḥabba* [*ḥubb*], to love. See at 3:119, p. 203, n. 1).

2. ناصحين *nâṣiḥîn* (pl.; acc/gen/ of *nâṣiḥûn*; s. *nâṣiḥ*) = well-wishers, sincere advisers (active participle from *naṣaḥa* [*naṣḥ* /*nuṣḥ*/ *naṣâḥah*/ *naṣîḥah*], to give sincere advise, to wish some one well. See at 7:21, p. 471, n. 5).

3. The exact nature of their misdeed is mentioned in the next *'âyah*. فاحشة *fâḥishah* s.; (pl. فواحش *fawâḥish*) = vile deed, grave sin, monstrosity, atrocity, adultery, fornication, lewdness. See at 7:28, p. 474, n. 4.

4. سبق *sabaqa* = he preceded, did or went before (v. iii. m. s. past from *sabq*, to be or act before. See *istabiqû* at 2:148, p. 70, n. 8).

5. عالمين *'âlamîn* (pl.; acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 7:60, p. 490, n. 1).

6. i. e., commit homo-sexuality. شهوة *shahwah* (s.; pl. *shahawât*) = passion, desire, craving, greed. See *shahawât* at 3:14, p. 159, n. 10.

7. مسرفون *musrifûn* (pl; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful. Active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf*/ *saraf*], to corrode, to spoil, to neglect. See at 5:32, p. 344, n. 5).

8. i. e., drive Lût and his followers out of the land. أخرجوا *'akhrijû* = (you) oust, drive out, expel, dislodge (v. ii. m. pl. imperative from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 2:191, p. 92, n. 1).

9. أخرجوا *'akhrijû* = you (all) drive out, expel, dislodge (v. ii. m. pl. imperative from *'akhraja*, *form IV of kharaja* [*khurûuj*], to go out. See *tukhrajûna* at 7:25, p. 472, n.12.

10. أناس *'unâs* = people, folk.

11. يتطهرون *yataṭahharûna* = they purify themselves, get themselves cleaned, practise puritanism (v. ii. m. pl. imperative from *taṭahhara*, form V of *ṭahara/ṭahura* [*ṭuhr* /*ṭahârah*], to be pure, clean. See *mutaṭahhirîn* at 2 :222, p. 109, n. 12).

فَأَنجَيْنَٰهُ 83. So We delivered[1] him
وَأَهْلَهُۥٓ and his followers[2]
إِلَّا ٱمْرَأَتَهُۥ except his wife.
كَانَتْ مِنَ She was of those
ٱلْغَٰبِرِينَ (٨٣) remaining behind.[3]

وَأَمْطَرْنَا 84. And We showered[4]
عَلَيْهِم مَّطَرًا on them a rain.[5]
فَٱنظُرْ كَيْفَ So behold how
كَانَ عَٰقِبَةُ was the end[6]
ٱلْمُجْرِمِينَ (٨٤) of the sinful.

Section (*Rukû'*) 11

وَإِلَىٰ مَدْيَنَ 85. And to Madyan people[7]
أَخَاهُمْ شُعَيْبًا their brother Shu'ayb.
قَالَ يَٰقَوْمِ He said: "O my people,
ٱعْبُدُوا۟ ٱللَّهَ you all worship Allah.
مَا لَكُم مِّنْ إِلَٰهٍ You do not have any god
غَيْرُهُۥ other than He.
قَدْ جَآءَتْكُم There really has come to you
بَيِّنَةٌ مِّن clear proof from
رَّبِّكُمْ your Lord.
فَأَوْفُوا۟ ٱلْكَيْلَ So fulfil[8] and the measure[9]
وَٱلْمِيزَانَ and the balance;[10]

1. أنجينا *'anjaynâ* = we rescued, saved, delivered (v. i. pl. past in form IV of *najâ* [*najw/ najâ'/ najâh*], to save. See at 7:71, p. 493, n.

2. أهل *'ahl* (s.; pl. أهلون/أهالي *'ahlûn/'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 4:25, p. 251, n. 5.

3. i. e., she stayed behind at home without accompanying Lût (p. b. h.) and was destroyed. غابرين *ghâbirîn* (pl.; acc./gen. of *ghâbirûn*; s. *ghâbir*) = those remaining behind, the bygone ones (active participle from *ghabara* [*ghubûr*], to stay, to remain, to pass away).

4. أمطرنا *'amṭarnâ* = we showered, rained (v. i. pl. past from *'amṭara*, form IV of *maṭara* , to rain.

5. The nature of the punishment and rain are detailed in 15:73-74 wherein it is mentioned that the land was turned upside down and a rain of *sijjîl* (brimstones) was showered on them. مطر *maṭar* (s.; pl. أمطار *'amṭâr*) = rain. See at 4:102, p. 290, n. 3.

6. عاقبة *âqibah* (s.; pl. عواقب *'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 6:135, p. 448, n. 5.

7. i. e., We sent to the Madyan (Midian) people . These people were the descendants of Madyan, son of Prophet Ibrâhîm (p.b.h.) by his wife Qattûrah, and are so called after their progenitor. The territory in which they lived is also called after him Madyan. During the long course of its history its extent varied from time to time, but it roughly corresponds with the tract lying between the north-east of the Sinai Peninsula and Syria, including the northern parts of the Jordan valley. Prophet Shu'ayb called them to monotheism and asked them to abandon malpractices in their commercial dealings and their brigandage and waylaying travellers and trade caravans passing through their territories.

8. أوفوا *'awfû* = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *wafâ* [*wafâ'*], to fulfil. See at 6:152, p. 458, n. 1).

9. i. e., in your business transactions. كيل *kayl* (s.; pl. *akyâl*) = measure. See at 6:152, p. 458, n. 2.

10. ميزان *mîzân*(s.; pl. *mawâzîn*) = balance, scale. See at 6:152, p. 458, n. 3.

وَلَا تَبْخَسُوا النَّاسَ and do not underpay[1] men
أَشْيَآءَهُمْ in their things;
وَلَا تُفْسِدُوا nor create disorders[2]
فِي الْأَرْضِ in the earth
بَعْدَ إِصْلَٰحِهَا after it has been set in order.[3]
ذَٰلِكُمْ خَيْرٌ لَّكُمْ This is better for you,
إِن كُنتُم if you are believers.
مُّؤْمِنِينَ ﴿٨٥﴾

وَلَا تَقْعُدُوا 86. And do not sit[4]
بِكُلِّ صِرَٰطٍ at every path
تُوعِدُونَ holding out threats[5]
وَتَصُدُّونَ and turning away[6]
عَن سَبِيلِ اللَّهِ from the way of Allah
مَنْ ءَامَنَ بِهِۦ those who believe in Him,
وَتَبْغُونَهَا عِوَجًا seeking[7] it to be crooked.[8]
وَاذْكُرُوا إِذْ And remember when
كُنتُمْ قَلِيلًا you had been a few
فَكَثَّرَكُمْ then He made you many;[9]
وَانظُرُوا كَيْفَ كَانَ and behold how was the
عَٰقِبَةُ الْمُفْسِدِينَ end[10] of the mischief-makers.
﴿٨٦﴾

وَإِن كَانَ طَآئِفَةٌ 87. And if there be a group[12]
مِّنكُمْ ءَامَنُوا of you who believe

1. لا تبخسوا **lâ tabkhasûu** = do not underpay, pay less, diminish, reduce, make less, decrease, lessen (v. ii. m. pl. imperative {prohibition} from *bakhasa* [*bakhs*], to decrease. Se *yabkhas* at 2:282, p. 147, n. 12).

2. لا تفسدوا **lâ tufsidû** = you (all) do not make troubles, mischief, disorder (v. ii. m. pl. imperative (prohibition) from *'afsada*, to spoil, corrupt, mar, distort, create troubles; form IV of *fasada* [*fasâd/fusûd*], to be or become bad, spoiled. See at 7:56, p. 487, n. 9).

3. i. e., by Allah's guidance and rules given through His Messengers. اصلاح **'iṣlâḥ** = to set right, restoration, repair, conciliation, reconciliation (verbal noun in form IV of *ṣalaḥa /ṣaluḥa* [*ṣalâḥ /ṣalâḥiyah /ṣulûḥ*], to be good, right, proper. See at 7:56, p. 487, n. 10).

4. i. e., do not lie in wait. لا تقعدوا **lâ taq'udû** = do not sit (v. ii. m. pl. imperative {prohibition} from *qa'ada* [*qu'ûd*], to sit down. See at 4:140, p. 306, n. 11.

5. توعدون **tû'idûna** = you hold out threats, threaten (v. ii. m. pl. impfct. from *'aw'ada*, form IV of *wa'ada* [*wa'd*], to promise. See *ta'idu* at 7:77, p. 496, n. 3).

6. تصدون **taṣuddûna** = you (all) deter, hinder, divert, dissuade, alienate, turn away, prevent (v. ii. m. pl. impfct. from *ṣadda* [*ṣadd*], to turn away. See at 3:99, p. 194, n. 9).

7. تبغون **tabghûna** = you (all) seek, seek to attain, wish, desire, covet (v. ii. m. pl. impfct. from *baghâ* [*bughâ'*], to seek, desire. See *yabghûna* at 3:99, p. 194, n. 10).

8. i. e., by misinterpreting the words of Allah and twisting them to serve particular whims and motives. عوج **'iwaj** = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted. See at 3:99, p. 194, n. 11.

9. كثر **kaththara** = he made many, multiplied, made numerous (v. iii. m. s. past in form II of *kathura* [*kathrah*], to be many, much).

10. عاقبة **âqibah** (s.; pl. عواقب **'awâqib**) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:84, p. 498, n. 6.

11. طائفة **tâ'ifah** (pl. طوائف **ṭawâ'if**) = section of people, sect, group. See at 4:113, , p. 294, n. 7).

بِالَّذِيٓ in that which

أُرْسِلْتُ بِهِۦ I have been sent[1] with,

وَطَآئِفَةٌ لَّمْ يُؤْمِنُواْ and a group who believe not,

فَاصْبِرُواْ حَتَّىٰ then be patient[2] till

يَحْكُمَ ٱللَّهُ بَيْنَنَا Allah judges[3] between us,

وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ and He is the Best of Judges. ٨٧

PART (*JUZ'*) IX

قَالَ ٱلْمَلَأُ 88. There said the notables[4]

ٱلَّذِينَ ٱسْتَكْبَرُواْ who turned arrogant[5]

مِن قَوْمِهِۦ from among his people:

لَنُخْرِجَنَّكَ "Surely we will drive you

يَٰشُعَيْبُ وَٱلَّذِينَ out[6] O Shu'ayb, and those

ءَامَنُواْ مَعَكَ who believe along with you,

مِن قَرْيَتِنَآ أَوْ from our habitation[7] or you

لَتَعُودُنَّ فِي مِلَّتِنَا shall revert[8] to our religion."

قَالَ أَوَلَوْ كُنَّا He said: " Even if we were

كَٰرِهِينَ ٨٨ unwilling?"[9]

قَدِ ٱفْتَرَيْنَا 89. "We would have fabrica-

عَلَى ٱللَّهِ كَذِبًا إِنْ ted[10] against Allah a lie[11] if

عُدْنَا فِي مِلَّتِكُم we reverted[12] to your religion

بَعْدَ إِذْ نَجَّىٰنَا ٱللَّهُ after that Allah has saved[13]

مِنْهَا us from it;

1. أرسلت **'ursiltu** = I was sent, despatched (v. i. s. past passive from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'arsalnâ* at 7:59, p. 489, n. 1).

2. اصبروا **iṣbirû** = (you all) be patient, bear calmly, persevere, (v. ii. m. pl. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 3:200, p. 235, n. 1.

3. يحكم **yaḥkuma(u)** = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. The last letter takes *fatḥah* because of a hidden *'an* in *ḥattâ* coming before the verb. See at 3:23, p. 164, n. 1).

4. ملأ **mala'** = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:66, p. 491, n. 7.

5. استكبروا **istakbarû** = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 7:75, p. 495, n. 12).

6. لنخرجن **la nukhrijanna** = we shall surely drive out, expel, dislodge (v. i. pl. impfct. emphatic from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See *'akhrijû* at 7:82, p. 497, n. 8).

7. قرية **qaryah** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 7:82, p. 497, n. 9.

8. لتعودن **la ta'ûdunna** = you will certainly revert, come back, return (v. ii. m. pl. impfct. emphatic from *'âda* [*'awd/'awdah*], to return. See *ta'ûdûna* at 7:29, p. 475, n. 1).

9. كارهين **kârihîn** (pl.; acc./gen. of *kârihûn*, s. *kârih*) = unwilling, reluctant, averse.

10. افترينا **iftaraynâ** = we fabricated, made up, invented falsely, trumped up, slandered (v. i. pl. past. *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise. See *iftarâ* at 7:37, p.478 , n. 1).

11. كذب **kadhib** = lie, falsehood, untruth, deceit. See at 6:93, p. 429, n. 5.

12. عدنا **'udnâ** = we returned, reverted, came back (v. i. pl. past from *'âda*. See n. 8 above).

13. نجى **najjâ** = he rescued, saved, delivered (v. iii. m. s. past in form II of *najâ* [*najw/ najâ'/ najâh*], to save. See *'anjaynâ* at 7:83, p. 498, n. 1).

وَمَا يَكُونُ لَنَآ	and it is not for us
أَن نَّعُودَ فِيهَآ إِلَّآ	that we revert[1] in it except
أَن يَشَآءَ ٱللَّهُ رَبُّنَا	that Allah, our Lord, wills.
وَسِعَ رَبُّنَا	Our Lord encompasses[2]
كُلَّ شَىْءٍ عِلْمًا	everything in knowledge.
عَلَى ٱللَّهِ تَوَكَّلْنَا	On Allah we rely.[3]
رَبَّنَا ٱفْتَحْ	Our Lord, give decision[4]
بَيْنَنَا وَبَيْنَ قَوْمِنَا	between us and our people
بِٱلْحَقِّ وَأَنتَ	in truth, for You are
خَيْرُ ٱلْفَٰتِحِينَ ﴿٨٩﴾	the Best of all to decide."[5]
وَقَالَ ٱلْمَلَأُ	90. And there said the chiefs
ٱلَّذِينَ كَفَرُوا۟	who disbelieved
مِن قَوْمِهِۦ لَئِنِ ٱتَّبَعْتُمْ	of his people: "If you follow[6]
شُعَيْبًا إِنَّكُمْ إِذًا	Shu'ayb you will then
لَّخَٰسِرُونَ ﴿٩٠﴾	surely be the losers."[7]
فَأَخَذَتْهُمُ ٱلرَّجْفَةُ	91. So the tremor[8] took them
فَأَصْبَحُوا۟ فِى دَارِهِمْ	and they became in their
جَٰثِمِينَ ﴿٩١﴾	homes fallen prostrate.[9]
ٱلَّذِينَ كَذَّبُوا۟	92. Those who cried lies[10] to
شُعَيْبًا	Shu'ayb were

1. نعود ***na'ûda(u)*** = we revert, return, come back (v. i. pl. impfct. from *'âda* [*'awd/'awdah*], to return. The last letter takes *fatḥah* because of the particle *'an* coming before the verb. See *la ta'ûdunna* at 7:88, p. 500, n. 8).

2. وسع ***wasi'a*** = he or it enclosed, encompassed, held, accommodated, contained, comprised (v. iii. m. s. past from *wasâ'h/sa'h*), to be wide. See at 2:255, p. 131, n. 10).

3. توكلنا ***tawakkalnâ*** = we relied, depended, put our trust, appointed as representative (v. i. pl. past from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See *yatawakkal* at 5:11, p. 333, n. 10 and *wakkalâ* at 6:89, p. 427, n. 3).

4. افتح ***iftaḥ*** = open, decide, give victory (v. ii. m. s. imperative from *fataḥa* [*fatḥ*], to open. See *tafattaḥu* at 7:40, p. 480, n. 3).

5. فاتحين ***fâtiḥîn*** (pl.; acc./gen. of *fâtiḥûn*; s. *fâtiḥ*) = those who decide, openers, conquerors (act. participle from *fataḥa*, see n. 4 above).

6. اتبعتم ***ittaba'tum*** = you followed, pursued (v. ii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See *yattabi'ûna* at 4:83, p. 278, n. 4).

7. خاسرون ***khâsirûn*** (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See *khâsirîn* at 7:23, p. 472, n. 5).

8. رجفة ***rajfah*** = severe earthquake, tremor. See at 7:78, p. 496, n. 6.

9. i. e., they lay dead in their homes. جاثمين ***jâthimîn*** (pl.; acc./gen. of *jâthimûn*; s. *jâthim*) = crouching, prostrate (active participle from *jathama* [*jathm/jutjhûm*], to crouch, to fall. See at 7:78, p. 496, n. 8).

10. كذبوا ***kadhdhabû*** = they called lies, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:40, p. 480, n. 1).

كَأَن لَّمْ يَغْنَوْا فِيهَا	as if they did not live[1] therein.
ٱلَّذِينَ كَذَّبُوا	Those who cried lies[2]
شُعَيْبًا كَانُوا هُمُ	to Shu'ayb, they were
ٱلْخَـٰسِرِينَ ﴿٩٢﴾	the ones in loss.[3]
فَتَوَلَّىٰ عَنْهُمْ	93. So he turned from[4] them
وَقَالَ يَـٰقَوْمِ	and said: "O my people,
لَقَدْ أَبْلَغْتُكُمْ	I have indeed conveyed[5] to
رِسَـٰلَـٰتِ رَبِّى	you the messages of my Lord
وَنَصَحْتُ	and have given sincere
لَكُمْ	advice[6] to you.
فَكَيْفَ ءَاسَىٰ	Then how can I grieve[7]
عَلَىٰ قَوْمٍ كَـٰفِرِينَ ﴿٩٣﴾	over a disbelieving people?"

Section (Tukû') 12

وَمَآ أَرْسَلْنَا فِى	94. And We sent not in
قَرْيَةٍ مِّن نَّبِىٍّ	a habitation any Prophet
إِلَّآ أَخَذْنَآ أَهْلَهَا	but We took[8] its people
بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ	with distress[9] and adversity[10]
لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٩٤﴾	that they might be humble.[11]
ثُمَّ بَدَّلْنَا مَكَانَ	95. Then We changed[12] the
ٱلسَّيِّئَةِ ٱلْحَسَنَةَ	state of woe with weal

1. يغنوا **yaghnaw**(*na*) = they live, they become rich (v. iii. m. pl. impfct. from *ghaniya* [*ghinan/ghanâ'*], to be free from want. The terminal *nûn* is dropped for the particle *lam* coming before the verb.

2. كذبوا **kadhdhabû** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:72, p. 494, n.1).

3. خاسرين **khâsirîn** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 5:54, p. 357, n. 2).

4. تولى **tawallâ** = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of *waliya*, to be near. See at 7:79, p. 496, n. 9).

5. أبلغت **'ablaghtu** = I conveyed, informed, notified (v. i. s. past from *'ablagha*, form IV of *balagha* [*bulûgh*], to reach. See *'uballighu* at 7:79, p. 496, n. 10).

6. نصحت **naṣaḥtu** = I gave sincere advice (v. i. s. past from *naṣaḥa* [*naṣḥ /nuṣḥ/ naṣâḥah/ naṣiḥah*], to give sincere advice, to wish {some one} well. See at 7:79, p. 496, n. 11).

7. آسى **'âsâ** = I grieve, be sad (v. i. s. impfct. from *'asiya* [*'asan*], to be sad.

8. i. e., when they disbelieved and turned their face from the truth. أخذنا **'akhadhnâ** = we took, received, obtained, seized, grabbed (v. i. pl. past from *'akhadha* [*'akhdh*], to take. See at 6:43, p. 408, n. 6).

9. بأساء **ba'sâ'** = adversity, distress, difficulty, poverty. See at 6:42, p. 407, n. 7.

10. ضراء **ḍarrâ'** = affliction, suffering, illness, distress. See at 6:42, p. 407, n. 8.

11. يضرعون **yaḍḍarra'ûna** (originally *yataḍarra'ûna*) = they humble themselves, implore, beseech (v. iii. m. pl. impfct. from *taḍarra'a*, from V of *ḍara'a / ḍari'a* [*ḍarâ'ah/ ḍara'*], to be humble. See *yataḍarra'ûna* at 6:42, p. 407, n. 9).

12. بدلنا **baddalnâ** = we replaced, substituted, changed, exchanged (v. i. pl. past from *baddala*, form II of *badala* [*badl*], to replace. See at 4:56, p. 265, n. 7).

حَتَّىٰ عَفَوا۟ وَّقَالُوا۟	till they prospered[1] and said:
قَدْ مَسَّ ءَابَآءَنَا	"There did indeed afflict[2] our
ٱلضَّرَّآءُ وَٱلسَّرَّآءُ	fathers bad[3] and good days."[4]
فَأَخَذْنَـٰهُم	Then We seized[5] them
بَغْتَةً	all of a sudden[6]
وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾	and they were unaware.[7]
وَلَوْ أَنَّ أَهْلَ	96. And if the inhabitants of
ٱلْقُرَىٰٓ ءَامَنُوا۟	the habitations believed
وَٱتَّقَوْا۟	and feared,[8] surely
لَفَتَحْنَا	We would have opened
عَلَيْهِم بَرَكَـٰتٍ مِّنَ	on them blessings[9] from
ٱلسَّمَآءِ وَٱلْأَرْضِ	the heaven and the earth;[10]
وَلَـٰكِن كَذَّبُوا۟	but they cried lies.[11]
فَأَخَذْنَـٰهُم بِمَا	So We seized them for
كَانُوا۟ يَكْسِبُونَ ﴿٩٦﴾	what they used to acquire.[12]
أَفَأَمِنَ	97. Or did there feel secure[13]
أَهْلُ ٱلْقُرَىٰٓ	the people of the habitations
أَن يَأْتِيَهُم	against the coming on them
بَأْسُنَا بَيَـٰتًا	Our retribution[14] by night[15]
وَهُمْ نَآئِمُونَ ﴿٩٧﴾	while they were asleep?

1. عفوا **'afaw** = they prospered, grew and multiplied, forgave (v. iii. m. pl. past from *'afâ* [*'afw /afâ*], to be effaced, to efface . See *ya'fû* at 5:15, p. 336, n. 4).

2. مس **massa** = he touched, affected, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See *lâ tamassû* at 7:73, p. 494, n. 11).

3. ضراء **ḍarrâ'** = affliction, suffering, illness, distress. See at 7:94, p. 502, n. 10.

4. سراء **sarrâ'** = prosperity, happiness.

5. أخذنا **'akhadhnâ** = we took, received, obtained, seized, grabbed (v. i. pl. past from *'akhadha* [*'akhdh*], to take. See at 7:94, p. 502, n. 8).

6. بغتة **baghtatan** (*baghtah* surprise) = all of a sudden, by surprise. See at 6:47, p. 409, n. 4.

7. يشعرون **yash'urûna** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 6:123, p. 443, n.5).

8. اتقوا **ittaqaw** = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 5: 93, p. 375, n. 10).

9. بركات **barakât** (pl.; s. *barakah*) = blessings.

10. i. e. , all sorts of blessings and benefits from all directions.

11. i. e, to the Messenger and the messages delivered to them. كذبوا **kadhdhabû** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:72, p. 494, n.1).

12. i. e., of guilt and sins. يكسبون **yaksibûna** = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 6:129, p. 446, n. 2).

13. أمن **'amina** = became safe, felt secure, trusted (v. iii. m. s. past from *'amn/'amân/'amânah*. See at 2:283, p. 150, n. 5).

14. بأس **ba's** = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 7:4, p. 466, n. 5.

15. بياتا **bayâtan** = by night, while sleeping at night. See *bayyata* at 7:4, p. 466, n. 6.

أَوَأَمِنَ	98. Or did there feel secure[1]
أَهْلُ ٱلْقُرَىٰٓ	the inhabitants of the towns
أَن يَأْتِيَهُم	against the coming on them
بَأْسُنَا ضُحًى	Our retribution[2] by forenoon[3]
وَهُمْ يَلْعَبُونَ ﴿٩٨﴾	while they were at play?[4]
أَفَأَمِنُوا۟	99. Or did they feel secure
مَكْرَ ٱللَّهِ	against Allah's plan?[5]
فَلَا يَأْمَنُ	But there cannot feel secure
مَكْرَ ٱللَّهِ	against Allah's plan
إِلَّا ٱلْقَوْمُ	anyone except a people
ٱلْخَٰسِرُونَ ﴿٩٩﴾	doomed to loss.[6]

Section (Rukû') 13

أَوَلَمْ يَهْدِ لِلَّذِينَ	100.Woud it not guide those
يَرِثُونَ ٱلْأَرْضَ	who inherit[7] the earth
مِنۢ بَعْدِ أَهْلِهَآ	after its inhabitants[8]
أَن لَّوْ نَشَآءُ	that if We will
أَصَبْنَٰهُم	We could hit[9] them
بِذُنُوبِهِمْ	for their sins?
وَنَطْبَعُ عَلَىٰ	And We put a seal[10] on their
قُلُوبِهِمْ فَهُمْ لَا	hearts so they would not
يَسْمَعُونَ ﴿١٠٠﴾	listen?[11]

1. أمن *'amina* = became safe, felt secure, trusted (v. iii. m. s. past from *'amn/'amân/'amânah*. See at 7:97, p. 503, n. 13).

2. بأس *ba's* = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 7:97, p. 503, n. 14.

3. ضحى *duhan* = forenoon.

4. يلعبون *yal'abûna* = they play, are at play, make fun (v. iii. m. pl. impfct. from *la'iba* [*la'b/ li'b/ la'ib tal'âb*], to play, to have fun. See at 6:91, p. 428, n. 8).

5. Allah might seize men in such a way that they could not imagine how it came about. مكر *makr* = plan, expedient, tactic, stratagem, ruse, trickery.

6. خاسرون *khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See *khâsirîn* at 7:90, p. 501, n. 7).

7. يرثون *yarithûna* = they inherit, are heir to (v. iii. m. pl. impfct. from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah /rithah/turâth*], to inherit. See *yarithu* at 4:176, p. 324, n. 8).

8. i. e., would it not open the eyes of those who inherited the earth after its former inhabitants who had been destroyed because of their unbelief and sinful conduct that Allah may similarly punish them for their similar unbelief and misconduct? أهل *'ahl* (s.; pl. أهلون *'ahlûn*/أهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 7:83, p. 498, n. 2.

9. i. e., as we hit their predecessors. أصبنا *'aṣabnâ* = we hit, struck, inflicted, reached (v. i. pl. past from *'aṣâba* form IV of *ṣâba* [*ṣawb / saybûbah*], to hit the mark, to be right. See at 4:72, p. 272, n. 4).

10. i. e., because of their persistence in unbelief and sins, as clearly mentioned in the next *'âyah*. نطبع *naṭba'u* = we print, put a seal, imprint, impress (v. i. pl. impfct. from *ṭaba'a* [*ṭab'*], to impress, to set a seal. See *ṭaba'a* at 4:155, p. 314, n. 5).

11. يسمعون *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam'/samâ' /samâ'ah /masma'*], to hear. See *sami'û* at 5:83, p. 371, n. 2).

تِلْكَ ٱلْقُرَىٰ 101.These are the habitations[1] We relate[2] unto you نَقُصُّ عَلَيْكَ some of their tidings.[3] مِنْ أَنۢبَآئِهَا There indeed had come to them their Messengers وَلَقَدْ جَآءَتْهُمْ رُسُلُهُم with the clear proofs;[4] بِٱلْبَيِّنَٰتِ but they were wont not to believe in what فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا they had cried lies[5] to afore. كَذَّبُوا۟ مِن قَبْلُ Thus does Allah put a seal[6] on the hearts of the unbelievers. كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلْكَٰفِرِينَ

وَمَا وَجَدْنَا 102. Nor did We find[7] in favour of most of them لِأَكْثَرِهِم any covenant;[8] مِّنْ عَهْدٍ but We found وَإِن وَجَدْنَآ most of them أَكْثَرَهُمْ indeed wantonly sinful.[9] لَفَٰسِقِينَ

ثُمَّ بَعَثْنَا 103. Then we sent out[10] after them Mûsâ مِنۢ بَعْدِهِم مُّوسَىٰ

1. i. e., the habitations of the peoples of Nûh, Hûd, Sâlih, Lût and Shu'ayb, peace be on them. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 6:131, p. 447, n. 2.

2. نقص ***naquṣṣu*** = we relate, narrate, narrate, recount (v. i. pl. impfct. from *qaṣṣa* [*qaṣṣ*/*qaṣaṣ*], to cut, to relate. See *naquṣṣanna* at 7:7, p. 467, n. 1).

3. أنباء ***'anbâ'*** (pl.; s. نبأ *naba'*) = news, tidings, intelligence. See at 6:5, p. 393, n. 1.

4. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 5:132, p. 344, n. 4).

5. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See at 7:96, p. 503, n.11).

6. i. e., because of their persistent unbelief. يطبع ***yaṭba'u*** = he puts a seal, imprints, impresses (v. iii. m. s. impfct. from *ṭaba'a* [*ṭab'*], to impress, to set a seal. See *naṭba'u* at 7:100, p. 504, n. 10).

7. وجدنا ***wajadnâ*** = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See at 7:44, p. 482, n. 2).

8. i. e., any faithful adherence to and fulfilment of a covenant. عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 2:124, p. 59, n. 4.

9. فاسقين ***fâsiqîn*** (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:108, p. 384, n. 6).

10. بعثنا ***ba'athnâ*** = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [*ba'th*], to raise, resurrect. See at 5:12, p. 333, n. 12).

إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ with Our signs to the
بِـَٔايَٰتِنَآ Pharaoh[1] and his notables;[2]
فَظَلَمُوا۟ بِهَا but they did wrong[3] to these.
فَٱنظُرْ كَيْفَ كَانَ So behold, how was the
عَٰقِبَةُ ٱلْمُفْسِدِينَ end[4] of the mischief-makers.[5] ﴿١٠٣﴾

وَقَالَ مُوسَىٰ 104. And Mûsâ said:
يَٰفِرْعَوْنُ "O Pharaoh,
إِنِّى رَسُولٌ I am indeed a Messenger
مِّن رَّبِّ ٱلْعَٰلَمِينَ from the Lord of all beings."[6] ﴿١٠٤﴾

حَقِيقٌ عَلَىٰٓ 105. "Befitting[7] is on my part
أَن لَّآ أَقُولَ عَلَى ٱللَّهِ that I say nought about Allah
إِلَّا ٱلْحَقَّ except the truth.
قَدْ جِئْتُكُم I have indeed come to you
بِبَيِّنَةٍ مِّن رَّبِّكُمْ with a proof from your Lord.
فَأَرْسِلْ مَعِىَ So send[8] with me
بَنِىٓ إِسْرَٰٓءِيلَ the Children of Isrâ'îl." ﴿١٠٥﴾

قَالَ إِن كُنتَ 106. He said: "If you have
جِئْتَ بِـَٔايَةٍ come with a sign
فَأْتِ بِهَآ إِن كُنتَ then present it, if you are
مِنَ ٱلصَّٰدِقِينَ of the truthful."[9] ﴿١٠٦﴾

1. "Pharaoh" was the title of the king of Egypt at that time. The particular king at Mûsâ's time was most probably Thothmes I of the 18th Dynasty reigning about 1540 B. C.

2. ملأ **mala'** = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:66, p. 491, n. 7.

3. i. e., by disbelieving and rejecting the proofs and miracles that Allah caused to happen through Mûsâ. ظلموا **ẓalamû** = they did wrong, injustice, oppressed, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 6:145, p. 408, n. 11).

4. عاقبة **âqibah** (s.; pl. عواقب *'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:84, p. 498, n. 6.

5. Note the expression "from the Lord of all beings" here. It was a reminder to the Pharaoh himself that he was not the "Lord" of his people, as he claimed himself to be. It also stressed the true nature of Mûsâs mission, which was from the Lord of all beings, not simply from the "Lord God of the Hebrews", as the Old Testament puts is (Exod. iii. 18). مفسدين **mufsidîn** (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 7:74, p. 495, n. 10).

6. عالمين **'âlamîn** (pl.; acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 7:80, p. 497, n. 5).

7. حقيق **ḥaqîq** (s.; pl. *aḥiqqâ'*) = worthy, competent, entitled, befitting, becoming.

8. أرسل **'arsil** = send, despatch (v. ii. m. s. imperative from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'arsiltu* at 7:87, p. 500, n. 1).

9. صادقين **ṣâdiqîn** (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 7:70, p. 493, n. 3).

فَأَلْقَىٰ عَصَاهُ 107. So he threw[1] his stick[2]
فَإِذَا هِيَ ثُعْبَانٌ and lo! it was a huge serpent[3]
مُّبِينٌ ﴿١٠٧﴾ all too clear.[4]

وَنَزَعَ يَدَهُ 108. And he pulled out[5] his
فَإِذَا هِيَ بَيْضَاءُ hand and lo! it was white[6]
لِلنَّاظِرِينَ ﴿١٠٨﴾ to the onlookers.[7]

Section (*Rukû'*) 14

قَالَ الْمَلَأُ 109. There said the notables
مِن قَوْمِ فِرْعَوْنَ of the people of Pharaoh:
إِنَّ هَٰذَا لَسَاحِرٌ "This indeed is a sorcerer[8]
عَلِيمٌ ﴿١٠٩﴾ quite knowledgeable."

يُرِيدُ أَن يُخْرِجَكُم 110. "He intends[9] to expel[10]
مِّنْ أَرْضِكُمْ you from your land.
فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾ So what do you advise?[11]

قَالُوا أَرْجِهْ 111.They said: "Defer him[12]
وَأَخَاهُ and his borther,
وَأَرْسِلْ فِي الْمَدَائِنِ and send into the towns
حَاشِرِينَ ﴿١١١﴾ collectors[13] —

1. ألقى *'alqâ* = he threw, cast, flung, plunged, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqaw* at 4:171, p. 321, n. 3).

2. عصا *'aṣâ* (pl. *'uṣîy, 'iṣîy, a'ṣin*) = staff, stick, rod. See at 2:60, p. 28, n. 2.

3. ثعبان *thu'bân* (s.; pl. *tha'âbîn*) = gigantic snake, huge serpent.

4. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear. See at 7:60, p. 489, n. 6.

5. i. e., from his pocket or from the fold of his robe (see 20:22 and 27:12). نزع *naza'a* = he pulled out, took off, removed, divested (v. iii. m. s. past from *naz'*, to pull out, to take away. See *naza'nâ* at 7:43, p. 481, n. 3).

6. that is radiant with light.

7. ناظرين *nâẓirîn* (acc./gen. of *nâẓirûn*, s. *nâẓir*) = onlookers, spectators, beholders (active participle from *naẓara* [*naẓr/manẓar*], to see, view, look at. See *yanẓurûna* at 7:52, p. 485, n. 11).

8. ساحر *sâḥir* (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*siḥr*], to enchant, to bewitch. See *siḥr* at 6:7, p. 394, n. 4).

9. يريد *yurîdu* = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 5:91, p. 374, n. 12).

10. يخرج *yukhrija(u)* = he expels, drives out, takes out, ousts, produces (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. The last letter takes *fathah* for the particle *'an* coming before the verb. See *'akhraja* at 7:27, p. 473, n. 9).

11. تأمرون *ta'murûna* = you (all) enjoin, command, give orders, advise (v. ii. m. pl. impfct. from *'amara* [*'amr*], to order. See at 3:110, p. 199, n. 2).

12. أرجه *'arjih* (originally أرجئه *'arji'hu*) = put him off, postpone, delay, adjourn, defer (v. ii. m. s. imperative from *'arja'a*[form IV from the root *raj'*], to postpone, to defer).

13. حاشرين *ḥâshirîn* (acc./gen. of *ḥâshirûn*) = collectors, gatherers, assemblers (act. participle from *ḥashara* [*ḥashr*], to gather. See *yaḥshuru* at 6:128, p. 445, n. 3).

يَأْتُوكَ	112. "That they bring to you
بِكُلِّ سَٰحِرٍ عَلِيمٍ ﴿١١٢﴾	every expert sorcerer."
وَجَآءَ ٱلسَّحَرَةُ	113. And the sorcerers[1] came
فِرْعَوْنَ	to the Pharaoh.
قَالُوٓاْ إِنَّ	They said: "Surely we should
لَنَا لَأَجْرًا إِن كُنَّا	have a reward[2] if we were
نَحْنُ ٱلْغَٰلِبِينَ ﴿١١٣﴾	the winners."[3]
قَالَ نَعَمْ وَإِنَّكُمْ	114. He said: "Yes; and you
لَمِنَ ٱلْمُقَرَّبِينَ ﴿١١٤﴾	will surely be posted near."[4]
قَالُواْ يَٰمُوسَىٰٓ	115. They said: "O Mûsa,
إِمَّآ أَن تُلْقِىَ	whether you will throw[5]
وَإِمَّآ أَن نَّكُونَ نَحْنُ	or will it be we
ٱلْمُلْقِينَ ﴿١١٥﴾	the throwers?"[6]
قَالَ أَلْقُواْ	116. He said: "You throw."
فَلَمَّآ أَلْقَوْاْ سَحَرُوٓاْ	So when they threw they
أَعْيُنَ ٱلنَّاسِ	bewitched[7] the men's eyes
وَٱسْتَرْهَبُوهُمْ	and overawed[8] them
وَجَآءُو	and came up
بِسِحْرٍ عَظِيمٍ ﴿١١٦﴾	with a great[9] sorcery.

1. سحرة *saḥarah* (pl., s. *sâḥir*) = sorcerers, magicians, enchanters. See *sâḥir* at 7:109, p. 507, n. 8.

2. أجر *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, emolument, fee. See at 6:90, p. 427, n. 7).

3. غالبين *ghâlibîn* (acc./gen. of *ghâlibûn*) = winners, victors, conquerors, dominant (active participle from *ghalaba* [*ghalb/ghalbah*], to subdue, to conquer. See *ghâlibûn* at 5:23, p. 340, n. 10).

4. i. e., near the royal court as close councillors and courtiers. مقربين *muqarrabîn* (acc./gen. of *muqarrabûn*, sing. *muqarrab*) those placed or posted near (passive participle from *qarraba*, form II of *qaruba* [*qurb/ maqrabah*], to be near. See at 3:45, p. 173, n. 8).

5. تلقي *tulqiya* (*qî*) = you throw, fling, cast (v. ii. m. s. impfct. from *'alqâ*, from IV of *laqiya* [*liqâ'* /*luqyân* /*luqy* /*luqyah*/*luqan*], to meet. The final letter takes *fatḥah* for the particle *'an* coming before the verb. See *'alqâ* at 7:107, p. 507, n. 1).

6. ملقين *mulqîn* (pl.; acc./gen. of *mulqûn*; s. *mulqin*) = throwers, casters (active participle from *'alqâ* . See n. 5 above).

7. سحروا *saḥarû* = they bewitched, mesmerized, enchanted, charmed (v. iii. m. pl. past from *saḥara* [*siḥr*], to enchant. See n. 1 above).

8. استرهبوا *istarhabû* = they frightened, terrified, overawed, scared, alarmed, intimidated, threatened (v. iii. m. pl. past from *istarahaba*, form X of *rahiba* [*rahb/ ruhb/ rahbah*], to fear. See *irhabûni* at 2:40, p. 21, n. 1.

9. عظيم *'aẓîm* = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 7:59, p. 489, n. 4).

وَأَوْحَيْنَآ 117. And We communicated[1]
إِلَىٰ مُوسَىٰٓ to Mûsâ
أَنْ أَلْقِ عَصَاكَ that you throw your stick;
فَإِذَا هِيَ تَلْقَفُ and lo! It swallowed up[2]
مَا يَأْفِكُونَ ﴿١١٧﴾ what they had faked.[3]

فَوَقَعَ ٱلْحَقُّ 118. So the truth came to
وَبَطَلَ pass[4] and futile became[5]
مَا كَانُوا۟ يَعْمَلُونَ ﴿١١٨﴾ what they used to perform.[6]

فَغُلِبُوا۟ 119. So were they defeated[7]
هُنَالِكَ there
وَٱنقَلَبُوا۟ صَـٰغِرِينَ ﴿١١٩﴾ and turned[8] despicable.[9]

وَأُلْقِىَ ٱلسَّحَرَةُ 120. And the sorcerers were
سَـٰجِدِينَ ﴿١٢٠﴾ thrown[10] prostrate.[11]

قَالُوٓا۟ ءَامَنَّا 121. They said: "We believe
بِرَبِّ ٱلْعَـٰلَمِينَ ﴿١٢١﴾ in the Lord of all beings –

رَبِّ مُوسَىٰ 122. "The Lord of Mûsâ
وَهَـٰرُونَ ﴿١٢٢﴾ and Hârûn."

1. أوحينا *'awḥaynâ* = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 4:163, p. 317, n. 6) The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

2. تلقف *talqafu* = she or it snatches, grabs, seizes quickly, i. e. swallowed (v. iii. f. s. impfct. from *laqafa* [*laqf/laqafân*], to seize quickly.

3. يأفكون *ya'fikûna* = they fake, fake up, artfully contrive, falsely make up (v. iii. m. pl. impfct. from *'afaka* [*'ifk/ 'afk/ 'afak/ 'ufûk*], to lie, to deceive. See *tu'fakûna* at 6:95, p. 431, n. 7).

4. وقع *waqa'a* = he or it fell, fell down, occurred, came to pass (v. iii. m. s. past from *wuqû'*, to fall. See at 7:71, p. 493, n. 4).

5. بطل *baṭala* = he or it became, null, void, futile, worthless (v. iii. m. s. past from *buṭl/ baṭlân*, to be null, void. See *bâṭil* at 4:161, p. 316, n. 11).

6. يعملون *ya'malûna* = they do, perform (v. iii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 2:144, p. 69, n. 3).

7. غلبوا *ghulibû* = they were defeated, overcome, conquered, subdued (v. iii. m. pl. past passive from *ghalaba* [*ghalb/ ghalbah*], to subdue, to conquer. See *ghâlibîn* at 7:113, p. 508, n. 3).

8. انقلبوا *inqalabû* = they (all) returned, turned round, turned, retreated (v. iii. m. pl. past from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. See at 3:174, p. 224, n. 1).

9. صاغرين *ṣâghirîn* (pl.; acc./gen/ of *ṣâghirûn*; s. *ṣâghir*) = low, lowly, humiliated, despised, contemptible, despicable (act. participle from *saghura* [*sighâr/saghârah*), to be small).

10. ألقى *'ulqiya* = he was thrown flung, cast (v. iii. m. s. past passive from *'alqâ*, from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqâ* at 7:107, p. 507, n. 1).

11. i. e., they prostrated themselves to Allah, as is clear from the two succeeding *'âyahs*. ساجدين *sâjidîn* (pl.; acc./gen. of *sâjidûn*; s. *sâjid*) = those who prostrate themselves, prostrate (act. participle from *sajada* [*sujûd*], to prostrate oneself. See *usjudû* at 7:11, p. 468, n. 4).

قَالَ فِرْعَوْنُ 123. The Pharaoh said:
ءَامَنتُم بِهِۦ "Did you believe in Him
قَبْلَ أَنْ ءَاذَنَ لَكُمْ before I gave you leave[1] to?
إِنَّ هَٰذَا لَمَكْرٌ Surely this is a plot[2]
مَّكَرْتُمُوهُ فِي ٱلْمَدِينَةِ you hatched[3] in the city
لِتُخْرِجُوا۟ that you might drive[4] out
مِنْهَآ أَهْلَهَا therefrom its inhabitants.[5]
فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾ Then soon you shall know."[6]

لَأُقَطِّعَنَّ 124. "I shall surely cut off[7]
أَيْدِيَكُمْ وَأَرْجُلَكُم your hands and feet
مِّنْ خِلَٰفٍ on alternate sides;[8]
ثُمَّ لَأُصَلِّبَنَّكُمْ then I will crucify[9] you
أَجْمَعِينَ ﴿١٢٤﴾ all together."

قَالُوٓا۟ 125. They said:
إِنَّآ إِلَىٰ رَبِّنَا "Surely We are to our Lord
مُنقَلِبُونَ ﴿١٢٥﴾ going to be turned over."[10]

وَمَا تَنقِمُ 126. "And you take not ven-
مِنَّآ إِلَّآ أَنْ geance[11] on us but for that we
ءَامَنَّا believed
بِـَٔايَٰتِ رَبِّنَا in the signs of our Lord

1. آذن *'âdhana(nu)* = I give leave, permit, allow (v. i. impfct. from *'adhina* [*'idhn*], to allow, to permit, to listen. The last letter takes *fathah* for the particle *'an* coming before the verb. See *'adhdhana* at 7:44, p. 482, n. 5).

2. مكر *makr* = plan, expedient, tactic, stratagem, ruse, plot, scheme, trickery. See at 7:99, p. 504, n. 5.

3. مكرتم *makartum* = you plotted, hatched, devised, schemed (v. iii. m. pl. past from *makara* [*makr*], to plot, to deceive. See *yamkurû* at 6:123, p. 443, n. 4).

4. تخرجوا *tukhrijû(na)* = you expel, oust, drive out, bring out, produce (v. ii. m. pl. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. The terminal *nûn* is dropped for a hidden *'an* in *li* (of motivation) coming before the verb. See *yukhrija* at 7:110, p. 507, n. 10.).

5. أهل *'ahl* (s.; pl. أهلون/أهال *'ahlûn/'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 7:100, p. 504, n. 8.

6. i. e., the consequences of your disobedience. The threat is elaborated in the next *'âyah*.

7. أقطعن *'uqatti'anna* = I shall surely cut, sever, mutilate, slash (v. i. impfct. emphatic from *qatta'a*, form II of *qata'a* [*qat'*], to cut. See *quti'a* at 6:44, p. 408, n. 9).

8. خلاف *khilâf* (s.; pl. *kilâfât*) = difference, disparity, contrast. *min khilâf* = from the opposite, i. e., alternately.

9. لأصلبن *'usallibanna* = I shall surely crucify (v. i. impfct. form II of emphatic from *sallaba*, form II of *salaba* [*salb*], to crucify. See *salabû* at 4:157, p. 315, n. 1).

10. The true believer in Allah and the meeting with Him in the hereafter are not afraid of any corporal punishment or death for His sake. منقلبون *munqalibûn* (pl.; s. *munqalib*) = those turned over, turned about, upturned, capsized, overturned (act. participle from *inqalaba*, to be turned round, form VII of *qalaba* [*qalb*], to turn round. See *inqalabû* at 7:119, p. 509, n. 8).

11. تنقم *tanqimu* = you take revenge, vengeance, avenge yourself (v. ii. m. s. impfct. from *naqama* [*naqm*], to take revenge. See *tanqimûna* at 5:59, p. 359, n. 7).

لَمَّاجَآءَتۡنَا when these have come to us.
رَبَّنَآأَفۡرِغۡ عَلَيۡنَا Our Lord, pour out[1] on us
صَبۡرٗاوَ patience and
تَوَفَّنَا مُسۡلِمِينَ ﴿١٢٦﴾ let us die[2] as Muslims."

Section (Rukû') 15

وَقَالَ ٱلۡمَلَأُ 127. There said the notables
مِن قَوۡمِ فِرۡعَوۡنَ of the people of the Pharaoh:
أَتَذَرُ مُوسَىٰ "Do you let alone[3] Mûsâ and
وَقَوۡمَهُۥ لِيُفۡسِدُواْ his people to create troubles[4]
فِي ٱلۡأَرۡضِ in the land
وَيَذَرَكَ and to forsake[5] you
وَءَالِهَتَكَ and your gods?"
قَالَ سَنُقَتِّلُ He said: "We will slaughter[6]
أَبۡنَآءَهُمۡ their sons and
وَنَسۡتَحۡيِۦ نِسَآءَهُمۡ keep alive[7] their womenfolk;
وَإِنَّا فَوۡقَهُمۡ and indeed we are over them
قَٰهِرُونَ ﴿١٢٧﴾ irresistible."[8]

قَالَ مُوسَىٰ لِقَوۡمِهِ 128. Mûsâ said to his people:
ٱسۡتَعِينُواْ بِٱللَّهِ " Seek the help[9] of Allah
وَٱصۡبِرُوٓاْ and have patience.[10]
إِنَّ ٱلۡأَرۡضَ لِلَّهِ Verily the earth is Allah's.

1. أفرغ *'afrigh* = pour out, empty, unload (v. ii. m. s. imperative from *'afragha*, form IV of *faragha/farigha* [*farâgh /furûgh*], to be empty. See at 2:250, p. 127, n. 9).

2. توف *tawaffa* = (you) take in full, cause to die, let die (v. ii. m. s. imperative from *tawaffâ*, form V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See at 3:193, p. 232, n. 7).

3. تذر *tadharu* = you leave, let alone, abandon, forsake (v. ii. m. s. impfct. from *wadhara/ yadharu*[*wadhr*] to leave. See *nadharu* at 6:110, p. 437, n. 10).

4. يفسدوا *yufsidû(na)* = they make trouble, cause disorder, spoil (v. iii. m. pl. impfct. from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. The terminal *nûn* is dropped for a hidden *'an* in *li* (of motivation) coming before the verb. See *mufsidîn* at 7:103, p. 506, n. 5).

5. يذر *yadhara(u)* = he leaves, lets alone, abandons, forsakes (v. iii. m. s. impfct. from *wadhr* { See n. 3 above}. The last letter takes *fatḥah* for the verb is conjunctive to the previous verb *yufsidû* which is governed by a hidden *'an*.

6. نقتل *nuqattilu* = we slaughter, massacre (v. i. pl. impfct. from *qattala*, form II of *qatala* [*qatl*], to kill, slay. See *yuqattalû* at 5:33, 344, n. 10).

7. نستحي *nastaḥyi* = we let live, keep alive, are ashamed of (v. i. pl. impfct. *istaḥyâ*, form X of *ḥayiya/ ḥayya* [*ḥayâh*], to live. See *yastaḥyûna* at 2:49, p.23, n.16).

8. قاهرون *qâhirûn* (pl.; s. *qâhir*) = irresistible, overpowering, subjugators (act. participle from *qahara* [*qahr*], to overpower, subjugate, vanquish).

9. استعينوا *ista'înû* = you (all) seek help, ask for help, beseech help (v. ii. m. pl. imperative from *ista'âna*, form X from *'âna* [*'awn*], to assist, help. See at 2:153, p. 72, n. 13).

10. اصبروا *iṣbirû* = (you all) be patient, have patience, bear calmly, persevere, (v. ii. m. pl. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 7:88, p. 500, n. 2).

يُورِثُهَا He makes inherit[1] it
مَن يَشَآءُ whom He will
مِنْ عِبَادِهِۦ of His servants;
وَٱلْعَٰقِبَةُ and the end[2] is
لِلْمُتَّقِينَ ﴿١٢٨﴾ for the godfearing.[3]

قَالُوٓا۟ 129. They said:[4]
أُوذِينَا "We have been persecuted[5]
مِن قَبْلِ أَن تَأْتِيَنَا before you came to us and
وَمِنۢ بَعْدِ مَا جِئْتَنَا after you have come to us."
قَالَ عَسَىٰ رَبُّكُمْ He said: "Maybe Your Lord
أَن يُهْلِكَ عَدُوَّكُمْ will destroy[6] your enemy[7]
وَيَسْتَخْلِفَكُمْ and make you successors[8]
فِى ٱلْأَرْضِ فَيَنظُرَ in the land and then see
كَيْفَ تَعْمَلُونَ how you act."
﴿١٢٩﴾

Section (Rukû') 16

وَلَقَدْ أَخَذْنَآ 130. And We seized[9]
ءَالَ فِرْعَوْنَ the people of the Pharaoh
بِٱلسِّنِينَ with years (of drought)
وَنَقْصٍ مِّنَ ٱلثَّمَرَٰتِ and shortage[10] in yields[11]
لَعَلَّهُمْ that they might
يَذَّكَّرُونَ ﴿١٣٠﴾ bear in mind.[12]

1. يورث **yûrithu** = makes inherit, gives as inheritance, appoints heir to (v. iii. m. s. impfct. from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/turâth*], to be heir, to inherit. See *'ûriththum* at 7:43, p. 481, n. 12).

2. عاقبة **âqibah** (s.; pl. عواقب *'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:103, p. 4506, n. 4

3. متقين **muttaqîn** (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 5:46, p. 352, n. 10).

4. i. e., Mûsâ's people said.

5. أوذينا **'ûdhînâ** = we were persecuted, tortured, hurt, damaged (v. i. pl. past passive from *'âdhâ*, form IV of *'adhiya* [*'adhan*], to be harmed, to suffer. See *'ûdhû* at 6:34, p. 404, n. 3).

6. يهلك **yuhlika(u)** = he destroys, he ruins, annihilates (v. iii. m. s. impfct. from *'ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy). The last letter takes *fatḥah* because of the particle *'an* coming before the verb. See at 5:17, p. 337, n. 5).

7. عدو **'adûww** (s.; pl. أعداء *'a'dâ'*) = foe, enemy. See at 7:24, p. 472, n. 7.

8. يستخلف **yastakhlifa(u)** = he puts/ appoints as successor (v. iii. m. s. impfct. from *istakhlafa*, form X of *khalafa* [*khalf/khilâfah*], to come after, to follow, to succeed. The last letter takes *fatḥah* because the verb is conjunctive to the previous verb *yuhlika* which is governed by the particle *'an*. See *yastakhtalif* a 6:133, p. 447, n. 8).

9. أخذنا **'akhadhnâ** = we took, received, obtained, seized, grabbed (v. i. pl. past from *'akhadha* [*'akhdh*], to take. See at 7:95, p. 503, n. 5).

10. نقص **naqṣ** = loss, diminution, decrease, shortage, deficit. See at 2:155, p. 73, n. 9.

11. ثمرات **thamarât** (pl.; sing. *thamarah*) = fruits, yields, results, benefits. See at 2:265, p. 139, n. 12).

12. i. e., take heed and believe. يذكرون **yadhdhakkarûna** (originally *yatadhakkarûna*) = they remember, bear in mind, take heed (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr /tadhkâr*], to remember, to mention. See at 7:26, p. 473, n. 7).

فَإِذَا جَآءَتْهُمُ 131.So if there came to them
الْحَسَنَةُ قَالُوا any good thing[1] they said:
لَنَا هَٰذِهِۦ وَإِن "Ours is this";[2] but if
تُصِبْهُمْ سَيِّئَةٌ there befell[3] them an evil[4]
يَطَّيَّرُوا بِمُوسَىٰ they augured ill[5] of Mûsâ
وَمَن مَّعَهُۥٓ and those with him.
أَلَآ إِنَّمَا طَٰٓئِرُهُمْ O sure, their ill augury
عِندَ اللَّهِ was with Allah;[6]
وَلَٰكِنَّ أَكْثَرَهُمْ but most of them
لَا يَعْلَمُونَ ١٣١ did not know.

وَقَالُوا 132. And they said:
مَهْمَا تَأْتِنَا بِهِۦ مِن "Whatever you bring us of a
ءَايَةٍ لِّتَسْحَرَنَا بِهَا sign to enchant[7] us therewith,
فَمَا نَحْنُ لَكَ we will not be in you
بِمُؤْمِنِينَ ١٣٢ believers".

فَأَرْسَلْنَا عَلَيْهِمُ 133. So We sent on them
الطُّوفَانَ وَالْجَرَادَ the deluge[8] and the locusts,[9]
وَالْقُمَّلَ وَالضَّفَادِعَ and the lice[10] and the frogs[11]
وَالدَّمَ and blood,
ءَايَٰتٍ مُّفَصَّلَٰتٍ as signs[12] set forth in detail.[13]
فَاسْتَكْبَرُوا But they turned arrogant[14]

1. i. e., a good year of harvest. حسنة **ḥasanah** (s.; pl. حسنات *ḥasanât*) = good thing, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 6:160, p. 462, n. 1.
2. i. e., we deserve this because of our efforts.
3. تصب **tuṣib** (تصيب *tuṣîbu*) = she or it afflicts, affects, befalls, hits (v. iii. f. s. impfct. from *asâba*, form IV of *ṣâba* [*ṣawb/ṣaybûbah*], to hit the mark, to be right. The final letter becomes vowelless and hence the medial *yâ'* is dropped because the verb is in a conditional clause (preceded by *'in*). See at 4:77, p. 275, n.12).
4. i. e., hardship and bad season. سيئة **sayyi'ah** (pl. سيئات *sayyi'ât*)= sin, offence, misdeed, bad deed, evil. See at 2:81, p. 38, n. 3 and *sayyi'ât* at 6:160, p. 462, n. 3.
5. يطيروا **yaṭṭayyarû(na)** [originally *yataṭayyarûna*] = they augur ill , see an evil omen (v. iii. m. pl. impfct. from *taṭayyara*, form V of *ṭâra* [*ṭayr/ṭayrân*], to fly. The terminal *nûn* is dropped for the verb comes as conclusion of a conditional clause. See *yaṭîru* at 6:38, p. 415, n. 11).
6. i. e., the evil befell them by Allah's decree.
7. تسحر **tasḥara(u)** = you enchant, bewitch, charm (v. ii. m. s. impfct. from *saḥara* [*siḥr*], to enchant. The final letter takes *fatḥah* for a hidden *'an* in *li* (of motivation) coming before the verb. See *saḥirû* at 7:116, p. 508, n. 7).
8. i. e., the land (Egypt) was inundated with all the troubles mentioned here. Even the rivers and wells were filled with blood. طوفان **ṭûfân** = deluge, flood.
9. جراد **jarâd** = locusts.
10. قمل **qummal** = lice, small insects.
11. ضفادع **ḍafâdi'** (pl.; s. *ḍifdi'/ḍafda'*) = frogs.
12. i. e., signs of Allah's retribution.
13. مفصلات **mufaṣṣalât** (fem. pl.; s. *mufaṣṣalah*; m. *mufaṣṣal*) = set forth in detail, elaborated (passive participle from *faṣṣala*, from II of *faṣala* [*faṣl*], to separate, set apart. See *mufaṣṣal* at 6:114, p. 439, n. 8).
14. استكبروا **istakbarû** = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 7:88, p. 500, n. 5).

وَكَانُوا۟ قَوْمًا and had been a people
مُّجْرِمِينَ ﴿١٣٣﴾ committing sins.[1]

وَلَمَّا وَقَعَ 134. And when there fell[2]
عَلَيْهِمُ ٱلرِّجْزُ on them the retribution[3]
قَالُوا۟ يَٰمُوسَى they said: "O Mûsâ,
ٱدْعُ لَنَا رَبَّكَ pray[4] for us to your Lord
بِمَا by what He has
عَهِدَ عِندَكَ commissioned[5] you with.
لَئِن كَشَفْتَ عَنَّا If you remove[6] from us
ٱلرِّجْزَ the punishment
لَنُؤْمِنَنَّ لَكَ we will surely believe in you
وَلَنُرْسِلَنَّ مَعَكَ and will send with you
بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٣٤﴾ you the Children of Isrâ'îl.

فَلَمَّا كَشَفْنَا 135. But when We removed[7]
عَنْهُمُ ٱلرِّجْزَ from them the punishment
إِلَىٰٓ أَجَلٍ هُم بَٰلِغُوهُ till a time[8] they would reach,[9]
إِذَا هُمْ يَنكُثُونَ ﴿١٣٥﴾ lo, they violated.[10]

فَٱنتَقَمْنَا 136. So We took vengeance[11]
مِنْهُمْ on them and
فَأَغْرَقْنَٰهُمْ فِى ٱلْيَمِّ drowned[12] them in the sea[13]

1. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 7:40, p. 480, n. 10).

2. وقع *waqa'a* = he or it fell, fell down, occurred, came to pass (v. iii. m. s. past from *wuqû'*, to fall. See at 7:71, p. 493, n. 4).

3. رجز *rijz* = retribution, punishment, dirt, filth. See at 2:59, p. 27, n. 15.

4. ادع *ud'u* = you call, pray, invite (v. ii. m. s. imperative from *da'â* [*du'â'*], to call, to summon. See at 2:61, p. 28, n. 12).

5. i. e., by virtue of your being Allah's Prophet and the provision of forgiveness for believing. عهد *'ahida*(*'ilâ*) = he assigned, committed, commissioned, entrusted, charged, delegated (v. iii. m. s. past from *'ahd*, to delegate, to entrust, to commit. See at 3:183, p. 227, n. 9).

6. كشفت *kashafta* = you removed, disclosed, uncovered (v.ii. m. s. past from *kashafa* [*kashf*], to remove. See *yakshif* at 6:41, p. 407, n. 1).

7. كشفنا *kashafnâ* = we removed, lifted, disclosed, uncovered, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove. See n. 6 above).

8. i. e., the date they were to meet with drowning. اجل *'ajal* (pl. *'âjâl*) = appointed time, term, date, deadline. See at 6:128, p. 445, n. 8.

9. بالغوا *bâlighû*(*n*) (pl.; s. *bâligh*) = those who reach, attain (act. participle from *balagha* [*bulûgh*], to reach. See *bâlighah* at 6:149, p. 456, n. 2).

10. ينكثون *yankuthûna* = the violate, infringe, break (v. iii. m. pl. impfct. from *nakatha* [*nakth*], to break, violate).

11. i. e. duly punished. انتقمنا *intaqamnâ* = we revenged, took vengeance, avenged ourselves (v. i. pl. past from *intaqama* form VIII of *naqama/naqima* [*naqm/naqam*], to revenge. See *yantaqimu* at 5:95, p. 377, n. 110.

12. أغرقنا *'aghraqnâ* = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 7:64, p. 490, n. 14).

13. يم *yamm* (s.; pl. *yamûm*) = open sea.

بِأَنَّهُمْ كَذَّبُوا because they cried lies[1]
بِـَٔايَٰتِنَا وَكَانُوا to Our signs and had been
عَنْهَا غَٰفِلِينَ ﴿١٣٦﴾ heedless[2] to them.

وَأَوْرَثْنَا 137. And We made over[3] to
ٱلْقَوْمَ ٱلَّذِينَ the people who
كَانُوا يُسْتَضْعَفُونَ had been deemed weak[4]
مَشَٰرِقَ ٱلْأَرْضِ the eastern parts of the land
وَمَغَٰرِبَهَا and its western parts
ٱلَّتِى بَٰرَكْنَا فِيهَا wherein We gave blessings[5];
وَتَمَّتْ and fulfilled[6] was the
كَلِمَتُ رَبِّكَ ٱلْحُسْنَىٰ best word of your Lord
عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ on the Children of Isrâ'îl
بِمَا صَبَرُوا for they bore with patience;[7]
وَدَمَّرْنَا مَا and We annihilated[8] what
كَانَ يَصْنَعُ there used to make[9]
فِرْعَوْنُ وَقَوْمُهُۥ the Pharaoh and his people
وَمَا كَانُوا and what they used
يَعْرِشُونَ ﴿١٣٧﴾ to erect.[10]

وَجَٰوَزْنَا 138. And We crossed[11]
بِبَنِىٓ إِسْرَٰٓءِيلَ with the Children of Isrâ'îl
ٱلْبَحْرَ فَأَتَوْا عَلَىٰ the sea and they came upon
قَوْمٍ يَعْكُفُونَ عَلَىٰ a people devoted[12] to

1. كذبوا ***kadhdhabû*** = they called lies, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See at 7:101, p. 505, n.5).

2. غافلين ***ghâfilîn*** (pl.; acc./gen. of *ghâfilûn*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, indifferent to (act. participle from *ghafala* [*ghaflah* /*ghufûl*], to neglect, to ignore. See at 6:156, p. 460, n.2.

3. أورثنا ***'awrathnâ*** = we made over, bequeathed, gave as inheritance (v. i. pl. past from *'awratha*, form IV of *waritha* [*'irth*/ *'irthah*/ *wirâthah*/ *rithah*/ *turâth*], to be heir, to inherit. See *yûrithu* at 7:128, p. 512, n. 1).

4. يستضعفون ***yustaḍ'afûna*** = they are deemed weak, treated as weak, (v. iii. m. pl. impfct. passive from *istaḍ'afa*, form X of *ḍa'ufa*[*ḍu'f* /*ḍa'f*], to be weak. See *ustuḍ'ifû* at 7:75, p. 495, n. 13).

5. باركنا ***bâraknâ*** = we blessed, gave blessings (v. i. pl. past from *bâraka*, form III of *baraka*, to kneel down. See *barakât* at 7. 96, p. 503, n. 9).

6. تمت ***tammat*** = she or it was complete, full, perfect, fulfilled; came to an end, came off (v. iii. f. s. past from *tamma* [*tamâm*], to be completed. See at 6:115, p. 439, n. 11).

7. صبروا ***ṣabarû*** = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See *taṣbirû* at 6:34, p. 2404, n. 2).

8. دمرنا ***dammarnâ*** = we devastated, annihilated, destroyed, ruined, demolished (v. i. pl. past from *dammara*, form II of *damara* to perish.

9. يصنع ***yaṣna'u*** = he manufactures, makes, performs (v. iii. m. s. impfct. from *ṣana'a* [*ṣan' ṣun'*/ *ṣanî'*], to do, to make. See *yaṣna'ûna* at 5:63, p. 361, n. 5).

10. i. e., of edifices and structures. يعرشون *ya'rishûna* = they erect, raise (v. iii. m. pl. impfct. from *'arasha*, [*'arsh*/*'urûsh*], to erect a trellis.

11. جاوزنا ***jâwaznâ*** = we crossed, passed by, overstepped (v. i. pl. past from *jâwaza*, form III of *jâza* [*jawz/jawâz/majâz*], to pass, to be allowed. See *jâwaza* at 2:249, p. 126, n. 14).

12. يعكفون ***ya'kifûna*** = they cling to, devote themselves to, are addicted to (v. iii. m. pl. impfct. from *'akafa* [*'ukûf*], to adhere, to cling. See *'âkifûn* = at 2:187, p. 90, n. 2).

أَصْنَامٍ لَّهُمْ	the idols[1] of theirs.
قَالُوا۟ يَـٰمُوسَى	They said: "O Mûsâ,
ٱجْعَل لَّنَآ إِلَـٰهًا	make[2] for us a god
كَمَا لَهُمْ ءَالِهَةٌ	as they have gods."
قَالَ إِنَّكُمْ	He said: "Indeed you are
قَوْمٌ تَجْهَلُونَ ١٣٨	a people that do not know."[3]
إِنَّ هَـٰٓؤُلَآءِ	139. "As to these people,
مُتَبَّرٌ مَّا هُمْ فِيهِ	doomed to riun[4] is what
وَبَـٰطِلٌ مَّا	they are in[5] and void[6] is what
كَانُوا۟ يَعْمَلُونَ ١٣٩	they use to do."
قَالَ	140. He said:
أَغَيْرَ ٱللَّهِ	"Is one other than Allah I
أَبْغِيكُمْ إِلَـٰهًا	should seek[7] for you as a god
وَهُوَ فَضَّلَكُمْ	while He has preferred[8] you
عَلَى ٱلْعَـٰلَمِينَ ١٤٠	over all the beings?"[9]
وَإِذْ أَنجَيْنَـٰكُم	141. And when We saved[10]
مِّنْ ءَالِ	you from the people of the
فِرْعَوْنَ	Pharah
يَسُومُونَكُمْ	who were inflicting[11] on you
سُوٓءَ ٱلْعَذَابِ	the evil of persecution,

1. Prophet Mûsa (p. b. h.), along with the Children of Isrâ'îl, crossed over from Egypt to the Sinai peninsula where the people were then steeped in idolatry and poytheism. أصنام *'aṣnâm* (pl.; s. صنم *ṣanam*) = idols, images. See at 6:74, p. 421, n. 9.

2. Influenced by the instance of the local people and impelled by Satan the Children of Isrâ'îl ignored the teachings of their Prohet and insisted on worshipping an idol. اجعل *ij'al* = appoint, set, make (v. ii. m. s. imperative from *ja'ala* [*ja'l*], to make, put, place. See at 4:75, p. 273, n. 8).

3. تجهلون *tajhalûna* = you ignore, do not know, are foolish (v. ii. m. pl. impfct. from *jahala* [*jahl/jahâlah*], to be ignorant. See *jahâlah* at 4:17, p. 246, n. 2.

4. متبر *mutabbar* = destroyed, annihilated, doomed to ruin (passive participle from *tabbara,* form II of *tabara* [*tabr*], to destroy).

5. i. e., polytheism and worship of idols.

6. باطل *bâṭil* = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. See at 4:61, p. 316, n. 11.

7. أبغي *'abghî* = I seek, desire (v. i. s. impfct. from *baghâ* [*bughâ'*], to seek. See *abtaghî* at 6:164, p. 463, n. 4).

8. i. e., He has preferred you for sending Prophets from among you and for giving you proper guidance. فضل *faḍḍala* = he preferred, gave precedence (v. iii. m. s. past in form II of *faḍala* [*faḍl /fuḍûl*], to excel, to be in excess. See at 4:95, p. 285, n. 9).

9. i. e., all the beings of the time. عالمين *'âlamîn* (pl.; acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam,* i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 7:80, p. 497, n. 5).

10. أنجينا *'anjaynâ* = we rescued, saved, delivered (v. i. pl. past in form IV of *najâ* [*najw/ najâ'/ najâh*], to save. See at 7:83, p. 498, n. 1).

11. يسومون *yasûmûna* = they impose, inflict, subject to (v. iii. m. pl. impfct. from *sâma* [*sawm*], to impose, inflict, to offer for sale. See at 2:49, p. 23, n. 15).

يُقَتِّلُونَ أَبْنَآءَكُمْ slaughtering[1] your sons
وَيَسْتَحْيُونَ and keeping alive[2] your
نِسَآءَكُمْ وَفِي women,
ذَٰلِكُم بَلَآءٌ مِّن and in that was a trial[3] from
رَّبِّكُمْ عَظِيمٌ your Lord, a grave one.[4]
(١٤١)

Section (Rukû') 17

وَوَٰعَدْنَا مُوسَىٰ 142. We appointed[5] for Mûsâ
ثَلَٰثِينَ لَيْلَةً thirty nights and comple-
وَأَتْمَمْنَٰهَا بِعَشْرٍ mented[6] them with ten.
فَتَمَّ مِيقَٰتُ Thus became full the term[7]
رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةً of his Lord in forty days.
وَقَالَ مُوسَىٰ And Mûsâ said
لِأَخِيهِ هَٰرُونَ to his brother Hârûn :
ٱخْلُفْنِي فِي قَوْمِي "Take my place[8] in my people
وَأَصْلِحْ and put right[9]
وَلَا تَتَّبِعْ سَبِيلَ and do not follow[10] the way
ٱلْمُفْسِدِينَ (١٤٢) of the mischief-makers."

وَلَمَّا جَآءَ مُوسَىٰ 143. And when Mûsâ came
لِمِيقَٰتِنَا to Our appointed place
وَكَلَّمَهُۥ رَبُّهُۥ and His Lord spoke to him
قَالَ رَبِّ أَرِنِيٓ he said: "My Lord, show me
أَنظُرْ إِلَيْكَ that I may look at You."

1. يقتلون ***yuqattilûna*** = they slaughter, massacre (v. iii. m. pl. impfct. from *qattala*, form II of *qatala* [*qatl*], to kill, slay. See *yuqattalû* at 5:33, 344, n. 10).

2. يستحيون ***yastaḥyûna*** = they keep alive, are ashamed of (v. iii. m. pl. impfct. in form X of *ḥayiya/ ḥayya* [*ḥayâh*], to live. See at 2:49, p.23, n.16).

3. بلاء ***balâ'*** = trial, test, tribulation (See 2:49, p. 24, n. 1). This word is used in respect of both good and bad things. Hence the commentators interpret the clause in two different ways, namely, that either (a) the persecution by the Pharaoh was a great test or (b) the saving of you by Allah from the Pharaoh's persecution was a great favour (See Al-Ṭabarî, I, 274-275,; Ibn Kathîr, I, 128-129).

4. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 7:116, p. 508, n. 9).

5. واعدنا ***wâ'adnâ*** = we appointed, arranged (v. i. pl. past from *wâ'ada*, form III of *wa'ada* [*wa'd*] to promise.

6. See 2:51. After Mûsâ had escaped with the Israelites from Egypt they demanded of him to bring down a Book from his Lord and he went to the place appointed by Allah for him for a period of forty days. أتممنا ***'atmamnâ*** = we completed, complemented, finished (v. i. pl. past from *'atamma* , form IV of *tamma* [*tamâm*], to be completed. See *'atmamtu* at 5:3, p. 328, n.4).

7. ميقات ***mîqât*** (sing.; pl. *mawâqît*) = appointed time/ term, meeting point, venue, deadline, timetable. See *mawâqît* at 2:189, p. 91, n. 3.

8. اخلف ***ukhluf*** = you succeed, take the place of (v. ii. m. s. imperative from *khakafa*, to succeed. See *yastakhlif* at 7:129, p. 512, n. 8.

9. i. e., their affairs and conduct. أصلح ***'aṣliḥ*** = put right, put in order, make good, reform (v. ii. m. s. imperative from *'aṣlaḥa* , form IV of *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, proper. See at 6:54, p. 412, n. 8).

10. لا تتبع ***lâ tattabi'*** = do not follow, obey, pursue (v. ii. m. s. imperative {prohibition} from *ittaba'a*,form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 6:150, p. 456, n. 6).

قَالَ لَن تَرَىٰنِي He said: "You cannot see Me

وَلَٰكِنِ ٱنظُرْ إِلَى ٱلْجَبَلِ but look at the mountain,

فَإِنِ ٱسْتَقَرَّ if it remains stable[1]

مَكَانَهُۥ in its place

فَسَوْفَ تَرَىٰنِي then you will see Me."

فَلَمَّا تَجَلَّىٰ So when his Lord cast His

رَبُّهُۥ لِلْجَبَلِ Light[2] on the mountain,

جَعَلَهُۥ دَكًّا He made it a level ground[3]

وَخَرَّ مُوسَىٰ صَعِقًا and Mûsa fell[3] unconscious.[4]

فَلَمَّآ أَفَاقَ And when he recovered[6]

قَالَ سُبْحَٰنَكَ he said: "Glory be to You;

تُبْتُ إِلَيْكَ I trun to you in repentance[7]

وَأَنَا۠ أَوَّلُ and I am the first

ٱلْمُؤْمِنِينَ ﴿١٤٣﴾ of the believers."

قَالَ يَٰمُوسَىٰٓ 144. He said: "O Mûsâ,

إِنِّى ٱصْطَفَيْتُكَ I have chosen[8] you

عَلَى ٱلنَّاسِ بِرِسَٰلَٰتِى over men with My messages[9]

وَبِكَلَٰمِى and My words.

فَخُذْ مَآ ءَاتَيْتُكَ So take[10] what I have given

وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿١٤٤﴾ you and be of the grateful."[11]

وَكَتَبْنَا لَهُۥ 145. And We wrote for him

1. Mûsâ (p.b.h.) was enabled to hear the words of Allah without seeing Him. استقر ***istaqarra*** = he or it became stable/steady, settled (v. iii. m. s. past in form X of *qarra* [*qarâr*], to settle down, to abide. See *mustaqarr* at 7:24, p. 472, n. 8).

2. تجلى ***tajallâ*** = he cast his light, revealed himself, shone forth (v. iii. m. s. past in form V of *jalâ* [*jalw/jaly*], to throw light, to make clear).

3. i. e., made it crumble to dust. دك ***dakk*** (s.; pl. *dukûk*) level ground, demolished to the ground.

4. خر ***kharra*** = he fell , fell down, sank to the ground (v. iii. m. s. past from *kharr/khurûr*), to fall, fall down).

5. صعق ***şa'iq*** = thunderstruck, dumbfounded, unconscious.

6. أفاق ***'afâqa*** = he recovered, regained consciousness, woke up (v. iii. m. s. past in form IV of *fâqa* [*fawq/fawâq*], to surpass, to overtop, to transcend.

7. تبت ***tubtu***= I turned in repentance, turned, repented (v. iii. m. s. past from *tâba* [*tawb, tawbah / matâb*], to repent. See *tâba* at 5:39, p. 347, n. 7). Technically *tâba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:187, p. 89, n. 8.

8. اصطفيت ***iṣṭafaytu***= I chose, selected, picked out, singled out (v. i. s. past from *iṣṭafâ*, form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ'*], to be clear. See *iṣṭafâ* at 3:42, p. 172, n. 5).

9. رسالات ***risalât*** (pl.; s. *risâlah*) = messages, missions. See at 7:62, p. 490, n. 3.

10. i. e., take the tablets and the instructions contained therein, as stated in the next *'âyah*. خذ ***khudh*** = take, receive, seize, grab (v. ii. m. s. imperative from *'akhadha* [*'akhdh*], to take. See *'akhadhnâ* at 7:130, p. 512, n. 9).

11. شاكرين ***shâkirîn*** (acc./gen. of *shâkirûn*, sing. *shâkir*) = appreciative, thankful, grateful (active participle from *shakara* [*shukr /shukrân*], to thank. See at 7:17, p. 470, n. 1).

فِى ٱلْأَلْوَاحِ مِن in the tablets[1]
كُلِّ شَىْءٍ مَّوْعِظَةً of everything in exhortation[2]
وَتَفْصِيلًا and elucidation[3]
لِّكُلِّ شَىْءٍ regarding every matter.
فَخُذْهَا بِقُوَّةٍ "So take them with firmness[4]
وَأْمُرْ قَوْمَكَ and bid your people
يَأْخُذُوا۟ that they take
بِأَحْسَنِهَا the best of these.
سَأُو۟رِيكُمْ And I shall show[5] you
دَارَ ٱلْفَـٰسِقِينَ ﴿١٤٥﴾ the land of the defiant."[6]

سَأَصْرِفُ عَنْ 146. "I shall divert[7] from
ءَايَـٰتِىَ My revelations
ٱلَّذِينَ يَتَكَبَّرُونَ those who turn arrogant[8]
فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ in the earth without right.
وَإِن يَرَوْا۟ And even if they see
كُلَّ ءَايَةٍ every sign
لَّا يُؤْمِنُوا۟ بِهَا they will not believe in it;
وَإِن يَرَوْا۟ and if they see
سَبِيلَ ٱلرُّشْدِ the way of right conduct[9] they
لَا يَتَّخِذُوهُ سَبِيلًا do not adopt[10] it as a way;
وَإِن يَرَوْا۟ and if they see
سَبِيلَ ٱلْغَىِّ the way of error[11]

1. ألواح *'alwâḥ* (pl.; s. لوح *lawḥ*) = boards, tablets, slabs, blades, sheets, planks.

2. موعظة *maw'iẓah* (pl. مواعظ *mawâ'iẓ*) = admonition, exhortation, counsel. See at 5:46, p. 352, n. 9.

3. تفصيل *tafṣîl* = to set in detail, elaborating, explaining, cutting out (verbal noun in form II of *faṣala* [*faṣl*], to separate, to cut off. See at 6:154, p. 459, n. 3).

4. قوة *quwwah* (s.; pl. قوات *quwwât*/ قوى *quwan*) = force, power, strength, firmness. See at 2:63, p. 30, n. 11.

5. أوري *'ûrî* = I show (v. i. s. impfct, from *'arâ*, form IV of *ra'a* [*ra'y/ru'yah*], to see. See *yuriya* at 7:27, p. 473, n. 12).

6. فاسقين *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 7:102, p. 505, n. 9).

7. أصرف *'aṣrifu* = I divert, distract, turn, turn away, keep away (v. i. s. impfct. from *ṣarafa* [*ṣarf*], to turn, to divert. See *nuṣarrifu* at 7:58, p. 488, n. 16).

8. يتكبرون *yatakabbarûna* = they turn arrogant, wax proud, be haughty (v. iii. m. pl. impfct. from *takabbara*, from V of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See *istakbarû* at 7:133, p. 513, n. 14).

9. رشد *rushd* = right and proper conduct, good sense, maturity of the mind, guidance. See at 4:6, p. 239, n. 1.

10. يتخذوا *yattakhidhû(na)* = they take, take to themselves, assume, adopt (v. iii. m. pl. impfct. from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by *'in*. See *tattakhidhûna* at 7:74, p. 495, n. 4).

11. غي *ghayy* = error, sin, transgression, offence. See at 2:256, p. 132, n. 5.

يَتَّخِذُوهُ سَبِيلًا they will adopt it as a way.
ذَٰلِكَ بِأَنَّهُمْ That will be so because they
كَذَّبُوا بِآيَاتِنَا وَ cry lies[1] to Our signs and
كَانُوا عَنْهَا غَافِلِينَ use to be heedless[2] to them.
(١٤٦)

وَالَّذِينَ كَذَّبُوا 147. And those who cry lies
بِآيَاتِنَا وَ to Our signs and
لِقَاءِ الْآخِرَةِ the meeting[3] in the hereafter,
حَبِطَتْ أَعْمَالُهُمْ their deeds will fall through.[4]
هَلْ يُجْزَوْنَ إِلَّا Will they be repaid[5] except
مَا كَانُوا يَعْمَلُونَ what they use to perform?
(١٤٧)

Section (*Rukû'*) 18

وَاتَّخَذَ قَوْمُ مُوسَىٰ 148. And Mûsâ's people took
مِنْ بَعْدِهِ to them after him,
مِنْ حُلِيِّهِمْ out of their jewellery,[6]
عِجْلًا جَسَدًا a calf[7] as an image[8]
لَهُ خُوَارٌ having a mooing.[9]
أَلَمْ يَرَوْا أَنَّهُ Did they not see that it
لَا يُكَلِّمُهُمْ did not speak to them
وَلَا يَهْدِيهِمْ سَبِيلًا nor show them a way?
اتَّخَذُوهُ They took it themselves
وَكَانُوا ظَالِمِينَ and were transgressors.[10]
(١٤٨)

1. كذبوا ***kadhdhabû*** = they called lies, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See at 7:136, p. 515, n. 1).

2. غافلين ***ghâfilîn*** (pl.; acc./gen. of *ghâfilûn*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, indifferent to (act. participle from *ghafala* [*ghaflah* /*ghufûl*], to neglect, to ignore. See at 7:136, p. 515, n.2.

3. لقاء ***liqâ'*** = meeting, encounter. See at 7:51, p. 485, n. 6.

4. حبطت ***ḥabiṭat*** = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabaṭa* [*hubûṭ*], to come to nothing. See at 5:53, p. 357, n. 1).

5. يجزون ***yujzawna*** = they are repaid, requited, rewarded, recompensed (v. iii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See *yujzâ* at 6:160, p. 462, n. 4).

6. After the departure of Mûsâ (p.b.h.) for the time and place appointed by Allah the Israelites adopted the image of a calf made by Sâmiriyy for them out of the golden ornaments which they had brought from Egypt and started worshipping it. It was so contrived that air could be blown into it producing a sound resembling the mooing of a cow. حلي ***ḥuliyy*** (pl.; s. *ḥaly*) = jewellery, ornaments.

7. عجل ***'ijl*** (s.; pl. *'ujûl/'ijalah*) = calf. See at 4:153, p. 313, n. 4.

8. جسد ***jasad*** (s.; pl. *'ajsâd*) = body, corpus, image.

9. خوار ***khuwâr*** = lowing, mooing

10. i. e., especially by setting partners with Allah and worshipping an image, which is described in the Qur'ân as a grave transgression (*zulm*). ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 7:44, p. 482, n. 8).

وَلَمَّا سُقِطَ فِيٓ أَيۡدِيهِمۡ وَرَأَوۡاْ أَنَّهُمۡ قَدۡ ضَلُّواْ قَالُواْ لَئِن لَّمۡ يَرۡحَمۡنَا رَبُّنَا وَيَغۡفِرۡ لَنَا لَنَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ ١٤٩

149. And when they were full of remorse[1] and saw that they had gone astray[2] they said: "If our Lord pities us not and forgives us we shall certainly be of those doomed to loss."[3]

وَلَمَّا رَجَعَ مُوسَىٰٓ إِلَىٰ قَوۡمِهِۦ غَضۡبَٰنَ أَسِفٗا قَالَ بِئۡسَمَا خَلَفۡتُمُونِي مِنۢ بَعۡدِيٓۖ أَعَجِلۡتُمۡ أَمۡرَ رَبِّكُمۡۖ وَأَلۡقَى ٱلۡأَلۡوَاحَ وَأَخَذَ بِرَأۡسِ أَخِيهِ يَجُرُّهُۥٓ إِلَيۡهِۚ قَالَ ٱبۡنَ أُمَّ إِنَّ ٱلۡقَوۡمَ ٱسۡتَضۡعَفُونِي وَكَادُواْ يَقۡتُلُونَنِي فَلَا تُشۡمِتۡ بِيَ

150. And when Mûsâ came back to his people enraged[4] and grieved[5] he said: "Evil is what you have done in my place[6] in my absence. Did you forestall[7] the command of your Lord? And he cast down[8] the tablets and seiged by the head of his brother dragging[9] to him. He said: "Son of my mother, indeed the people treated me as weak[10] and were about to kill me. So do not make a fun[11] of me

1. سقط فى أيديهم *suqiṭa fî 'aydîhi/'aydîhim* is a phrase meaning to be full of remorse, to repent deeply and be at a loss.

2. i. e., from the right way. ضلوا *ḍallû* = they went astray, strayed, lost way, erred (v. iii. m. pl. past from *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See at 5:77, p. 368, n. 5).

3. خاسرين *khâsirîn* (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 7:92, p. 502, n. 3).

4. غضبان *ghaḍbân* (s.; pl. غضاب *ghiḍâb*) = enraged, furious, infuriated, indignant, angry. See *ghaḍiba* at 5:61, p. 360, n. 2.

5. أسف *'asif* = grieved, regretful , sorry.

6. خلفتم *khalaftum*= you succeeded, came after, took the place of (v. ii. m. pl. past from *khalafa* [*khalf/khilâfah*], to come after, to follow, to succeed. See *ukhluf* at 7:142, p. 517, n. 8.

7. i. e., by not waiting till the return of Mûsâ (p.b.h.) and worshipping an image in disregard of the instructions given to them not to worship anyone except Allah. عجلتم *'ajiltum* = you speeded, acted before, outsripped, forestalled (v. ii. m. pl. past from *'ajila* [*'ajal/'ajalah*], to hasten. See *tasta'jilûna* at 6:57, p. 413, n. 9).

8. ألقى *'alqâ* = he threw, cast down, flung, plunged, posed, set forth, offered (v. iii. m. s. past in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 7:107, p. 507, n. 1).

9. يجر *yajurru* = he drags, draws, pulls (v. iii. m. s. impfct. from *jarra* [*jarr*], to draw, to pull).

10. استضعفوا *istaḍ'afû* = they deemed weak, treated as weak, (v. iii. m. pl. past from *istaḍ'afa*, form X of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See *yustaḍ'afûna* at 7:137, p. 515, n. 4).

11. لا تشمت *lâ tushmit* = do not make a fun of, make an object of malicious pleasure (v. ii. m. s. imperative {prohibition} from *'ashmata*, form IV of *shamita* [*shamât/shamâtah*], to rejoice at the misfortune of someone).

ٱلْأَعْدَآءَ	for the enemies[1]
وَلَا تَجْعَلْنِى مَعَ	nor place me with
ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿١٥٠﴾	the trangressing people."[2]
قَالَ رَبِّ	151. He said: "My Lord,
ٱغْفِرْ لِى وَلِأَخِى	forgive me and my brother
وَأَدْخِلْنَا فِى	and enter[3] us into Your mercy,
رَحْمَتِكَ	for You are the Most
وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿١٥١﴾	Merciful of the merciful."

Section (Rukû') 19

إِنَّ ٱلَّذِينَ ٱتَّخَذُوا۟	152. Verily those who took
ٱلْعِجْلَ	up[4] the calf,
سَيَنَالُهُمْ	there shall get hold[5] of them
غَضَبٌ مِّن رَّبِّهِمْ	wrath[6] from their Lord and
وَذِلَّةٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا	ignominy[7] in the worldly life.
وَكَذَٰلِكَ نَجْزِى	And thus We requite[8]
ٱلْمُفْتَرِينَ ﴿١٥٢﴾	the falsehood-inventors.[9]
وَٱلَّذِينَ عَمِلُوا۟	153. And those who do
ٱلسَّيِّـَٔاتِ ثُمَّ	bad deeds[10] and then
تَابُوا۟ مِنۢ بَعْدِهَا	turn in repentance[11] after
وَءَامَنُوٓا۟	that[12] and believe –

1. أعداء *'a'dâ'* (pl.; s. عدو *'aduww*) = enemies, foes, adversaries. See at 4:44, p. 260, n. 15.

2. i. e., those who worshipped the image of the calf in disregard of the instructions given to them. Setting partners with Allah is a grave transgression (*zulm*). ظالمين *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons (active participle from *zalama* [*zulm*], to transgress, do wrong. See at 7:148, p. 520, n. 10).

3. أدخل *'adkhil* = enter (in the transitive sense), admit (v. ii. m. s. imperative from IV of *dakhala*[*dukhûl*], to enter. See *yadkhulû* at 7:46, p. 483, n. 6).

4. i. e., took up the calf for worshipping it. اتخذوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 7:51, p. 484, n. 10).

5. ينال *yanâlu* = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâla* [*nayl/manâl*], to reach, attain. See at 7:49,, p. 484, n. 3).

6. غضب *ghadab* = wrath, fury, anger, indignation. See at 7:71, p. 493, n. 6.

7. ذلة *dhillah* = ignominy, debasement, depravity. See at 3:112, p. 199, n. 11.

8. نجزي *najzî* = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 7:40, p. 480, n. 9).

9. i. e., innovators who introduce anything new in the *dîn* (*bid'ah*), without any basis in *sharî'ah* (*Mukhtasar Tafsîr al-Qâsimî*, p. 169). مفترين *muftarîn* (pl.; acc./gen. of *muftarûn*; s. *muftarin*) = fabricators, calumniators, falsehood -inventors (act. participle from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise. See *iftaraynâ* at 7:89, p.500 , n. 10).

10. سيئات *sayyi'ât* (pl.; s. *sayyi'ah*) = evil deeds, misdeeds, bad sides, offences, sins. See at 5:12, p. 334, n. 6.

11. تابوا *tâbû* = they returned, turned in repentance (v. iii. m. pl. past from *tâba* [*tawb/tawbah / matâb*]. See at 5:34, p. 345, n. 7).

12. i. e., without delaying after the realization of the fault.

إِنَّ رَبَّكَ مِنۢ بَعۡدِهَا	verily your Lord is after that
لَغَفُورٞ	definitely Most Forgiving,
رَّحِيمٞ ١٥٣	Most Merciful.
وَلَمَّا سَكَتَ	154.And when there calmed
عَن مُّوسَى ٱلۡغَضَبُ	down[1] the anger[2] in Mûsâ
أَخَذَ ٱلۡأَلۡوَاحَ	he took up the tablets,[3]
وَفِي نُسۡخَتِهَا	for in their transcript[4]
هُدٗى وَرَحۡمَةٞ	were guidance and mercy
لِّلَّذِينَ هُمۡ لِرَبِّهِمۡ	for those who are of their
يَرۡهَبُونَ ١٥٤	Lord in dread.[5]
وَٱخۡتَارَ مُوسَىٰ	155. And Mûsâ selected[6]
قَوۡمَهُۥ سَبۡعِينَ رَجُلٗا	for his people seventy men
لِّمِيقَٰتِنَا	for Our appointed time;[7]
فَلَمَّآ أَخَذَتۡهُمُ	and when there seized[8] them
ٱلرَّجۡفَةُ	the severe earthquake[9]
قَالَ رَبِّ	he said: "My Lord, were
لَوۡ شِئۡتَ	You to will, you could have
أَهۡلَكۡتَهُم مِّن قَبۡلُ	destroyed[10] them before,
وَإِيَّٰيَ	and me too.
أَتُهۡلِكُنَا	Would you destroy[11] us for
فَعَلَ ٱلسُّفَهَآءُ مِنَّآ	what the fools[12] of us did?

1. سكت *sakata* = he or it became silent, calmed, calmed down, subsided (v. iii. m. s. past from *sukût / sukât*, to be silent, quiet).

2. غضب *ghaḍab* = wrath, fury, anger, indignation. See at 7:152, p. 522, n. 6.

3. ألواح *'alwâḥ* (pl.; s. لوح *lawḥ*) = boards, tablets, slabs, blades, sheets, planks.

4. نسخة *nuskhah* (s.; pl. نسخ *nusakh*) = transcript, copy.

5. يرهبون *yarhabûna* = they dread, are in dread of, hold in awe, fear (v. iii. m. pl. impfct. from *rahib / rahab / ruhb / rahbah*], to fear, to be frightened. See *irhabûnî* at 2:40, p. 21, n. 1).

6. Mûsâ (p.b.h.) selected seventy of the leading men of the Children of Isrâ'îl and went with them to Mount Sinai to ask Allah's forgiveness for them. اختار *ikhtâra* = he selected, chose, picked, elected (v. iii. m. s. past in form VIII of *khâra* [*khayr*], to chose, to prefer).

7. ميقات *miqât* (sing.; pl. *mawâqît*) = appointed time/ term, meeting point, venue, deadline, timetable. See *mawâqît* at 7:142, p. 517, n. 7.

8. On going to Mount Sinai at the appointed time the people demanded to see Allah with their eyes. Hence a severe earthquake seized them and they fell dead. أخذت *'akhadhat* = she took, seized (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take. See *yattakhidhû* at 7:146, p. 519, n. 10).

9. رجفة *rajfah* = severe earthquake, tremor. See at 7:91, p. 501, n. 8.

10. أهلكت *'ahlakta* = you destroyed, devastated, ruined (v. ii. m. s. past from *'ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy. See *'ahlaknâ* at 7:4, p.466, n. 5).

11. تهلك *tuhliku* = you destroy, devastate, ruin (v. ii. m. s. impfct. from *'ahlaka*. See n. 10 above).

12. سفهاء *sufahâ'* (pl.; sing. سفيه *safîh*) = fools, stupid, impudent, incompetent. See at 4:5, p. 238, n.7.

إِنْ هِيَ إِلَّا فِتْنَتُكَ It was nought but Your trial[1]
تُضِلُّ بِهَا whereby You let go astray[2]
مَن تَشَآءُ whom You will
وَتَهْدِي مَن تَشَآءُ and guide whom you will.
أَنتَ وَلِيُّنَا You are our Guardian-
فَاغْفِرْ لَنَا Protector;[3] so forgive us
وَارْحَمْنَا and have mercy on us,
وَأَنتَ for You are
خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾ the Best Forgiver of all.

وَاكْتُبْ لَنَا فِي 156. And write for us
هَٰذِهِ الدُّنْيَا حَسَنَةً in this world good thing,[4]
وَفِي الْآخِرَةِ and in the hereafter.
إِنَّا هُدْنَا إِلَيْكَ We have returned[5] to You."
قَالَ عَذَابِي He said: "My punishment,
أُصِيبُ بِهِ مَنْ أَشَاءُ I inflict[6] it on whom I will,
وَرَحْمَتِي and My mercy,
وَسِعَتْ كُلَّ شَيْءٍ it encompasses[7] everything.
فَسَأَكْتُبُهَا لِلَّذِينَ So I shall write that for those
يَتَّقُونَ who guard themselves[8]
وَيُؤْتُونَ الزَّكَاةَ and pay *zakâh*,
وَالَّذِينَ هُم and those who
بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ believe in Our revelations."[9]

1. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 6:23, p. 399, n. 10.

2. تضل ***tuḍillu*** = you let go astray, mislead, delude, get lost (v. ii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See *ḍalla* at 7:37, p. 478, n. 9).

3. ولي ***waliyy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 6:127, p. 445, n. 1).

4. حسنة ***ḥasanah*** (s.; pl. حسنات *ḥasanât*) = good thing, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 7:131, p. 513, n. 1.

5. هدنا ***hudnâ*** = we returned, were guided (v. i. pl. past from *hâdu* [*hawd*], to return, to be guided, to be a Jew).

6. أصيب ***'uṣîbu*** = I hit, strike, inflict, reach (v. i. pl. past from *'aṣâba* form IV of *ṣâba* [*ṣawb* / *ṣaybûbah*], to hit the mark, to be right. See *'aṣabnâ* at 7:100, p. 504, n. 9).

7. وسعت ***wasi'at*** = she or it encompassed, enclosed, held, accommodated, contained, (v. iii. f. s. past from *wasi'a* [*wasâ'h/sa'h*], to be wide. See *wasi'a* at 7:89, p. 501, n. 2).

8. يتقون ***yattaqûna*** = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 6:69, p. 418, n. 5).

9. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 7:72, p. 494, n. 2.

ٱلَّذِينَ يَتَّبِعُونَ	157. Those who follow[1]
ٱلرَّسُولَ	the Messenger,
ٱلنَّبِيَّ ٱلْأُمِّيَّ	the unlettered[2] Prophet–
ٱلَّذِى يَجِدُونَهُۥ	whom they find[3]
مَكْتُوبًا عِندَهُمْ	written down with them
فِى ٱلتَّوْرَىٰةِ	in the *Tawrah*
وَٱلْإِنجِيلِ يَأْمُرُهُم	and the Gospel[4] – bidding
بِٱلْمَعْرُوفِ	them to the approved[5]
وَيَنْهَىٰهُمْ	and forbidding to them
عَنِ ٱلْمُنكَرِ	the disapproved;[6]
وَيُحِلُّ لَهُمُ	and making lawful[7] for them
ٱلطَّيِّبَٰتِ	the good things[8]
وَيُحَرِّمُ عَلَيْهِمُ	and prohibiting on them
ٱلْخَبَٰٓئِثَ وَ	the filthy things,[9] and
يَضَعُ عَنْهُمْ	ridding[10] them of
إِصْرَهُمْ وَٱلْأَغْلَٰلَ	their burden[11] and the fetters[12]
ٱلَّتِى كَانَتْ عَلَيْهِمْ	that were on them.
فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ	So those who believe in him,
وَعَزَّرُوهُ وَنَصَرُوهُ	and support[13] and help him,
وَٱتَّبَعُوا۟ ٱلنُّورَ	and follow the light[14] that has
ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ	been sent down with him,
أُو۟لَٰٓئِكَ هُمُ	such are the ones who
ٱلْمُفْلِحُونَ ﴿١٥٧﴾	will be successful.

1. يتبعون ***yattabi'ûna*** = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 6:116, p. 440, n. 7).

2. i. e., Muhammad, peace and blessings of Allah be on him. أمي *'ummyy* (s.; pl. *'ummiyyûn*) = unlettered, unscriptured, illiterate. See *'ummyyîn* at 3:76, p. 185, n. 1).

3. يجدون ***yajidûna*** = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See at 4: 173, p. 323, n. 1).

4. i. e., mentioned by name as well as by description of his qualities (See Abdul Ahad Dawud, *Muhammad in the Bible*, 3rd edition, Doha, 1980).

5. معروف ***ma'rûf*** = known, well-known, fairness, equity, kindness, approved by *sharî'ah* (passive participle from *'arafa/'arifa* [*ma'rifah* / *'irfân*], to know, to recognize. See at 4:25, p. 251, n. 6).

6. منكر ***munkar*** (pl. منكرات *munkarât*) = detested, disapproved, abominable, abomination. See at 5:79, p. 369, n. 4.

7. يحل ***yuḥillu*** = he makes lawful, allows (v. iii. m. s. impfct. from *'aḥalla*, form IV of *ḥalla* [*ḥall/ḥill*], to be allowed. See *'aḥalla* at 5:87, p. 372, n. 11).

8. i. e., in respect of food, marriage, dress, conduct and social relationships.

9. i. e., in respect of the things mentioned in n. 8 above. خبائث ***khabâ'ith*** (pl.; s. *khabîth*) = bad, evil, vicious, noxious, malignant, filthy things. See *khabîth* at 5:100, p. 379, n. 8.

10. يضع ***yaḍa'u*** = he places, puts down, lays, lays off [followed by *'an* the verb gives the sense of ridding, unburdening, taking off] (v. iii. m. s. impfct. from *waḍa'a* [*waḍ'*], to place, to put down. See *taḍa'û* at 4:102, p. 290, n. 5).

11. اصر ***'iṣr*** (pl. باصار *'âṣâr*) = burden, load, bond. See at 3:81, p. 188, n. 1).

12. i. e., the hard provisions of the previous laws. أغلال ***'aghlâl*** (pl.; s. ghull) = fetters, shackles, manacles, iron collars.

13. عزروا ***'azzarû*** = they supported, aided (v. iii. m. pl. past from *'azara* [*'azr*], to reprove, to prevent).

14. i. e., the light of guidance, the Qur'ân.

Section (Rukû') 20

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ 158. Say: " O mankind,
إِنِّى رَسُولُ ٱللَّهِ I am the Messenger of Allah
إِلَيْكُمْ جَمِيعًا to you all –[2]
ٱلَّذِى لَهُۥ He to Whom belongs
مُلْكُ ٱلسَّمَٰوَٰتِ the dominion[1] of the heavens
وَٱلْأَرْضِ and the earth.
لَآ إِلَٰهَ إِلَّا هُوَ No deity is there except He.
يُحْىِۦ He gives life[3]
وَيُمِيتُ and causes death.[4]
فَـَٔامِنُوا۟ بِٱللَّهِ So believe in Allah
وَرَسُولِهِ and His Messenger,
ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى the unlettered[5] Prophet
يُؤْمِنُ بِٱللَّهِ who believe in Allah
وَكَلِمَٰتِهِۦ and His words.[6]
وَٱتَّبِعُوهُ لَعَلَّكُمْ And follow[7] him that you
تَهْتَدُونَ ﴿١٥٨﴾ may be guided aright.[8]

وَمِن قَوْمِ مُوسَىٰٓ 159. And of Mûsâ's people
أُمَّةٌ there is a community[9]
يَهْدُونَ بِٱلْحَقِّ who guide[10] with the truth
وَبِهِۦ يَعْدِلُونَ ﴿١٥٩﴾ and with it mete out justice.[11]

1. Muḥammad, peace and blessings of Allah be on him, was the Messenger of Allah to mankind as a whole, not to any particular people or country; and the message and teachings he delivered are meant for mankind as a whole.

2. i. e., His is the absolute ownership and sovereignty of the heavens and the earth and all that exists. There is no partner of Him in the dominion. So He Alone deserves to be adored and He Alone is to be worshipped. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 5:120, p. 390, n.11.

3. i. e., the power to give life and cause death belongs solely to Him. يحي *yuḥyî* = he gives life revivifies, saves life, (v. iii. m. s. impfct. from *'aḥyâ,* form IV of *ḥayiya* [*ḥayah*], to live. See *nastaḥî* at 7:127, p. 511, n. 7).

4. يميت *yumîtu* = he causes death, puts to death (v. iii. m. s. impfct. from *'amâta,* form IV of *mâta* [*mawt*], to die. See at 3:156, p. 217, n. 7).

5. أمي *'ummyy* (s., pl. *'ummiyyûn*) = unlettered, unscriptured, illiterate. See *'ummyyîn* at 7:157, p. 525, n. 2).

6. i. e., all that is communicated to him and all that was communicated to the previous Prophets by Allah.

7. The *'âyah* addresses the creation in general. اتبعوا *ittabi'û* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a,* form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 7 :2, p. 466, n.1).

8. تهتدون *tahtadûna* = you (all) get guided, guide yourselves, are guided aright, find the way (v. ii. m. pl. impfct. from *ihtadâ,* form VIII of *hadâ* [*hady / hudan / hidâyah*],to guide, to show. See *tahtadû* at 6:97, p. 432, n. 2).

9. أمة *'ummah* (pl. أمم *'umam*) = community, people, nation, generation, species, class, category. See at 5:48, p. 354, n. 1.

10. i. e., guide themselves and their people who follow them. يهدون *yahdûna* = they guide, show the way (v. iii. m. pl. impfct. from *hadâ.* See n. 8 above).

11. يعدلون *ya'dilûna* = they make equals, set equals, equalize, act justly, mete out justice (v. iii. m. pl. impfct. from *'adala* [*'adl/'adâlah*], to be just/equal. See at 6:150, p. 456, n. 8).

وَقَطَّعْنَٰهُمُ 160. And We carved[1] them[2]
ٱثْنَتَيْ عَشْرَةَ أَسْبَاطًا into twelve tribes[3]
أُمَمًا as communities[4] and
وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ We communicated to Mûsâ
إِذِ ٱسْتَسْقَىٰهُ قَوْمُهُۥٓ when his people asked him
أَنِ ٱضْرِب for water[5] that you strike
بِّعَصَاكَ ٱلْحَجَرَ with your stick the rock.
فَٱنۢبَجَسَتْ مِنْهُ So there gushed[6] out from it
ٱثْنَتَا عَشْرَةَ عَيْنًا twelve springs.
قَدْ عَلِمَ كُلُّ أُنَاسٍ Every people[7] had known
مَّشْرَبَهُمْ their drinking place.[8]
وَظَلَّلْنَا And We cast as shadow[9]
عَلَيْهِمُ ٱلْغَمَٰمَ over them the clouds[10]
وَأَنزَلْنَا عَلَيْهِمُ and sent down on them
ٱلْمَنَّ وَٱلسَّلْوَىٰ the *manna* and the *salwâ*.[11]
كُلُوا۟ مِن طَيِّبَٰتِ "Eat of the good things of
مَا رَزَقْنَٰكُمْ what We have granted you."
وَمَا ظَلَمُونَا And they wronged[12] Us not,
وَلَٰكِن كَانُوٓا۟ but they were
أَنفُسَهُمْ to themselves
يَظْلِمُونَ ﴿١٦٠﴾ doing wrong.
وَإِذْ قِيلَ لَهُمُ 161. And when it was said to
ٱسْكُنُوا۟ هَٰذِهِ them:" Inhabit[13] this hamlet[14]
ٱلْقَرْيَةَ

1. قطعنا *qatta'nâ* = we cut into pieces, carved (v. i. pl. past from *qatta'a*, form II of *qata'a* [*qat'*], to cut. See *'uqatti'anna* at 7:124, p. 510, n. 7).

2. i. e., the Children of Isrâ'îl.

3. أسباط *'asbât* (sing. *sibt*) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb (p.b.h.). See at 4:136, p. 318, n. 1.

4. أمم *'umam* (pl.; s. أمة *'ummah*) = communities, nations, peoples, generation. See *'ummah* at 6:38, p. 415, n. 1; 5:48, p. 354, n. 1.

5. i. e., during their sojourn in al-Tîh. استسقى *istasqâ* = he asked for a drink, asked for water (v. iii. m. s. past in form X of *saqâ* [*saqy*], to drink, to give a drink, to make someone drink. See at 2:60, p. 27, n. 17).

6. انبجست *inbajsat* = she or it gushed out, poured forth abundantly (v. iii. f. s. past from *inbajsa*, form VII of *bajasa* [*bajs*], to cause to flow).

7. i. e., each of the twelve tribes. أناس *'unâs* = people, folk. See at 7:82, p. 497, n. 10.

8. مشرب *mashrab* (pl. *mashârib*) = drinking place, drink, drinking trough. See at 2:60, p. 28, n. 6.

9. ظللنا *zallalnâ* = we caused to give shade, cast as shade, screened (v. i. pl. past from *zallala*, form II of *zalla* [*zall/zulûl*], to be, to continue. In its forms II and IV the verb means to shade, to screen. See at 2L57, p. 26, n. 9).

11. من *manna* and سلوى *salwâ* are said to be respectively a honey-like substance and a kind of bird or they stand for all the good foods provided for them. See at 2:57, p. 26, n. 12.

12. i. e., by not being grateful and not abiding by the instructions given to them. ظلموا *zalamû* = they did wrong/injustice, transgressed (v. iii. m. pl. past from *zalama* [*zalm/zulm*], to do wrong. See at 7:103, p. 506, n. 3).

13. اسكنوا *uskunû* = you (all) live, dwell, inhabit, abide (v. ii. m. pl. imperative from *sakana* [*sakan*] to live, to inhabit. See *uskun* at 7:19, p. 470, n. 7).

14. i. e., Bayt al-Maqdis. قرية *qaryah* (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 7:88, p. 500, n. 7.

وَكُلُوا۟ مِنْهَا and eat[1] of there
حَيْثُ شِئْتُمْ wherever you like;
وَقُولُوا۟ حِطَّةٌ and say:" Forgiveness",[2]
وَادْخُلُوا۟ الْبَابَ and enter the gate
سُجَّدًا prostrating yourselves,[3]
نَّغْفِرْ لَكُمْ We shall forgive you
خَطِيٓـَٔـٰتِكُمْ your sins.[4]
سَنَزِيدُ We shall make an increase[5]
الْمُحْسِنِينَ for the righteous.[6] ﴿١٦١﴾

فَبَدَّلَ 162. But there substituted[7]
الَّذِينَ ظَلَمُوا۟ those who transgressed
مِنْهُمْ of them
قَوْلًا غَيْرَ الَّذِى a saying other than that
قِيلَ لَهُمْ said to them.
فَأَرْسَلْنَا عَلَيْهِمْ So We sent[8] on them
رِجْزًا مِّنَ السَّمَآءِ a retribution[9] from the sky
بِمَا كَانُوا۟ because they went on
يَظْلِمُونَ transgressing.[10] ﴿١٦٢﴾

Section (Rukû') 21

وَسْـَٔلْهُمْ عَنِ 163. And ask them about
الْقَرْيَةِ الَّتِى كَانَتْ the hamlet that was
حَاضِرَةَ الْبَحْرِ standing[11] by the sea –

1. كلوا ***kulû*** = you (all) eat (v. ii. m. pl. imperative from *'akala* [*'akl*], to eat. See at 2:167, p.79, n. 6).

2. حطة ***ḥiṭṭah*** = relief, mitigation (it is here an abbreviation of حط عنا ذنوبنا *huṭṭa 'annâ dhunûbanâ* = remove from us our sins , i. e., forgive us. See at 2:58, p. 27, n. 8.

3. سجد ***sujjad*** (pl., s. *sâjid*) = those who prostrate themselves (active participle from *sajada* [*sujûd*], to prostrate oneself. See *sâjidîn* at 7:120, p. 509, n. 10.

4. خطيئات ***khaṭî'ât*** (pl.; s. خطيئة *khaṭî'ah*) = wrongs, mistakes, faults, sins. See *khaṭî'ah* at 4:111, p. 283, n. 8.

5. نزيد ***nazîdu*** = we increase, enhance, give more (v. i. pl. impfct. from *zâda* [*ziyâdah*], to grow, to increase. See at 2:58, p. 27, n. 10).

6. محسنين ***muḥsinîn*** = (acc. /gen. of *muḥsinûn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 6:84, p. 425, n. 10).

7. بدل ***baddala*** = he changed, altered, substituted (v. iii. m. s. past in form II of *badala* [*badal*], to replace. See at 2:59, p. 27, n. 12). The defiant Israelites changed the words of repentance they were asked to utter substituting them for something else showing disrespect and disregard of the command of Allah.

8. أرسلنا ***'arsalnâ*** = we sent out, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 7:59, p. 489, n. 1).

9. رجز ***rijz*** = retribution, punishment, dirt, filth. See at 7:134, p. 514, n. 3.

10. يظلمون ***yaẓlimûna*** = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *yuẓlamûna* at 7:9, p. 467, n. 11).

11. حاضرة ***ḥâḍirah*** (f.; m. *ḥâḍir*) = on the spot, instant, present, settled, resident (active participle from *ḥaḍara* [*ḥuḍûr*], to be present. See *ḥaḍara* at 2:282, p. 149, n. 5). The settlement referred to was either Aylah or Madyan or Tabriyyah.

إِذْ يَعْدُونَ when they transgressed[1]
فِى ٱلسَّبْتِ إِذْ about the Sabbath–
تَأْتِيهِمْ حِيتَانُهُمْ when their fish[2] came to them
يَوْمَ سَبْتِهِمْ on their Sabbath day appea-
شُرَّعًا ring and coming near;[3] and
وَيَوْمَ لَا يَسْبِتُونَ the day they sabbatised[4] not
لَا تَأْتِيهِمْ these did not come.
كَذَٰلِكَ نَبْلُوهُم Thus did We try[5] them,for
بِمَا كَانُوا۟ يَفْسُقُونَ they used to sin defiantly.[6] ﴿١٦٣﴾

وَإِذْ قَالَتْ 164. And when
أُمَّةٌ مِّنْهُمْ a group of them said:
لِمَ تَعِظُونَ قَوْمًا "Why you exhort[7] a people
ٱللَّهُ مُهْلِكُهُمْ Allah is going to destroy[8]
أَوْ مُعَذِّبُهُمْ or chastise[9]
عَذَابًا شَدِيدًا with a severe punishment?"
قَالُوا۟ مَعْذِرَةً They said: "As an excuse[10]
إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ to Your Lord and that they
يَتَّقُونَ ﴿١٦٤﴾ might be on their guard."[11]

فَلَمَّا نَسُوا۟ 165. So when they forgot[12]
مَا ذُكِّرُوا۟ بِهِۦٓ what they were reminded of
أَنجَيْنَا ٱلَّذِينَ We saved those who

1. i. e., by capturing fish on the Sabbath day. يعدون *ya'dûna* = they transgress, act unjustly, assail, wrong (v. iii. m. pl. impfct. from *'adâ* [*'adw*], to speed. See *mu'tadîn* at 7:55, p. 487, n. 8).

2. حيتان *ḥîtân* (pl.; s. حوت *ḥût*) = fish, whales.

3. i. e., appearing above water and coming near the shore. شرع *shurra'* (pl.; s. *shâri'*) = appearing and coming near (act. participle from *shara'a* [*shurû'/ shar'*], to start, to enact.

4. يسبتون *yasbitûna* = they sabbatise, keep the Sabbath (v. iii. m. pl. impfct. from *sabata*, to rest, to keep the Sabbath).

5. نبلو *nablû* = we try, put to test (v. i. pl. impfct. from *balâ* [*balw / balâ'*], to test, to try. See *yablua* at 6:165, p. 464, n. 4).

6. يفسقون *yafsuqûna* = they sin defiantly, renounce obedience, stray from the right course (v. iii. m. pl. impfct. from *fasaqa* [*fisq/fusûq*], to stray from the right course, to renounce obedience. See at 6:49, p. 410, n. 3).

7. The *'âyah* refers to the conversation between two groups of the people of the hamlet who did not violate the Sabbath, one group exhorting the violators not to do so. تعظون *ta'izûna* = you exhort, advise, admonish (v. ii. m. pl. impfct. from *wa'aza* [*wa'z*], to admonish, to preach. See *ya'izu* at 4:59, p. 1266, n. 11).

8. مهلك *muhlik* = one who destroys, destructive, annihilating (act. participle from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 6:131, p. 447, n. 1).

9. معذب *mu'adhdhib* = one who punishes (act. participle from *'adhdhaba*, form II of *'adhaba* [*'adhb*],to obstruct. See *yu'adhdhibu* at 5:23, p. 347, n. 11).

10. i. e., of performing the duty of giving good advice. معذرة *ma'dhirah* = excuse, pardon.

11. يتقون *yattaqûna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 6:69, p. 418, n. 5).

12. نسوا *nasû* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See n. 4 above; also at 7:51, p. 485, n. 12).

يَنْهَوْنَ عَنِ ٱلسُّوٓءِ who held back[1] from the evil
وَأَخَذْنَا ٱلَّذِينَ and seized[2] those who
ظَلَمُوا۟ transgressed with
بِعَذَابٍۭ بَـِٔيسٍۭ a miserable[3] punishment,
بِمَا كَانُوا۟ يَفْسُقُونَ for they used to sin defiantly. ﴿١٦٥﴾

فَلَمَّا عَتَوْا۟ 166. And when they excee-
عَن مَّا ded all bounds[4] of what
نُهُوا۟ عَنْهُ they were prohibited[5] from,
قُلْنَا لَهُمْ كُونُوا۟ We said to them:"Be you all
قِرَدَةً خَٰسِـِٔينَ apes[6] despicable."[7] ﴿١٦٦﴾

وَإِذْ 167. And [recall] when
تَأَذَّنَ رَبُّكَ Your Lord proclaimed[8] He
لَيَبْعَثَنَّ would surely be raising[9]
عَلَيْهِمْ إِلَىٰ against them till
يَوْمِ ٱلْقِيَٰمَةِ the Day of Resurrection
مَن يَسُومُهُمْ those who would inflict[10] on
سُوٓءَ ٱلْعَذَابِ them the evil of punishment.
إِنَّ رَبَّكَ لَسَرِيعُ Your Lord is indeed quick[11]
ٱلْعِقَابِ وَإِنَّهُۥ in punishing;[12] and He is
لَغَفُورٌ indeed Most Forgiving,
رَّحِيمٌ Most Merciful. ﴿١٦٧﴾

1. ينهون ***yanhawna*** = they forbid, prohibit, proscribe, prevent, hold back (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See at 6:26, p. 401, n. 1).

2. i. e., seized with punishment. أخذنا ***'akhadhnâ*** = we took, received, seized (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 5:70, p. 364, n. 8).

3. بئيس ***ba'îs*** (s.; pl. *bu'asâ'*) = miserable, wretched.

4. عتوا ***'ataw*** = they becmae insolent, recalcitrant, exceeded the limits (in disobedience) (v. iii. m. pl. past from *'atâ* [*'utûw/'utîy/'itîy*], to be insolent. See at 7:77, p. 496, n. 2).

5. نهوا ***nuhû*** = they were forbidden, prohibited, banned, proscribed (v. iii. m. pl. past passive from *nahâ* [*nahw/nahy*], to forbid. See at 6:28, p. 401, n. 13).

6. قردة ***qiradah*** (sing. *qird*) = monkeys, apes. See at 5:61, p. 360, n. 3 and 2:65, p. 31, n. 5.

7. خاسئين ***khâsi'în*** (accusative/genitive of *khâsi'ûn*, sing. *khâsi'*) = the banished ones, those driven away, outcast, despicable, contemptible (active participle from *khasa'a* [*khas'*], to chase away. See at 2:65, p. 31, n. 6).

8. تأذن ***ta'adhdhana*** = announced, proclaimed (v. iii. m. s. past in form V of *'adhina* [*'idhn*], to allow, to permit, to listen. See *'adhdhana* at 7:44, p. 482, n. 5).

9. ليبعثن ***la+yab'athanna*** = he will surely raise, despatch, send out, resurrect (v. iii. m. s. impfct. emphatic from *ba'atha* [*ba'th*], to send out, to raise. See *yub'athûna* at 7:14, p. 469, n. 5).

10. يسوم ***yasûmu*** = he imposes, inflicts, subjects to (v. iii. m. s. impfct. from *sâma* [*sawm*], to impose, inflict, to offer for sale. See *yasûmûna* at 7:141, p. 516, n. 11).

11. سريع ***sarî'*** = prompt, expeditious, quick, speedy, rapid, swift. See at 6:165, p. 464, n. 5.

12. 2. i. e., those who defy and disobey Him. عقاب ***'iqâb*** = infliction of punishment, penalty. See at 6:165, p. 464, n. 6.

وَقَطَّعْنَٰهُمْ	168. And We carved[1] them
فِي ٱلْأَرْضِ أُمَمًا	in the earth into nations.
مِّنْهُمُ ٱلصَّٰلِحُونَ	Of them some were righ-
وَمِنْهُمْ دُونَ ذَٰلِكَ	teous[2] and some otherwise.
وَبَلَوْنَٰهُم	And We tried[3] them
بِٱلْحَسَنَٰتِ وَٱلسَّيِّـَٔاتِ	with weal[4] and woe[5]
لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾	that they might return.[6]
فَخَلَفَ	169. Then there followed[7]
مِنۢ بَعْدِهِمْ خَلْفٌ	after them successors[8]
وَرِثُواْ ٱلْكِتَٰبَ	who inherited the Book,
يَأْخُذُونَ عَرَضَ	taking the worldly[9] thing of
هَٰذَا ٱلْأَدْنَىٰ وَيَقُولُونَ	this vilest sort[10] and saying:
سَيُغْفَرُ لَنَا	"It will be forgiven us;"
وَإِن يَأْتِهِمْ	and if there comes to them
عَرَضٌ مِّثْلُهُۥ	a stuff similar to it
يَأْخُذُوهُ	they grasp it.
أَلَمْ يُؤْخَذْ عَلَيْهِم	Was there not taken on them
مِّيثَٰقُ ٱلْكِتَٰبِ	the covenant[11] of the Book
أَن لَّا يَقُولُواْ	that they would not say of
عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ	Allah ought but the truth,
وَدَرَسُواْ مَا فِيهِ	and they study[12] what is in it?
وَٱلدَّارُ ٱلْءَاخِرَةُ	And the hereafter abode

1. قطعنا *qaṭṭa'nâ* = we cut into pieces, carved (v. i. pl. past from *qaṭṭa'a*, form II of *qaṭa'a* [*qaṭ'*], to cut. See at 7:160, p. 527, n. 1).
2. صالحون *ṣâliḥûn*(pl.; s. صالح *ṣâliḥ*) = righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See *ṣâliḥîn* at 6:85, p. 425, n. 11).
3. بلونا *balawnâ* = we tried, put to test (v. i. pl. past from *balâ [balw / balâ']*, to test, to try. See *nablû* at 7:163, p. 529, n. 5).
4. حسنات *ḥasanât* (pl.; s. حسنة *ḥasanah*) = good things, good deeds, benefaction, advantages [here it means weal or good fortune]. See *ḥasanah* at 7:156, p. 524, n. 4.
5. سيئات *sayyi'ât* (pl.; s. سيئة *sayyi'ah*) = evil deeds, misdeeds, offences, sins, bad sides [here it means misfortune or woe]. See at 7:153, p. 522, n. 10.
6. i. e., to obedience, by leaving the way of sin and disobedience. يرجعون *yarji'ûna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to come back, return. See at 3:72, p. 183, n. 6).
7. خلف *khalafa* = he came after, followed, succeeded, came after, took the place of (v. iii. m. s. past from [*khalf/khilâfah*], to come after, to follow, to succeed. See *khalaftum* at 7:150, p. 521, n. 6).
8. خلف *khalf* = rear, rear part, successors, those behind. See at 7:17, p. 469, n. 11.
9. The allusion is to the Jews' taking of bribes and similar worldly considerations for tampering with or concealing what was written in the *Tawrâh*. عرض *'araḍ* (s.; pl. أعراض *'a'râḍ*) = stuff, object, chattel, thing, goods, worldly thing. See at 4:94, p. 284, n. 11.
10. أدنى *'adnâ* = nearer, closer, lower, nether, viler, vilest. Elative form of دان *dânin*. See at 5:2107, p. 383, n. 11.
11. ميثاق *mîthâq* (pl. مواثيق *mawâthiq*) = covenant, pact, treaty. See at 5:70, p. 364, n. 9).
12. درسوا *darasû* = they studied, learnt (v. iii. m. pl. past from *darasa* [درس *dars*], to study, to efface. See *darasta* at 6:105, p. 1435, n. 11).

خَيْرٌ لِّلَّذِينَ is better[1] for those who

يَتَّقُونَ fear Allah.[2]

أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾ Will you not then realize?[3]

وَالَّذِينَ يُمَسِّكُونَ 170. And those who hold

بِالْكِتَابِ fast[4] by the Book and

وَأَقَامُوا الصَّلَاةَ properly perform[5] the prayer,

إِنَّا لَا نُضِيعُ We shall surely not frustrate[6]

أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾ the reward of the rectifiers.[7]

وَإِذْ 171. And [recall] when

نَتَقْنَا الْجَبَلَ We lifted[8] the mountain

فَوْقَهُمْ above them

كَأَنَّهُ ظُلَّةٌ as if it were a canopy[9]

وَظَنُّوا أَنَّهُ and they thought[10] that it was

وَاقِعٌ بِهِمْ going to fall[11] on them.

خُذُوا مَا آتَيْنَاكُم "Hold what We have given

بِقُوَّةٍ you with force and

وَاذْكُرُوا مَا فِيهِ remember what is therein,

لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾ that you might fear Allah."

Section (*Rukû'*) 22

وَإِذْ 172. And [recall] when

أَخَذَ رَبُّكَ مِن your Lord took from

بَنِي آدَمَ مِن the Children of 'Âdam, from

1. خير ***khayr*** = good, better, best. See at 4:169, p. 320, n. 4.

2. يتقون ***yattaqûna*** = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 7:164, p. 529, n. 11).

3. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 6:151, p. 457, n. 10).

4. يمسكون ***yumassikûna*** = they hold, hold fast (v. iii. m. pl. impfct. from *massaka*, form II of *masaka*[*mask*], to hold, to grab. See *'amsakna* at 5:4, p. 329, n. 1).

5. أقاموا ***'aqâmû*** = they performed, straightened, made rise, set up (v. iii. m. pl. pastfrom *'aqâma*, form IV of *qâma* [قومة *qawmah*/قيام *qiyâm*] to get up, stand up. See at 5:66, p. 362, n. 10).

6. نضيع ***nuḍî'u*** = we ruin, let perish, let go in vain, frustrate, thwart (v. i. s. impfct. from *'aḍâ'a*, form IV of *ḍâ'a* [*ḍay'/ḍiyâ'*], to get lost. See *'uḍî'u* at 3:195, p. 232, n. 14).

7. i. e., those who rectify their faults and reform themselves. مصلحين ***muṣliḥîn*** (acc./gen. of *muṣliḥûn*) = peace-makers, those who set things right, reformers, rectifiers (active participle from *'aṣlaḥa*, to set right, to compose differences; form IV of *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ ṣalâḥiyah/ maṣlaḥah*], to be good, right, proper, in order).

8. See 2:63, 93. نتقنا ***nataqnâ*** = we raised, lifted (v. i. pl. past from *nataqa* [نتق *natq*], to lift).

9. ظلة ***ẓullah*** (s.; pl. ظلل *ẓulal*) = canopy, shade, awning, marquee.

10. ظنوا ***ẓannû*** = they thought, supposed, believed, presumed (v. iii. m. pl. past from *ẓanna* [ظن *ẓann*], to think, to suppose. See *naẓunnu* at 7:66, p. 491, n. 10).

11. واقع ***wâqi'*** = that which falls, is about to fall, is going to occur (act. participle from *waqa'a* [وقوع *wuqû'*], to fall. See *waqa'a* at 7:134, p. 514, n. 2).

ظُهُورِهِمْ ذُرِّيَّتَهُمْ their loins,[1] their progeny,[2]
وَأَشْهَدَهُمْ and made them bear witness[3]
عَلَىٰٓ أَنفُسِهِمْ over themselves –
أَلَسْتُ بِرَبِّكُمْ "Am I not your Lord?"
قَالُوا۟ بَلَىٰ شَهِدْنَآ They said: "Yes, we testify"–
أَن تَقُولُوا۟ lest you should say
يَوْمَ ٱلْقِيَـٰمَةِ on the Day of Resurrection,
إِنَّا كُنَّا عَنْ هَـٰذَا " We indeed were about it
غَـٰفِلِينَ ﴿١٧٢﴾ unaware."[4]

أَوْ تَقُولُوٓا۟ 173. Or lest you should say:
إِنَّمَآ أَشْرَكَ " There only set partners[5] our
ءَابَآؤُنَا مِن قَبْلُ وَكُنَّا fathers afore and we were
ذُرِّيَّةً مِّنۢ بَعْدِهِمْ descendants after them.
أَفَتُهْلِكُنَا Will you then destroy[6] us for
بِمَا فَعَلَ ٱلْمُبْطِلُونَ what the [7] liying ones did?"
﴿١٧٣﴾

وَكَذَٰلِكَ نُفَصِّلُ 174. And thus We elucidate[8]
ٱلْـَٔايَـٰتِ وَلَعَلَّهُمْ the revelations and in order
يَرْجِعُونَ ﴿١٧٤﴾ that they might return.[9]

وَٱتْلُ عَلَيْهِمْ 175. And recite[10] unto them
نَبَأَ ٱلَّذِىٓ the account of him to whom

1. i. e., Allah created the progeny of 'Âdam generation after generation, each generation being produced from the loins of their predecessors. ظهور *ẓuhûr* (sing. ظهر *ẓahr*) = backs, rears, rear sides, loins, spines. See at 6:146, p.454, n. 9).

2. ذرية ***dhurriyah*** (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendant. See at 6:84, p. 425, n. 8).

3. i. e., in their original and natural state. أشهد ***'ash-hada*** = he made testify/bear witness (v. iii. m. s. past in form IV of *shahida* [*shuhûd*], to witness. See *yash-hadûna* at 6:150, p. 456, n. 5).

4. غافلون ***ghâfilûn*** = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ ghufûl*], to neglect, to ignore. See at 6131, p. 447, n. 4.

5. أشرك ***'ashraka*** = he set partners, associated, (v. iii. m. s. past in form IV of *sharika* [*shirk/ sharikah*], to share. See *'ashrakû* at 6:148, p. 455, n. 5).

6. تهلك ***tuhliku*** = you destroy, devastate, ruin (v. ii. m. s. impfct. from *'ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy. See at 7:155, p. 523, n. 11).

7. i. e., those who falsely set partners with Allah and worship a multiplicity of gods. مبطلون ***mubṭilûn*** (pl.; s. *mubṭil*) = lying ones, followers of falsehood (act. participle from *'abṭala*, form IV of *baṭala* [*buṭl /baṭlân*], to be null/ false. See *baṭala* at 7:118, p. 509, n. 5). The plea of merely following the forefathers in setting partners with Allah will not be acceptable because of the original and natural affirmation of *tawḥîd* by each individual and because of the reminding of it through Prophets and Messengers.

8. نفصل ***nufaṣṣilu*** = we elaborate, elucidate, set forth in detail, make clear (v. i. pl. impfct. from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See at 7:32, p. 476, n. 4).

9. i. e., from their wrong way to monotheism. يرجعون ***yarji'ûna*** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to come back, return. See at 7:168, p. 531, n. 6).

10. اتل ***utlu*** = recite, read aloud (v. ii. m. s. imperative from *talâ* [*tilâwah*], to recite. See at 5:26, p. 341, n. 9).

ءَاتَيْنَهُ ءَايَتِنَا	We gave our evidences[1]
فَٱنسَلَخَ مِنْهَا	but he cast them off.[2]
فَأَتْبَعَهُ ٱلشَّيْطَنُ	So Satan subordinated[3] him
فَكَانَ	and he became
مِنَ ٱلْغَاوِينَ ﴿١٧٥﴾	one of those gone astray.[4]
وَلَوْ شِئْنَا	176. And had We willed We
لَرَفَعْنَهُ	would have elevated[5] him
بِهَا وَلَكِنَّهُۥٓ أَخْلَدَ	therewith, but he abided[6]
إِلَى ٱلْأَرْضِ	in the earth
وَٱتَّبَعَ هَوَنهُ	and followed[7] his desire.[8]
فَمَثَلُهُۥ	So his instance is
كَمَثَلِ ٱلْكَلْبِ	like the instance of the dog:
إِن تَحْمِلْ عَلَيْهِ	if you make an attack[9] on
يَلْهَثْ	him he lolls out his tongue[10]
أَوْ تَتْرُكْهُ	or if you let him alone
يَلْهَث	he lolls out his tongue.
ذَّلِكَ مَثَلُ	That is the parable of
ٱلْقَوْمِ ٱلَّذِينَ	the people who
كَذَّبُوا۟ بِـَٔايَتِنَا	cry lies to Our signs.
فَٱقْصُصِ ٱلْقَصَصَ	So narrate the tales
لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾	that they may reflect.[11]

1. i. e., a knowledge of the revelations. The reference is most probably to a man of Banû Isrâ'îl who was given some knowledge of the scriptures but he rejected and disbelieved in them (see Al-Ṭabarî, IX, 119-123 for different reports on the subject). آيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 7:156, p. 524, n. 9.

2. انسلخ ***insalakha*** = he stripped himself, cast off, gave up, abandoned (v. iii. m. s. past in form VII of *salakha* [*salkh*], to strip off, to flay).

3. أتبع ***'atba'a*** = he subordinated, made to follow, placed under someone's authority (v. iii. m. s. past in form IV of [*taba'/tabâ'ah*], to follow. See *yattabi'ûna* at 7:157, p. 525, n. 1).

4. غاوين ***ghâwîn*** (pl.; acc/gen. of *ghâwûn*; s. *ghâwin*) = those gone astray, misguided, misled, seduced (act. participle from ghawâ [*ghayy/ ghawâyah*], to go astray. See *ghayy* at 7:146, p. 519, n. 11).

5. رفعنا ***rafa'nâ*** = we raised, lifted up, elevated (v. i. pl. past from *rafa'a* [*raf'*], to raise, to lift up. See at 4:154, p. 313, n. 8).

6. i. e., he preferred the life of this world to the life in the hereafter. أخلد ***'akhlada*** = he perpetuated, eternalized, remained, lingered, abided (v. iii. m. s. past in form IV of *khalada* [*khulûd*], to remain for ever. See *khâlidîn* at 7:20, p. 471, n. 3).

7. اتبع ***ittaba'a*** = he followed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 5:15, p. 336, n. 7).

8. هوى ***hawan*** (s.; pl. *'ahwâ'*) = affection, desire, craving. See *'ahwâ'* at 4:135, p. 304, n. 9.

9. تحمل ***taḥmil(u)*** = you carry, bear. Followed by the particle *'alâ* the verb means to attack, to make an attack (v. ii. m. s. impfct. from *ḥamala* [*ḥaml*], to carry. The last letter is vowelless because the verb is in a conditional clause preceded by *'in*. See *ḥamalta* at 6:146, p. 454, n. 10).

10. يلهث ***yalhath(u)*** = he lolls out his tongue, gasps (v. iii. m. s. impfct. from *lahatha* [*lahth/luhâth*], to loll one's tongue with thirst or fatigue. The final letter is vowelless because the verb is conclusion of a conditional clause).

11. يتفكرون ***yatafakkarûna*** = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 3:191, p.231, n. 9).

سَآءَ مَثَلًا 177. Bad is the instance
ٱلْقَوْمُ ٱلَّذِينَ of the people who
كَذَّبُواْ بِـَٔايَـٰتِنَا cry lies[1] to Our revelations
وَأَنفُسَهُمْ and to themselves
كَانُواْ يَظْلِمُونَ ١٧٧ they use to do wrong.[2]

مَن يَهْدِ ٱللَّهُ 178. Whoever Allah guides
فَهُوَ ٱلْمُهْتَدِى he is on the right way;[3]
وَمَن يُضْلِلْ and whoever He lets stray,
فَأُوْلَـٰٓئِكَ هُمُ they are the ones
ٱلْخَـٰسِرُونَ ١٧٨ doomed to loss.[4]

وَلَقَدْ ذَرَأْنَا 179. And We have created[5]
لِجَهَنَّمَ كَثِيرًا for hell many
مِّنَ ٱلْجِنِّ وَٱلْإِنسِ of jinn and mankind.
لَهُمْ قُلُوبٌ They have hearts they
لَّا يَفْقَهُونَ بِهَا do not understand[6] therewith;
وَلَهُمْ أَعْيُنٌ and they have eyes
لَّا يُبْصِرُونَ بِهَا they do not see[7] therewith;
وَلَهُمْ ءَاذَانٌ and they have ears
لَّا يَسْمَعُونَ بِهَآ they do not hear[8] therewith.
أُوْلَـٰٓئِكَ كَٱلْأَنْعَـٰمِ They are like cattle,[9]
بَلْ هُمْ أَضَلُّ nay worse astray.[10]

1. كذبوا ***kadhdhabû*** = they cried lies, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:146, p. 520, n. 1).

2. يظلمون ***yaẓlimûna*** = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *yuẓlamûna* at 7:162, p. 528, n. 10).

3. مهتدى ***muhtadî*** (s.; pl. *muhtadûn*) = rightly guided, on the right way, in receipt of guidance (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See *muhtadûn* at 7:30, p. 475, n. 7).

4. خاسرون ***khâsirûn*** (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See *khâsirîn* at 7:99, p. 504, n. 6).

5. ذرأنا ***dhara'nâ*** = we created (v. i. pl. past from *dhara'a* [ذرء *dhar'*], to create).

6. i. e., they do not understand the truth and their own well-being in the long term. يفقهون ***yafqahûna*** = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [فقه *fiqh*], to understand. See at 6:98, p. 432, n. 9).

7. i. e., they do not see the truth and the signs that point to the truth and the existence of Allah. يبصرون ***yubṣirûna*** = they see, realize, comprehend (v. iii. m. pl. impfct from *'abṣara*, form IV of *baṣura/baṣira* [بصر *baṣar*], to look, to see. See at 2:17, p. 9, n. 12).

8. i. e., they do not pay attention to Allah's revelations and the good counsels given to them. يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *sami'û* at 7:100, p. 504, n. 11).

9. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 6:139, p. 450, n. 5.

10. They are worse than the cattle because even the latter follow the instructions of the herdsman and understand what is good and bad for them. أضل ***'aḍallu*** = further astray, farthest astray, more misguided (elative of ضال *ḍâll*). See at 5:61, p. 360. n. 8.

أُولَٰٓئِكَ Such ones,
هُمُ ٱلْغَٰفِلُونَ ﴿١٧٩﴾ they are the heedless.[1]

وَلِلَّهِ 180. And Allah have
ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ the Best Names;[2]
فَٱدْعُوهُ بِهَا So call on[3] Him by these.
وَذَرُوا۟ ٱلَّذِينَ And let alone[4] those who
يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ blaspheme[5] His Names.
سَيُجْزَوْنَ They will be requited[6]
مَا كَانُوا۟ يَعْمَلُونَ ﴿١٨٠﴾ for what they use to do.

وَمِمَّنْ 181. And of those whom We
خَلَقْنَآ أُمَّةٌ have created are a nation
يَهْدُونَ بِٱلْحَقِّ who guide[7] by the truth
وَبِهِۦ يَعْدِلُونَ ﴿١٨١﴾ and by it mete out justice.[8]

Section (Rukû') 23

وَٱلَّذِينَ كَذَّبُوا۟ 182. And those who cry lies[9]
بِـَٔايَٰتِنَا to Our revelations,
سَنَسْتَدْرِجُهُم We deal with them gradu-
مِّنْ حَيْثُ ally[10] in such a manner
لَا يَعْلَمُونَ ﴿١٨٢﴾ as they know not.

1. غافلون ***ghâfilûn*** = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ ghufûl*], to neglect, to ignore. See at 7:172, p. 533, n. 4.

2. According to an authentic saying of the Prophet, peace and blessings of Allah be on him, Allah has ninety-nine beautiful names (See *Bukhârî*, n. 6410; *Muslim*, n. 2677). These names and attributes are all mentioned in the Qur'ân.

3. ادعوا ***ud'û*** = you (all) pray, call on, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â'*], to call. See at 7:55, p. 87, n. 5).

4. ذروا ***dharû*** = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See at 7:73, p. 494, n. 9).

5. يلحدون ***yulḥidûna*** = blaspheme, deviate, digress, pervert, profane (v. iii. m. pl. impfct. from *'alḥada*, form IV of *laḥada*, [لحد *laḥd*], to dig a grave, to deviate from the right course, to apostatize).

6. يجزون ***yujzawna*** = they are repaid, requited, rewarded, recompensed (v. iii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See *yujzâ* at 7:147, p. 520, n. 5).

7. i. e., who accept and abide by the truth and guidance given by Allah and guide others by that truth. According to Ibn Kathîr, the allusion here is to the Muslim nation (see Ibn Kathîr, III, 517 يهدون ***yahdûna*** = they guide, show the way (v. iii. m. pl. impfct. from *hadâ*[*hady / hudan / hidâyah*],to guide, to show. See at 7159, p. 526, n. 10).

8. يعدلون ***ya'dilûna*** = they make equals, set equals, equalize, act justly, mete out justice (v. iii. m. pl. impfct. from *'adala* [*'adl/'adâlah*], to be just/equal. See at 7:159, p. 526, n. 11).

9. كذبوا ***kadhdhabû*** = they cried lies, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:177, p. 535, n. 1).

10. i. e., Allah leaves them to enjoy life till He seizes them at the time He thinks fit (See Ibn Kathîr, III, 518. Also see 6:44-45). نستدرج ***nastadriju*** = we proceed or deal gradually, promote by degrees (v. i. pl. impfct. from *istadraja*, form X of *daraja* [*durûj*], to move, to approach gradually).

وَأُمۡلِي لَهُمۡۚ 183. I shall respite[1] them.
إِنَّ كَيۡدِي مَتِينٌ Verily My plan[2] is firm.[3] ١٨٣

أَوَلَمۡ يَتَفَكَّرُواْۗ 184. Do they not reflect?[4]
مَا بِصَاحِبِهِم Their companion[5] has not in
مِّن جِنَّةٍۚ him any madness.[6]
إِنۡ هُوَ إِلَّا He is naught but
نَذِيرٞ مُّبِينٌ an obvious warner.[7] ١٨٤

أَوَلَمۡ يَنظُرُواْ 185. Do they not look into
فِي مَلَكُوتِ the realm[8] of
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ the heavens and the earth
وَمَا خَلَقَ ٱللَّهُ and what Allah has created
مِن شَيۡءٖ of things
وَأَنۡ عَسَىٰٓ أَن يَكُونَ and that it may be
قَدِ ٱقۡتَرَبَ أَجَلُهُمۡۖ their term has drawn near?[9]
فَبِأَيِّ حَدِيثِۭ Then in what speech[10] after
بَعۡدَهُۥ يُؤۡمِنُونَ this[11] will they believe? ١٨٥

مَن يُضۡلِلِ ٱللَّهُ 186. Whomsoever Allah lets
فَلَا هَادِيَ لَهُۥۚ stary, none can guide him;
وَيَذَرُهُمۡ and He leaves them[12]
فِي طُغۡيَٰنِهِمۡ in their transgression[13]

1. This 'âyah is in elucidation of the previous 'âyah. أملى 'umlî = I respite, give rein to, give indulgence (v. i. s. impfct. from 'amlâ, form IV of malâ [malw], to race, to walk briskly. See numlî at 3:178, p. 225, n. 4).

2. كيد kayd = scheme, plot, plan, stratagem. See at 4:76, p. 274, n.5.

3. متين matîn = solid, firm (act. participle in the scale of fa'îl from matana [matânah], to be firm).

4. يتفكروا yatafakkarû(na) = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from tafakkara, form V of fakara [fakr], to reflect. The terminal nûn is dropped because of the particle lam coming before the verb. See yatafakkarûna at 7:1176, p.534, n. 11).

5. i. e., Prophet Muhammad, peace and blessings of Allah be on him. He was one of the Makkans themselves and they knew him well. صاحب sâḥib (s.; pl. 'aṣḥâb/ ṣaḥb/ ṣaḥâbah/ suḥbân/ṣuhbah) = companion, comrade, friend. See at 4:36, p. 257, n. 4.

6. جنة jinnah= insanilty, madness, possession.

7. نذير nadhîr (pl. nudhur) = warner (i. e., against Allah's displeasure and punishment). Active participle in the scale of fa'îl from nadhara [nadhr/nudhûr], to vow, to pledge. See at 5:19, p.339, n. 2.

8. ملكوت malakût = empire, realm, kingdom. See at 6:75, p. 421, n. 11.

9. i. e., they might die at any time, so they should believe in Him and His message. اقترب iqtaraba = he or it came near, approached (v. iii. m. s. past in form VIII of qaruba [qurb/ maqrabah], to be near. See qarrabâ at 5:27, p. 342, n. 2).

10. حديث hadîth (s.; pl. أحاديث 'aḥâdîth) = speech, talk, narrative, conversation, report, account. See at 4:140, p. 307, n. 2.

11. i. e., the Qur'ân.

12. يذر yadharu = he leaves, lets alone, abandons, forsakes (v. iii. m. s. impfct. from wadhara/ yadharu[wadhr] to leave. See yadhar at 7:127, p. 511. n. 5).

13. طغيان ṭughyân = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 6:110, p.437, n. 11.

يَعْمَهُونَ ﴿١٨٦﴾	roaming blindly.[1]
يَسْئَلُونَكَ عَنِ	187. They ask you about
ٱلسَّاعَةِ	the Hour of Resurrection,[2]
أَيَّانَ مُرْسَىٰهَا	when is its mooring?[3]
قُلْ إِنَّمَا عِلْمُهَا	Say: "Its knowledge is only
عِندَ رَبِّي	with my Lord.
لَا يُجَلِّيهَا لِوَقْتِهَآ	None can disclose[4] its time
إِلَّا هُوَ	except He.
ثَقُلَتْ فِي	It weighs heavy[5] in
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	the heavens and the earth.[6]
لَا تَأْتِيكُمْ	It shall not come upon you
إِلَّا بَغْتَةً	except all of a sudden.[7]
يَسْئَلُونَكَ كَأَنَّكَ	They ask you as if you are
حَفِيٌّ عَنْهَا	well informed[8] about it.
قُلْ إِنَّمَا عِلْمُهَا	Say: "Its knowledge is only
عِندَ ٱللَّهِ	with Allah,
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ	but most men
لَا يَعْلَمُونَ ﴿١٨٧﴾	do not know.[9]
قُل لَّآ أَمْلِكُ	188. Say I have no power[10]
لِنَفْسِي	to do to myself
نَفْعًا وَلَا ضَرًّا	any benefit[11] or any harm[12]

1. يعمهون ***ya'mahûna*** = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from *'amaha* [*'amah*], to stray, to rove blindly. See at 6:110, p. 437, n. 12).

2. ساعة ***sâ'ah*** (s.; pl. *sâ'ât*) = hour, Hour of Resurrection. See at 6:140, p. 416, n. 10.

3. i. e., its occurrence. ***mursâ*** = anchorage, harbour, berth, mooring.

4. يجلي ***yujalli*** = he discloses, brings to light (v. iii. m. s., impfct. from *jallâ*, form II of *jalâ* [*jalw / jaly*], to throw light, to make clear. See *tajallâ* at 7:143, p. 518, n. 2).

5. ثقلت ***thaqulat*** = she or it became heavy, weighed heavy (v. iii. f. s. past from *thaqula* [*thiql/thaqâlah*], to be heavy. See at 7:8, p. 467, n. 7).

6. i. e., it weighs heavy on all those who are in the heavens and the earth because of its horror, stupendousness and upheavals.

7. بغتة ***baghtatan*** (*baghtah* surprise) = all of a sudden, by surprise. See at 7:95, p. 503, n. 6.

8. حفي ***hafiyy*** (s.; pl. حفواء *ḥufawâ'*) = well informed, thoroughly conversant, delicately kind.

9. i. e., most men do not know that it is only Allah Who has the knowledge about the Dooms Day and Resurrection and that no human being does have that knowledge.

10. أملك ***'amliku*** = I own, possess, have power over (v. i. s. impfct. from *malaka* [*malk /mulk /milk*], to take in possession. See *yamliku* at 5:25, p. 341, n. 4).

11. نفع ***naf'*** = benefit, use, usefulness, profit. See at 5:76, p. 367, n. 10.

12. The emphasis is on the fact that the Prophet, peace and blessings of Allah be on him, was no more than a human being and that he only received *wahy* from Allah and followed and delivered it. He had no power even to do any benefit or harm to him, let alone doing the sort of things the unbelievers demanded of him. ضر ***darr*** = harm, damage, injury. See at 5:76, p. 367, n. 9.

إِلَّا مَا شَآءَ ٱللَّهُ	except as Allah wills.
وَلَوْ كُنتُ	And had I been
أَعْلَمُ ٱلْغَيْبَ	in the know of the unseen[1]
لَٱسْتَكْثَرْتُ	I would have asked for a lot[2]
مِنَ ٱلْخَيْرِ وَمَا	of wealth[3] and there could not
مَسَّنِىَ ٱلسُّوٓءُ	have touched[4] me any evil.[5]
إِنْ أَنَا۠ إِلَّا نَذِيرٌ	I am naught but a warner[6]
وَبَشِيرٌ	and giver of good tidings[7]
لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾	for people who believe.

Section (*Rukû'*) 24

هُوَ ٱلَّذِى	189. He it is Who
خَلَقَكُم	created you
مِّن نَّفْسٍ وَٰحِدَةٍ	from one individual and
وَجَعَلَ مِنْهَا زَوْجَهَا	made from him his wife that
لِيَسْكُنَ إِلَيْهَا	he may take rest[8] with her.
فَلَمَّا تَغَشَّىٰهَا	Then when he wrapped[9] her
حَمَلَتْ حَمْلًا	she carried[10] a light load[11]
خَفِيفًا فَمَرَّتْ بِهِۦ	and passed by it.
فَلَمَّآ أَثْقَلَت	Then when it became heavy[12]
دَّعَوَا ٱللَّهَ	they prayed to Allah,
رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا	their Lord: "If You give us
صَٰلِحًا	a good child
لَّنَكُونَنَّ مِنَ	we shall surely be of

1. غيب ***ghayb*** (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See *ghuyûb* at 5:116, p. 389, n. 2.

2. استكثرت ***istakthartu*** = I asked for a lot, demanded in abundance, deemed too much (v. i. s. past from *istakthara*, form X of *kathura* [*kathrah*], to be much/many. See *kaththara* at 7:86, p. 499, n. 9).

3. خير ***khayr*** = good (better, best), benefit, advantage, wealth, property . See at 7:169, p. 532, n. 1.

4. مس ***massa*** = he touched, affected, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 7:95, p. 503, n. 2).

5. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 7:73, p. 494, n. 12).

6. i. e., against Allah's displeasure and punishment. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 7:185, p.537, n. 7.

7. بشير ***bashîr*** (pl. *basharâ'*) = conveyer of glad tidings, harbinger of glad tidings, i.e., the tidings of reward and paradise for the believers and doers of good deeds. Active participle in the scale of *fa'îl* form *bashara/bashira* [*bishr/bushr*], to rejoice, to be delighted. See at 5:19, p. 339, n. 1.

8. يسكن ***yaskuna(u)*** = he reposes, becomes tranquil, dwell [followed by *'ilâ* or *li*, the verb means to feel at home, to relax, to take rest (v. iii. m. s. impfct. from *sakana* [*sukûn*], to be tranquil. The last letter takes *fatḥah* for a hidden *'an* in *li* (*li* of motivation) coming before the verb. See *uskunû* at 7:161, p. 527, n. 13).

9. تغشى ***taghashshâ*** = he covered himself, wrapped himself (v. iii. m. s. past in form V of *ghashiya* [*ghashâwah*], to cover. See *yughshî* at 7:54, p. 486, n. 9).

10. حملت ***ḥamalat*** = she carried, bore, took the load of (v. iii. f. s. past from *ḥamala* [*ḥaml*], to carry. See at 6:146, p. 454, n. 10).

11. i. e., the foetus at its early stage.

12. أثقلت ***'athqalat*** = she or it became heavy, weighed heavily (v. iii. f. s. past from *'athqala*, form IV of *thaqula* [*thiql/thaqâlah*], to be heavy. See *thaqulat* at 7:187, p. 538, n. 5).

ٱلشَّٰكِرِينَ (١٨٩) the grateful."[1]

فَلَمَّآ ءَاتَىٰهُمَا 190. Then when He granted

صَٰلِحًا them a good child

جَعَلَا لَهُۥ شُرَكَآءَ they set[2] for Him partners[3]

فِيمَآ ءَاتَىٰهُمَا in what he had granted them.

فَتَعَٰلَى ٱللَّهُ But Exalted is Allah over

عَمَّا يُشْرِكُونَ (١٩٠) what they set as partners.[4]

أَيُشْرِكُونَ 191. Do they set as partners

مَا لَا يَخْلُقُ those that do not create[5]

شَيْـًٔا anything

وَهُمْ يُخْلَقُونَ (١٩١) while they are created?[6]

وَلَا يَسْتَطِيعُونَ 192. Nor are they able[7] to

لَهُمْ نَصْرًا do them[8] any help,[9]

وَلَآ أَنفُسَهُمْ nor to themselves

يَنصُرُونَ (١٩٢) can they help.[10]

وَإِن تَدْعُوهُمْ 193. And if you call them

إِلَى ٱلْهُدَىٰ to the right path

لَا يَتَّبِعُوكُمْ they do not follow[11] you.

سَوَآءٌ عَلَيْكُمْ It is the same[13] for you

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1. شاكرين ***shâkirîn*** (acc./gen. of *shâkirûn*, sing. *shâkir*) = appreciative, thankful, grateful (active participle from *shakara* [*shukr* /*shukrân*], to thank. See at 7:144, p. 518, n. 11).

2. جعلا ***ja'alâ*** = they (two) set, appointed, put, made (v. iii. m. dual, past from *ja'ala* [*ja'l*] to make, to put. See *lâ taj'al* at 7:47, p. 483, n. 9).

3. i. e., by themselves invoking and worshipping others and by rearing their progeny as polytheists. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates. See at 6:100, p. 433, n. 14.

4. يشركون ***yushrikûna*** = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk*/ *sharikah*], to share. See *'ashrakû* at 7:173, p. 533, n. 5).

5. يخلق ***yakhluqu*** = he creates, makes, brings into being, originates, shapes (v. iii. m. s. impfct. from *khalaqa* [*khalq*], to create. See at 3:47, p. 174, n. 2).

6. يخلقون ***yukhlaqûna*** = they are created, made (v. iii. m. pl. impfct. passive from *khalaqa*. See n. 5 above).

7. لايستطيعون ***lâ+yastaṭî'ûna*** = they are not able to, are not capable of (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 4:98, p. 287, n. 4).

8. i. e., the polytheists and worshippers of the imaginary gods and goddesses.

9. نصر ***naṣr*** = help, support, victory, triumph. See at 6:34, p. 404, n. 4.

10. ينصرون ***yanṣurûna*** = they help, assist (v. iii. m. pl. impfct. from *naṣara* [*naṣr* /*nuṣûr*], to help. See *yunṣarûna* at 3:111, p. 199, n. 9).

11. The address is to the polytheists who are told that if they ask their gods and goddesses to come to the right path they will not respond or follow because they are incapable of understanding anything. لا يتبعوا ***lâ yattabi'û(na)*** = they do not follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba'*/*tabâ'ah*], to follow. The terminal *nûn* is dropped because the verb comes as conclusion of a conditional clause preceded by *'in*. See *yattabi'ûna* at 7:157, p. 525, n. 1).

12. سواء ***sawâ'*** = straight, even, equal, same, alike. See at 3:113, p.200, n. 6.

أَدَعَوْتُمُوهُمْ	whether you call them
أَمْ أَنتُمْ صَـٰمِتُونَ ﴿١٩٣﴾	or you remain silent.[1]
إِنَّ ٱلَّذِينَ	194. Verily those whom
تَدْعُونَ مِن دُونِ ٱللَّهِ	you call in lieu of Allah
عِبَادٌ أَمْثَالُكُمْ	are serfs[2] like you.
فَٱدْعُوهُمْ	So call them
فَلْيَسْتَجِيبُوا۟	and let them respond[3]
لَكُمْ	to you,
إِن كُنتُمْ صَـٰدِقِينَ ﴿١٩٤﴾	if you are truthful.[4]
أَلَهُمْ أَرْجُلٌ	195. Do they have legs[5]
يَمْشُونَ بِهَآ	they walk[6] therewith,
أَمْ لَهُمْ أَيْدٍ	or do they have hands
يَبْطِشُونَ بِهَآ	they seize[7] therewith,
أَمْ لَهُمْ أَعْيُنٌ	or do they have eyes
يُبْصِرُونَ بِهَآ	they see[8] therewith,
أَمْ لَهُمْ ءَاذَانٌ	or do they have hears
يَسْمَعُونَ بِهَا	they hear[9] therewith?
قُلِ ٱدْعُوا۟ شُرَكَآءَكُمْ	Say: " Call on your partners,
ثُمَّ كِيدُونِ	then conspire[10] against me
فَلَا تُنظِرُونِ ﴿١٩٥﴾	and give me no respite."[11]

1. صامتون *ṣâmitûn* (pl.; s. *ṣâmit*) = silent, quiet (act. participle from *ṣamata* [*ṣamt/ṣumût*], to be silent.

2. عباد *'ibâd* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 5:118, p. 389, n. 10).

3. ليستجيبوا *li-yastajîbû* = let them respond/ answer/ listen to/ reply /accede to (v. iii. m. pl. imperative from *istajâba*, form X of *jâba* [*jawb*], to travel. See *yastajîbu* at 6:36. p. 405, n. 1).

4. i. e., if you are truthful in your assumption that the gods and goddesses you worship have any power to do you any good or to respond to your call. صادقين *ṣâdiqîn* (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 7:105, p. 506, n. 9).

5. The further worthlessness and helplessness of the images and idols worshipped by the polytheists are stressed in this *'âyah*. The legs and other limbs made for the idols and images are of no use to them. أرجل *arjul* (pl.; s. رجل *rijl*) = legs, feet. See at 5:56, p. 363, n. 1.

6. يمشون *yamshûna* = they walk, go on foot, proceed (v. iii. m. pl. impfct. from *mashâ* [مشى *mashy*], to go on foot, to walk).

7. يبطشون *yabṭishûna* = they seize, grasp, lay hands on, catch (v. iii. m. pl. impfct. from *baṭasha* [*batsh*], to seize, to attack with violence).

8. يبصرون *yubṣirûna* = they see, realize, comprehend (v. iii. m. pl. impfct from *'abṣara*, form IV of *baṣura/baṣira* [بصر *baṣar*], to look, to see. See at 7:179, p. 535, n. 7).

9. يسمعون *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *sami'û* at 7:179, p. 535, n. 8).

10. كيدوا *kîdû* (+ *ni*, originally *nî*) = you (all) conspire, hatch a plot, contrive (v. ii. m. pl. imperative from *kâda* [*kayd*], to contrive, to set a strategy. See *kayd* at 7:183, p. 537, n. 2).

11. لا تنظروا *lâ tunẓirû* (*ni*, originally *nî*) = do not grant respite (v. ii. m. pl. imperative from *'anẓara*, form IV of *naẓara* [*naẓar / manẓar*], to see. See *'anẓir* at 7:14, p. 469, n. 4).

إِنَّ وَلِـِّۧىَ 196. Verily my Guardian-
ٱللَّهُ ٱلَّذِى Protector[1] is Allah Who
نَزَّلَ ٱلْكِتَـٰبَ sent down[2] the Book.
وَهُوَ يَتَوَلَّى And He takes charge[3] of
ٱلصَّـٰلِحِينَ ١٩٦ the righteous.[4]

وَٱلَّذِينَ 197. And those whom you
تَدْعُونَ مِن دُونِهِۦ call in lieu of Him
لَا يَسْتَطِيعُونَ are not able[5]
نَصْرَكُمْ وَلَآ to help you nor
أَنفُسَهُمْ يَنصُرُونَ ١٩٧ to themselves can they help. .

وَإِن تَدْعُوهُمْ 198. And if you call[6] them
إِلَى ٱلْهُدَىٰ to the right way
لَا يَسْمَعُوا۟ they do not listen;[7]
وَتَرَىٰهُمْ and you see them[8]
يَنظُرُونَ إِلَيْكَ looking at you
وَهُمْ لَا يُبْصِرُونَ ١٩٨ while they do not see.

خُذِ ٱلْعَفْوَ 199. Take to forgiving,[9]
وَأْمُرْ بِٱلْعُرْفِ and enjoin the approved[10]
وَأَعْرِضْ عَنِ and turn away[11] from
ٱلْجَـٰهِلِينَ ١٩٩ the ignorant.[12]

1. ولي ***waliyy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 7:155, p. 524, n. 3).

2. نزل ***nazzala*** = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzûl*), to come down. See at 7:71, p. 493, n. 10).

3. يتولى ***yatawallâ*** = he turns away, desists, takes as friend, takes charge (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [*walâ'/waly* to come near. See at 5:51, p. 355, n. 10).

4. صالحين ***ṣâliḥîn*** (acc./gen. of *ṣâliḥûn*, sing. *ṣâliḥ*) = righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right, proper. See at 6:85, p. 425, n. 11).

5. لا يستطيعون ***lâ+yastaṭî'ûna*** = they are not able to, are not capable of (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 7:191, p. 540, n. 7).

6. تدعوا ***tad'û(na)*** = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See *tad'ûna* at 7:37, p. 478, n. 8).

7. i. e., they cannot and do not listen the call to the right way, not to speak of their showing you the right way. يسمعوا ***yasma'û(na)*** they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. The terminal *nûn* is dropped because the verb comes as conclusion of a conditional clause preceded by *'in*. See at 7:195, p. 541, n. 9).

8. i. e., the idols and images whose eyes are only solid and inert made by men.

9. The address is to the believers in general through the Prophet. عفو ***'afw*** = forgiving, forgiveness, pardon, waiver, surplus. See at 2:219, p. 107, n. 8.

10. i.e., approved by the Qur'ân and *sunnah*. عرف ***'urf*** = custom, usage, approved, beneficence.

11. أعرض ***'a'riḍ*** = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa /'aruḍa* [*'arḍ*], to be wide, to become visible. See at 6: 106, p. 436, n. 1).

12. جاهلين ***jâhilîn*** (accusative/genitive of *jâhilûn*, sing. *jâhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant).

وَإِمَّا يَنزَغَنَّكَ 200. If there urges[1] on you
مِنَ ٱلشَّيْطَٰنِ نَزْغٌ any prompting[2] from Satan,
فَٱسْتَعِذْ بِٱللَّهِ seek refuge[3] with Allah.
إِنَّهُۥ سَمِيعٌ Verily He is All-Hearing,
عَلِيمٌ ﴿٢٠٠﴾ All-Knowing.

إِنَّ ٱلَّذِينَ 201. Verily those who
ٱتَّقَوْا fear Allah,[4]
إِذَا مَسَّهُمْ if there touches[5] them a
طَٰٓئِفٌ مِّنَ ٱلشَّيْطَٰنِ sudden impulse[6] from Satan
تَذَكَّرُوا they call to mind[7]
فَإِذَا هُم مُّبْصِرُونَ and lo! they see through.[8] ﴿٢٠١﴾

وَإِخْوَٰنُهُمْ 202. And their brethren,[9]
يَمُدُّونَهُمْ they assist[10] them
فِى ٱلْغَىِّ into the error;[11]
ثُمَّ لَا يُقْصِرُونَ then they do not stop short.[12] ﴿٢٠٢﴾

وَإِذَا لَمْ 203. And if you do not
تَأْتِهِم بِـَٔايَةٍ bring them a miracle
قَالُوا لَوْلَا they say: "Why do you not
ٱجْتَبَيْتَهَا devise it?"[13]
قُلْ إِنَّمَآ أَتَّبِعُ مَا Say: "I but follow[14] what

1. ينزغن *yanzaghanna* = he urges, prompts, incites evil or discord (v. iii. m. s. impfct. emphatic from *nazagha* [*nazgh*], to incite evil / discord).

2. نزغ *nazgh* = incitement to evil, evil prompting.

3. استعذ *ista'idh* = seek protection, take refuge (v. ii. m. s. imperative from *ista'adha*, form X of *'âdha* [*awdh/'iyâdh / ma'âdh*], to seek protection).

4. اتقوا *ittaqaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 7: 96, p. 503, n. 8).

5. مس *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 7:188, p. 539, n. 4).

6. طائف *ṭâ'if* = sudden impulse/ urge, one making circuit, roving, migrant (act. participle from *ṭâfa* [*ṭawf/ṭawâf*], to go about, to run round).

7. i. e., they call to mind Allah and His warnings against Satan. تذكروا *tadhakkarû* = they called to mind, recalled, remembered (v. iii. m. pl. past from *tadhakkra*, form V of *dhakara* [*dhikr /tadhkâr*], to remember, to mention. See *yadhdhakkarûna* at 7:130, p. 512, n. 12).

8. i. e., the game of Satan. مبصرون *mubsirûna* (pl.; s. *mubṣir*) = those who see through/perceive/ discern (act. participle from *'abṣara*, form IV of *baṣura/ baṣira* [*baṣar*], to see, to understand. See *yubṣirûna* at 7:195, p. 541, n. 8).

9. i. e., the brethren of devils, the unbelieving and sinful ones, who do not fear Allah.

10. يمدون *yamudûna* = the extend, dilate, prolong, respite, assist (v. iii. m. pl. impfct. from *madda* [*madd*], to extend, expand, See *yamuddu* at 2:15, p. 9, n. 2.

11. غي *ghayy* = error, sin, transgression, offence. See at 7:146, p. 519, n. 11.

12. يقصرون *yuqṣirûna* = they make short, desist, refrain, stop short (v. iii. m. pl. impfct. from *'aqṣara*, form IV of *qaṣura/ qaṣara* [*qiṣar/ qaṣr/ qaṣârah/ quṣûr*], to be short, make short, to miss. See *taqṣurû* at 4:101, p. 288, n. 8.).

13. اجتبيت *ijtabayta* = you chose, selected, devised, concocted (v. ii. m. s. past from *ijtabâ*, form VIII of *jabâ* [*jibâyah/jibwah/jibâwah*], to collect. See *yajtabî* at 3:179, 226, n. 2).

يُوحَىٰٓ إِلَيَّ	is communicated[1] to me
مِن رَّبِّي	from my Lord.
هَٰذَا بَصَآئِرُ	This is enlightenment[2]
مِن رَّبِّكُمْ	from your Lord,
وَهُدًى وَرَحْمَةٌ	and guidance and mercy
لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾	for a people who believe.
وَإِذَا قُرِئَ	204. And if the Qur'ân
ٱلْقُرْءَانُ	is read out,
فَٱسْتَمِعُوا۟ لَهُۥ	read out, listen[3] to it
وَأَنصِتُوا۟	and pay rapt attention[4] that
لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾	you may be shown mercy.
وَٱذْكُر	205. And remember your
رَّبَّكَ فِى نَفْسِكَ	Lord within yourself
تَضَرُّعًا وَخِيفَةً	with humility[5] and fear,[6]
وَدُونَ ٱلْجَهْرِ	and without publicity[7]
مِنَ ٱلْقَوْلِ	of the utterance,
بِٱلْغُدُوِّ	in the morning[8]
وَٱلْءَاصَالِ	and the afternoons[9]
وَلَا تَكُن	and never be
مِّنَ ٱلْغَٰفِلِينَ ﴿٢٠٥﴾	of the heedless.[10]

1. يوحى ***yûḥâ*** = it is communicated (v. iii. m. s. impfct. passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See *'ûḥiya* at 6:50, p. 410, n. 6). The word *waḥy* technically means Allah's communication to His Prophets by various means.(See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

2. i. e., this Qur'ân is enlightenment. بصائر ***baṣâ'ir*** (pl.; s. *baṣîrah*) = enlightenment, insight, perception, perspicacity. See at 6:104, p. 435, n. 3.

3. استمعوا ***istami'û*** = you (all) listen, hear, pay attention (v. ii. m. pl. imperative from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *yastami'ûna* at 6:36, p. 415, n. 2).

4. أنصتوا ***'anṣitû*** = you (all) pay rapt attention, hearken, give ear (v. ii. m. pl. imperative from *'anṣata*, form IV of *naṣata* (*naṣt*), to hearken).

5. تضرع ***taḍarru'*** = humility, imploring, begging (verbal noun in form VII of *ḍara'a* [*ḍara'/ḍarâ'ah*], to be humble. See at 7:55, p. 487, n. 6).

6. خيفة ***khîfah*** = fear, dread, awe.

7. جهر ***jahr*** = publicity, publicness, publicising.

8. غدو ***ghuduww*** = morning.

9. أصال ***'aṣâl*** (pl.; s. *'aṣil*) = afternoons. See also 50:39.

10. غافلين ***ghâfilîn*** (pl.; acc./gen. of *ghâfilûn*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, indifferent to (act. participle from *ghafala* [*ghaflah /ghufûl*], to neglect, to ignore. See at 7:146, p. 520, n.2.

إِنَّ ٱلَّذِينَ 206. Verily those who are
عِندَ رَبِّكَ near your Lord[1]
لَا يَسۡتَكۡبِرُونَ do not turn haughtily[2]
عَنۡ عِبَادَتِهِۦ from worshipping Him;
وَيُسَبِّحُونَهُۥ and they sing His glory[3]
وَلَهُۥ and to Him
يَسۡجُدُونَ۩ they prostrate themselves.[4]*

1. i. e., the angels.

2. يستكبرون *yastakbirûna* = they turn arrogant/ proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 5:82, p. 371, n. 1).

3. يسبحون *yusabbiḥûna* = the sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabbaḥa* form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See *sabbiḥ* at 3:41, p. 172, n. 1).

4. يسجدون *yasjudûna* = they prostrate themselves, bow respectfully, pay obeisance (v. iii. m. pl. impfct. from *sajada* [*sujûd*], to prostrate oneself. See *usjudû* at 7:11, p. 468, n. 4).

*** One should prostrate oneself to Allah on reading this *'âyah*.**

يُوحَىٰٓ إِلَيَّ	is communicated[1] to me
مِن رَّبِّي	from my Lord.
هَٰذَا بَصَآئِرُ	This is enlightenment[2]
مِن رَّبِّكُمْ	from your Lord,
وَهُدًى وَرَحْمَةٌ	and guidance and mercy
لِّقَوْمٍ يُؤْمِنُونَ ٢٠٣	for a people who believe.
وَإِذَا قُرِئَ	204. And if the Qur'ân
ٱلْقُرْءَانُ	is read out,
فَٱسْتَمِعُوا۟ لَهُۥ	read out, listen[3] to it
وَأَنصِتُوا۟	and pay rapt attention[4] that
لَعَلَّكُمْ تُرْحَمُونَ ٢٠٤	you may be shown mercy.
وَٱذْكُر	205. And remember your
رَّبَّكَ فِى نَفْسِكَ	Lord within yourself
تَضَرُّعًا وَخِيفَةً	with humility[5] and fear,[6]
وَدُونَ ٱلْجَهْرِ	and without publicity[7]
مِنَ ٱلْقَوْلِ	of the utterance,
بِٱلْغُدُوِّ	in the morning[8]
وَٱلْءَاصَالِ	and the afternoons[9]
وَلَا تَكُن	and never be
مِّنَ ٱلْغَٰفِلِينَ ٢٠٥	of the heedless.[10]

1. يوحى *yûḥâ* = it is communicated (v. iii. m. s. impfct. passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See *'ûḥiya* at 6:50, p. 410, n. 6). The word *waḥy* technically means Allah's communication to His Prophets by various means.(See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

2. i. e., this Qur'ân is enlightenment. بصائر *baṣâ'ir* (pl.; s. *baṣîrah*) = enlightenment, insight, perception, perspicacity. See at 6:104, p. 435, n. 3.

3. استمعوا *istami'û* = you (all) listen, hear, pay attention (v. ii. m. pl. imperative from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *yastami'ûna* at 6:36, p. 415, n. 2).

4. أنصتوا *'anṣitû* = you (all) pay rapt attention, hearken, give ear (v. ii. m. pl. imperative from *'anṣata*, form IV of *naṣata* (*naṣt*), to hearken).

5. تضرع *taḍarru'* = humility, imploring, begging (verbal noun in form VII of *ḍara'a* [*ḍara'/ḍarâ'ah*], to be humble. See at 7:55, p. 487, n. 6).

6. خيفة *khîfah* = fear, dread, awe.

7. جهر *jahr* = publicity, publicness, publicising.

8. غدو *ghuduww* = morning.

9. أصال *'aṣâl* (pl.; s. *'aṣîl*) = afternoons. See also 50:39.

10. غافلين *ghâfilîn* (pl.; acc./gen. of *ghâfilûn*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, indifferent to (act. participle from *ghafala* [*ghaflah /ghufûl*], to neglect, to ignore. See at 7:146, p. 520, n.2.

وَإِمَّا يَنزَغَنَّكَ 200. If there urges[1] on you
مِنَ ٱلشَّيْطَٰنِ نَزْغٌ any prompting[2] from Satan,
فَٱسْتَعِذْ بِٱللَّهِ seek refuge[3] with Allah.
إِنَّهُۥ سَمِيعٌ Verily He is All-Hearing,
عَلِيمٌ ﴿٢٠٠﴾ All-Knowing.

إِنَّ ٱلَّذِينَ 201. Verily those who
ٱتَّقَوْا۟ fear Allah,[4]
إِذَا مَسَّهُمْ if there touches[5] them a
طَٰٓئِفٌ مِّنَ ٱلشَّيْطَٰنِ sudden impulse[6] from Satan
تَذَكَّرُوا۟ they call to mind[7]
فَإِذَا هُم مُّبْصِرُونَ and lo! they see through.[8] ﴿٢٠١﴾

وَإِخْوَٰنُهُمْ 202. And their brethren,[9]
يَمُدُّونَهُمْ they assist[10] them
فِى ٱلْغَىِّ into the error;[11]
ثُمَّ لَا يُقْصِرُونَ then they do not stop short.[12] ﴿٢٠٢﴾

وَإِذَا لَمْ 203. And if you do not
تَأْتِهِم بِـَٔايَةٍ bring them a miracle
قَالُوا۟ لَوْلَا they say: "Why do you not
ٱجْتَبَيْتَهَا devise it?"[13]
قُلْ إِنَّمَآ أَتَّبِعُ مَا Say: "I but follow[14] what

1. يترغن yanzaghanna = he urges, prompts, incites evil or discord (v. iii. m. s. impfct. emphatic from nazagha [nazgh], to incite evil / discord).

2. نزغ nazgh = incitement to evil, evil prompting.

3. استعذ ista'idh = seek protection, take refuge (v. ii. m. s. imperative from ista'adha, form X of 'âdha [awdh/'iyâdh / ma'âdh], to seek protection).

4. اتقوا ittaqaw = they feared, were on their guard, feared Allah (v. iii. m. pl. past from ittaqâ, form VIII of waqâ [waqy/wiqâyah], to guard, to preserve. See at 7: 96, p. 503, n. 8).

5. مس massa = he touched, affected, hit, afflicted (v. iii. m. s. past from mass/ masîs, to feel, to touch. See at 7:188, p. 539, n. 4).

6. طائف ṭâ'if = sudden impulse/ urge, one making circuit, roving, migrant (act. participle from ṭâfa [ṭawf/ṭawâf], to go about, to run round).

7. i. e., they call to mind Allah and His warnings against Satan. تذكروا tadhakkarû = they called to mind, recalled, remembered (v. iii. m. pl. past from tadhakkra, form V of dhakara [dhikr /tadhkâr], to remember, to mention. See yadhdhakkarûna at 7:130, p. 512, n. 12).

8. i. e., the game of Satan. مبصرون mubṣirûna (pl.; s. mubṣir) = those who see through/perceive/ discern (act. participle from 'abṣara, form IV of baṣura/ baṣira [baṣar], to see, to understand. See yubṣirûna at 7:195, p. 541, n. 8).

9. i. e., the brethren of devils, the unbelieving and sinful ones, who do not fear Allah.

10. يمدون yamudûna = the extend, dilate, prolong, respite, assist (v. iii. m. pl. impfct. from madda [madd], to extend, expand, See yamuddu at 2:15, p. 9, n. 2.

11. غي ghayy = error, sin, transgression, offence. See at 7:146, p. 519, n. 11.

12. يقصرون yuqṣirûna = they make short, desist, refrain, stop short (v. iii. m. pl. impfct. from 'aqṣara, form IV of qaṣura/ qaṣara [qiṣar/ qaṣr/ qaṣârah/ quṣûr], to be short, make short, to miss. See taqṣurû at 4:101, p. 288, n. 8.).

13. اجتبيت ijtabayta = you chose, selected, devised, concocted (v. ii. m. s. past from ijtabâ, form VIII of jabâ [jibâyah/jibwah/jibâwah], to collect. See yajtabî at 3:179, 226, n. 2).

إِنَّ ٱلَّذِينَ 206. Verily those who are
عِندَ رَبِّكَ near your Lord[1]
لَا يَسْتَكْبِرُونَ do not turn haughtily[2]
عَنْ عِبَادَتِهِۦ from worshipping Him;
وَيُسَبِّحُونَهُۥ and they sing His glory[3]
وَلَهُۥ and to Him
يَسْجُدُونَ ۩ they prostrate themselves.[4]*

1. i. e., the angels.

2. يستكبرون *yastakbirûna* = they turn arrogant/ proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 5:82, p. 371, n. 1).

3. يسبحون *yusabbiḥûna* = the sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabbaḥa* form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See *sabbiḥ* at 3:41, p. 172, n. 1).

4. يسجدون *yasjudûna* = they prostrate themselves, bow respectfully, pay obeisance (v. iii. m. pl. impfct. from *sajada* [*sujûd*], to prostrate oneself. See *usjudû* at 7:11, p. 468, n. 4).

*** One should prostrate oneself to Allah on reading this *'âyah.***

8. *SÛRAT AL-'ANFÂL* (The Spoils of War)

Madinan : 75 *'âyahs*

This *sûrah* was revealed in the context of the Battle of Badr which took place on 17 Ramaḍân, 2 H. This battle marked the first victory of the Muslims against the forces of unbelief and infidelity. The *sûrah* refers to a number of events and aspects of that battle and lays down rules of conduct for fighting in the way of Allah and for distributing any spoils that might accrue to the Muslims, and for the treatment of the prisoners of war. It is stressed that victory comes from Allah Alone as a reward for unflinching faith in Him and in His cause, and not by virtue of superiority in number and arms and ammunitions. In this battle a small band of some three hundred ill-equipped Muslim infantry inflicted a crushing defeat upon an army of the unbelievers numbering more than a thousand including a sizeable cavalry and equipped with the best types of arms of the time.

Among the instructions contained in this *sûrah are:*

(a) " O you who believe, when you meet those who disbelieve in an onslaught, do not turn your backs to them" (*'âyah* 15).

(b) "O you who believe, obey Allah and His Messenger; and do not turn away from him while you hear" (*'âyah* 20).

(c) "O you who believe , respond to Allah and His Messenger when they call you to that which will give you life" (*'âyah* 24).

(d) "O you who believe, do not betray Allah and His Messenger nor betray your trusts while you know" (*'âyah* 27).

(e) "O you who believe, if you fear Allah He will grant you discernment and will obliterate your sins and will forgive you..." (*'âyah* 29).

The *sûrah* ends by reminding that the believers are, irrespective of their race, colour or domicile, are one community and that the unbelievers are, irrespective of their race, colour and country,one community. The *surah* is named *'anfal* (spoils of war) which word occurs in its first *'âyah*.

سُورَةُ الأَنفَالِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَسْـَٔلُونَكَ 1. They ask[1] you

عَنِ ٱلْأَنفَالِ about the spoils of war.[2]

قُلِ ٱلْأَنفَالُ Say: "The spoils of war

لِلَّهِ belong to Allah

وَٱلرَّسُولِ and the Messenger.[3]

فَٱتَّقُوا۟ ٱللَّهَ Hence fear[4] Allah

وَأَصْلِحُوا۟ ذَاتَ and make up[5] matters

1. يسألون *yas'alûna* = the ask, enquire (v. iii. m. pl. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See at 5:4, p. 328, n. 9). The occasion was the question of dividing the booty obtained at the battle of Badr; but the instructions are general.

2. أنفال *'anfâl* (pl.; s.*nafal*) = spoils of war, booty.

3. i. e., they are to be utilized or disposed of by the Messenger of Allah according to His directives.

4. i. e., fear Allah and do not quarrel in the matter. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 6:156, p. 459, n. 10).

5. أصلحوا *'aṣliḥû* = you (all) make up, put right, reform (v. ii. m. pl. imperative from *'aṣlaḥa*, form IV of *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/ maṣlaḥah*], to be good, proper. See *'aṣliḥ* at 7:142, p. 517, n. 9).

بَيْنِكُمْ	between yourselves.
وَأَطِيعُوا اللَّهَ	And obey[1] Allah
وَرَسُولَهُ إِن كُنتُم	and His Messenger if you are
مُّؤْمِنِينَ ﴿١﴾	believers.[2]
إِنَّمَا الْمُؤْمِنُونَ	2. Believers are
الَّذِينَ	but those who,[3]
إِذَا ذُكِرَ اللَّهُ	if mention is made of Allah,
وَجِلَتْ قُلُوبُهُمْ	awe-struck[4] are their hearts;
وَإِذَا تُلِيَتْ عَلَيْهِمْ	and if recited[5] unto them
ءَايَٰتُهُ	are His revelations,[6]
زَادَتْهُمْ إِيمَٰنًا	these increase[7] them in faith;
وَعَلَىٰ رَبِّهِمْ	and on their Lord
يَتَوَكَّلُونَ ﴿٢﴾	they rely[8] –
الَّذِينَ يُقِيمُونَ	3. Who properly perform[9]
الصَّلَوٰةَ وَمِمَّا	the prayers; and out of what
رَزَقْنَٰهُمْ	We provide[10] for them
يُنفِقُونَ ﴿٣﴾	they spend.[11]
أُولَٰٓئِكَ هُمُ	4. Such are the ones who are
الْمُؤْمِنُونَ حَقًّا	the believers in truth.
لَّهُمْ دَرَجَٰتٌ	They will have ranks[12]

1. أطيعوا *'aṭî'û* = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 5:91, p. 375, n. 3).
2. It is the duty as well as the sign of a true believer to obey Allah and His Messenger in all matters without questioning and without any misgivings. The next two *'âyahs* mention the characteristics of true believers.
3. Here follow the mention of five qualities that characterize a true and sincere believer.
4. وجلت **wajilat** = she or it is afraid/ scared/ awe-struck (v. iii. f. s. past from *wajala* [*wajal/ mawjal*], to be afraid).
5. تليت **tuliyat** = it is recited, read out (v. iii. f. s. past passive from *talâ* [*tilâwah*], to recite. See *'atlu* at 6:151, p. 456, n. 11).
6. i. e., the Qur'ân or parts of it.
7. زادت **zâdat** = she or it increases, augments, adds to (v. iii. f. s. past from *zâda* [*ziyâdah*], to be more. See *zâda* at 7:169, p. 492, n. 9).
8. يتوكلون **yatawakkalûna** = the depend, rely, put their trust in, appoint as representative (v. iii. m. pl. impfct. form *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See *tawakkalnâ* at 7:89, p. 501, n. 3).
9. يقيمون **yuqîmûna** = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from *'aqâma*, form IV of *qâma [qiyâm /qawmah*], to get up, to stand up, to be erect. See at 5:55, p. 358, n. 1). Proper performance of prayers means to perform them regularly, in the prescribed times and manners and in congregation.
10. رزقنا **razaqnâ** = we provided with the means of subsistence, bestowed, gave, endowed, blessed (v. i. pl. past from *razaqa* [*rizq*], to provide, bestow. See at 2:254, p. 130, n. 4).
11. i. e., pay **zakâh** and **sadaât** in the way of Allah. It is to be noted that to perform prayers (*ṣalât*) and to pay **zakâh** are two postulates for being a true believer. ينفقون **yunfiqûna** = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 4:37, p. 257, n. 14).
12. i. e., ranks of distinction in paradise. درجات *darajât* (sing. درجة *darajah*) = ranks, positions, grades, degrees, stairs, flight of steps. See at 6:165, p. 464, n. 3).

عِندَ رَبِّهِمْ near their Lord
وَمَغْفِرَةٌ and forgiveness[1] and a
وَرِزْقٌ كَرِيمٌ generous[2] provision. ﴿٤﴾

كَمَآ أَخْرَجَكَ رَبُّكَ 5. Just as your Lord made
مِنۢ بَيْتِكَ you set out[3] from your home
بِٱلْحَقِّ وَإِنَّ فَرِيقًا in truth[4] while a section
مِّنَ ٱلْمُؤْمِنِينَ of the believers
لَكَٰرِهُونَ ﴿٥﴾ were indeed unwilling.[5]

يُجَٰدِلُونَكَ 6. They were arguing[6] with
فِى ٱلْحَقِّ بَعْدَ you about the truth[7] after
مَا تَبَيَّنَ that it had become obvious,[8]
كَأَنَّمَا يُسَاقُونَ as if they were being driven[9]
إِلَى ٱلْمَوْتِ towards death
وَهُمْ يَنظُرُونَ ﴿٦﴾ while they were looking on.

وَإِذْ 7. And [recall] when Allah
يَعِدُكُمُ ٱللَّهُ promised[10] you
إِحْدَى ٱلطَّآئِفَتَيْنِ one of the two parties[11]
أَنَّهَا لَكُمْ that it would be yours,
وَتَوَدُّونَ while you were wishing
أَنَّ غَيْرَ ذَاتِ ٱلشَّوْكَةِ that the one without sting[12]

1. Allah's forgiveness is the most precious reward for a believer.

2. كريم *karîm* (s.; pl. *kirâm/kuramâ'*) = noble, generous, liberal, munificent, decent, gracious.

3. i. e., just as Allah gave the right directive in the matter of the spoils of war in spite of some differences of opinion among the Muslims regarding the matter, similarly Allah gave the Prophet the right directive in marching out against the enemy though some of the Muslims disliked it. أخرج *'akhraja* = he ousted, dislodged, got out, made [someone] set out (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 7:27, p. 473, n.9).

4. i. e., rightly and for the right cause.

5. i. e., were unwilling to march out against the vastly more numerous and better equipped army of the unbelievers, thinking it to be proceeding to certain death. كارهون *kârihûn* (pl.; s. *kârih*) = unwilling, reluctant, averse. See *kârihîn* at 7:88, p. 500, n. 9.

6. يجادلون *yujâdilûna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 6:25, p. 400, n. 9).

7. i. e., the inevitability of armed conflict with the unbelievers.

8. تبين *tabayyana* = he or it became clear /open/ evident/ manifest/plain/obvious (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 4:115, p. 295, n. 8).

9. يساقون *yusâqûna* = they are driven, conducted (v. iii. m. pl. impfct. passive from *sâqa* [*sawq/ siyâqah/ masâq*], to drive, to urge on. See *suqnâ* at 7:57, p. 488, n.7).

10. يعد *ya'idu* = he promises, assures, threatens, (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 4:120, p. 297, n. 8).

11. i. e., the Quraysh trade caravan returning from Syria and the forces advancing from Makka to crush the Muslims at Madina. These three *'âyahs* (5-7) make it clear that that the Prophet had received information about the advance of the Makkan forces before he left Madina for Badr. The fear and unwillingness of some of the Muslims alluded to in *'âyah* 6 relate to the situation on the eve of the departure from Madina.

12. شوكة *shawkah* = thorn, spike, sting, prong.

تَكُونُ لَكُمْ should be yours;[1]
وَيُرِيدُ ٱللَّهُ but Allah intended[2]
أَن يُحِقَّ ٱلْحَقَّ to accomplish[3] the truth[4]
بِكَلِمَٰتِهِۦ وَيَقْطَعَ by His words and to cut off[5]
دَابِرَ ٱلْكَٰفِرِينَ the root[6] of the unbelievers. ﴿٧﴾

لِيُحِقَّ 8. That He may accomplish
ٱلْحَقَّ the truth
وَيُبْطِلَ ٱلْبَٰطِلَ and nullify[7] the untruth,[8]
وَلَوْ كَرِهَ even though the culprits[9]
ٱلْمُجْرِمُونَ detested.[10] ﴿٨﴾

إِذْ تَسْتَغِيثُونَ 9. [Recall] when you prayed
رَبَّكُمْ for help[11] to your Lord
فَٱسْتَجَابَ لَكُمْ so He responded[12] to you:
أَنِّى مُمِدُّكُم "I am going to reinforce[13] you
بِأَلْفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ with a thousand of the angels
مُرْدِفِينَ coming in succession."[14] ﴿٩﴾

وَمَا جَعَلَهُ ٱللَّهُ 10. And Allah set it not
إِلَّا بُشْرَىٰ but as good tidings and that
وَلِتَطْمَئِنَّ بِهِۦ calm may become therby
قُلُوبُكُمْ your hearts.

1. i. e., the caravan should be the object of attack..

2. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda [rawd]*, to walk about. See at 5:49, p. 355, n. 1).

3. يحق *yuḥiqqa(u)* = he accomplishes, effectuates, enforces (v. iii. m. s. impfct. from *'aḥaqqa*, form IV of *ḥaqqa*, to be true. The final letter takes *fatḥah* for the particle *'an* being before the verb.

4. i. e., Islam.

5. يقطع *yaqṭa'a(u)* = he cuts, cuts off, severs (v. iii. m. s. impfct. from *qaṭa'a [qaṭ']*, to cut.The final letter takes *fatḥah* because the verb is conjunctive to the previous verb, *yuḥiqqa*, governed by the particle *'an*.

6. i. e., to eradicate them. دابر *dâbir* = root, extremity, past. *qata'a dâbir al-shay* = to destroy the thing. See at 7:71, p. 493, n. 15).

7. يبطل *yubṭila(u)* = he nullifies, renders void (v. iii. m. s. impfct. from *'abṭala*, form IV of *baṭala [buṭl/buṭlân]*, to be null/void. See *mubṭilûn* at 7:173, p. 533, n. 7).

8. i. e., the untruth of unbelief and polytheism.

9. i. e., the sinful unbelievers. مجرمون *mujrimûn* (pl.; s. *mujrim*) = culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama[jarm]*, to commit a crime. See at 7:133, p. 514, n. 1).

10. كره *kariha* = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root *karh/ kurh/ karâhah/ karâhiyah*, to detest. See *karihtum* at 4:19, p. 247, n. 8).

11. The allusion is to the Prophet's prayer to Allah for help during the battle of Badr and the help Allah gave on that occasion. تستغيثون *tastaghîthûna* = you seek help, pray for help (v. ii. m. pl. impfct. from *istaghâtha*, form X from the root *ghawth*, help, aid.

12. استجاب *istajâba* = he responded, answered (v. iii. m. s. past in form X of *jâba [jawb]*, to travel. See *li-yastajîbû* at 7:194, p. 541, n. 3).

13. ممد *mumidd* = one who reinforces, helps, assists (act. participle from *'amadda*, form IV of *madda [madd]*, to extend, to stretch. See *yumidda* at 3:124, p. 205, n. 3).

14. مردفين *murdifîn* = those coming one after another/in succession (act. participle from *'ardafa*, form IV of *radafa/ radifa [radf]*, to come next).

وَمَاٱلنَّصْرُ And no victory[1] can there be
إِلَّامِنْ عِندِٱللَّهِ except from Allah.
إِنَّ ٱللَّهَ عَزِيزٌ Verily Allah is All-Mighty,
حَكِيمٌ ۝١٠ All-Wise.

Section (Rukû') 2

إِذْ يُغَشِّيكُمُ 11. [Recall] when He
ٱلنُّعَاسَ covered[2] you with slumber[3]
أَمَنَةً مِّنْهُ as security[4] from Him
وَيُنَزِّلُ عَلَيْكُم and sent down on you
مِّنَ ٱلسَّمَاءِ from the sky
مَاءً لِّيُطَهِّرَكُم بِهِۦ water to purify[5] you therewith
وَيُذْهِبَ عَنكُمْ and to remove[6] from you
رِجْزَ ٱلشَّيْطَٰنِ the filth[7] of Satan,
وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ and to fortify[8] your hearts,
وَيُثَبِّتَ بِهِ and to make firm[9] thereby
ٱلْأَقْدَامَ ۝١١ your feet.

إِذْ 12. [Recall] when
يُوحِى رَبُّكَ your Lord communicated
إِلَى ٱلْمَلَٰٓئِكَةِ to the angels:
أَنِّى مَعَكُمْ فَثَبِّتُوا "I am with you, so make firm
ٱلَّذِينَ ءَامَنُوا those who believe.
سَأُلْقِى فِى قُلُوبِ I shall cast in the hearts of

1. Victory is given by Allah. So depend on Him, seek His help and do not count on your number and resources. *'Âyahs* 9-12 mention how Allah helped the Muslims on the occasion of the battle of Badr. نصر ***naṣr*** = help, support, victory, triumph. See at 7:191, p. 540, n. 9.

2. The night before the battle of Badr Allah provided a good sleep for the Muslims which helped them recoup their energy and also sent down a good shower of rain which provided water for their full bath and ablution and made the sandy ground stable enabling them to make a firm stand against their enemy. يغشي ***yughashshî*** = he covers, wraps up, veils, envelops (v. iii. m. s impfct. from *ghashshâ*, form II of *ghashiya* [*ghishâwah*], to cover. See *taghashshâ* at 7:189, p. 539, n. 9).

3. نعاس ***nu'âs*** = somnolence, sleepiness, drowsiness, slumber. See at 3:154, p. 215, n. 8.

4. It was a security in the face of anxiety and fear and was as such a great favour from Allah. أمنة ***'amanah*** = *'amn* = security, safety, peace. See at 3:154, p. 215, n. 7.

5. يطهر ***yuṭahhira(u)*** = he purifies, cleanses (v. iii. m. s. impfct. from *ṭahhara*, form II of *ṭahara/ ṭahura* [*ṭuhr/ṭahârah*], to be clean. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 5:41, p. 349, n. 4).

6. يذهب ***yudh-hiba(u)*** = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhahaba* [*dhihâb /madh- hab*], to go. The final letter takes *fatḥah* for the verb is conjunctive to the previous verb which is governed by a hidden *'an*. See *yudh-hib* at 6: 13, p. 447, n. 7).

7. i. e., the fear and misgivings instigated by Satan. رجز ***rijz*** = retribution, punishment, dirt, filth. See at 7:134, p. 514, n. 3.

8. يربط ***yarbiṭa(u)*** = he strengthens, fortifies, binds, ties up, fastens (v. iii. m. s. impfct. from *rabaṭa* [*rabṭ*], to bind, to fasten. See *râbiṭû* at 3:200, p. 235, n. 3).

9. يثبت ***yuthabbita(u)*** = he makes firm, stabilizes, fastens, establishes (v. iii. m. s. impfct. from *thabbata*, form II of *thabata* [*thabât/ thubût*], to be firm, fixed. See *tathbît* at 4:66, p. 270, n. 11).

ٱلَّذِينَ كَفَرُوا those who disbelieve

ٱلرُّعْبَ terror.[1]

فَٱضْرِبُوا فَوْقَ ٱلْأَعْنَاقِ So strike[2] above the necks[3]

وَٱضْرِبُوا مِنْهُمْ and smite of them

كُلَّ بَنَانٍ ﴿١٢﴾ every finger-tips."[4]

ذَٰلِكَ بِأَنَّهُمْ 13. That is because they

شَآقُّوا ٱللَّهَ turned against[5] Allah

وَرَسُولَهُۥ and His Messenger.

وَمَن يُشَاقِقِ And whoever turns against[6]

ٱللَّهَ وَرَسُولَهُۥ Allah and His Messenger,

فَإِنَّ ٱللَّهَ شَدِيدُ Allah indeed is severe

ٱلْعِقَابِ ﴿١٣﴾ in punishing.[7]

ذَٰلِكُمْ فَذُوقُوهُ 14. Thus then you taste[8] it;

وَأَنَّ and that

لِلْكَٰفِرِينَ there is for the unbelievers

عَذَابَ ٱلنَّارِ ﴿١٤﴾ the punishment of the fire.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا 15. O you who believe,

إِذَا لَقِيتُمُ when you meet[9]

ٱلَّذِينَ كَفَرُوا those who disbleive

زَحْفًا making advance,[10]

1. رعب *ru'b* = terror, panic, fright, alarm. See at 3:151, p. 213, n. 9.

2. اضربوا *idribû* = you (all) strike, hit, smite (v. ii. m. pl. imperative from *daraba[darb]*, to beat, to strike. See at 2:73, p. 34, n.9).

3. i. e., at the heads. أعناق *'a'nâq* (pl.; s. عنق *'unuq*) = necks.

4. So that they are incapacitated for fighting and may easily be captured. بنان *banân* (pl.; s. بنانة *banânah*) = finger-tips.

5. شاقوا *shâqqû* = the turned against, turned hostile, broke away (v. iii. m. pl. past from *shâqqa*, form III of *shaqqa [shaqq/mashaqqah]*, to be hard, also to split. See n. 6 below).

6. يشاقق *yushâqiq(u)* = he turns hostile, opposes, breaks away (v. iii. m. s. impfct. from *shâqqa*, form III of *shaqqa [shaqq/mashaqqah]*, to be hard; also, to split. The last letter is vowelless because the verb is in a conditional clause [preceded by *man*] See at 4:115, p. 295, n. 7).

7. i. e., in punishing such opponents of Allah and His Messenger. عقاب *'iqâb* = infliction of punishment, penalty. See at 7:167, p. 530, n. 12.

8. ذوقوا *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa [dhawq/madhâq]*, to taste. See at 7:39, p. 479, n. 11).

9. لقيتم *laqîtum* = you (all) met, came across (v. ii. m. pl. past from *laqiya [liqâ' / luqyân /luqy /luqyah/ luqan]* to meet. See *laqû* at 3:119, p. 203, n. 3).

10. i. e., to fight you. زحف *zahf* = marching, making advance, crawling.

فَلَا تُوَلُّوهُمُ never turn to them[1]
الْأَدْبَارَ ﴿١٥﴾ the backs.[2]

وَمَن يُوَلِّهِمْ 16. And whoever turns to
يَوْمَئِذٍ دُبُرَهُ them that day his back
إِلَّا مُتَحَرِّفًا except as a manoeuvre[3]
لِّقِتَالٍ for the fighting
أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ or to join[4] his company, does
فَقَدْ بَاءَ بِغَضَبٍ مِّنَ incur[5] the wrath[6] of Allah,
اللَّهِ وَمَأْوَاهُ جَهَنَّمُ and his abode[7] will be hell,
وَبِئْسَ الْمَصِيرُ ﴿١٦﴾ and evil is the destination.[8]

فَلَمْ تَقْتُلُوهُمْ 17. So you did not kill them
وَلَٰكِنَّ اللَّهَ قَتَلَهُمْ but Allah killed them;[9]
وَمَا رَمَيْتَ and you did not throw[10]
إِذْ رَمَيْتَ when you threw,
وَلَٰكِنَّ اللَّهَ رَمَىٰ but Allah threw; and that
وَلِيُبْلِيَ الْمُؤْمِنِينَ He might try[11] the believers
مِنْهُ بَلَاءً حَسَنًا with a good trial from Him.
إِنَّ اللَّهَ سَمِيعٌ Verily Allah is All-Hearing,
عَلِيمٌ ﴿١٧﴾ All-Knowing.

ذَٰلِكُمْ 18. That was it,

1. لا تولوا **lâ tuwallû** = you (all) do not turn (v. ii. m. pl. imperative {prohibition} from *wallâ*, form II of *waliya*, to be close, to follow. See *tuwallû* at 2:177, p. 86, n. 5).
2. Muslims are asked not to turn their backs in the face of the enemy attack but to persevere and fight on; for if they sincerely fight for the sake of Allah, He is sure to help them. أدبار **'adbâr** (pl.; sing. دبر *dubr/dubur*) = backs, backsides, rear parts. See at 5:21, p. 350, n. 3.
3. متحرف **mutaḥarrif** = one who digresses / takes a turning / deviates / deflects/ manoeuvres (act. participle from *taḥarrafa*, form V of *ḥarafa* [*ḥarf*], to deflect, to change. See *yuḥarrifûna* at 5:41, p. 348, n. 8).
4. متحيز **mutaḥayyiz** = one who inclines/ leans/ joins; a partisan, biased (act. participle from *taḥayyaza*, form V of *ḥâza* [*ḥawz/hiyâzah/ḥayz* }, to get, to win, to drive on).
5. باء **bâ'a** = he returned, came back, incurred (v. iii. m. s. past from *baw'*, to come back, to return. See at 3:162, p. 219, n. 8).
6. غضب **ghaḍab** = wrath, fury, anger, indignation. See at 7:154, p. 523, n. 2.
7. مأوى **ma'wan** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 5:72, p. 366, n. 14).
8. مصير **maṣîr** = destination, place at which one arrives, destiny, end. See at 5:18, p.338, n. 5).
9. This *'âyah* reminds the Muslims that the victory they won was Allah's act, i. e., due to His help.
10. The allusion is to the throwing of a handful of dust during the Battle of Badr by the Prophet, peace and blessings of Allah be on him, which by Allah's will affected the vision of the enemy host in general. رميت **ramayta** = you threw (v. ii. m. past from *ramâ* [*ramy/rimâyah*], to throw. See *yarmi* at 4:112, p. 294, n. 1).
11. يبلي **yubliya**(*li*) = he tries, tests (v. iii. m. s. impfct. from *'ablâ*, form IV of *balâ* [*balw* / *balâ'*], to test, to try. See *yablua* at 6:165, p. 464, n. 4). The final letter takes *fatḥah* for a hidden *'an* in *li* (of motivation) coming before the verb. See *nablû* at 7:163, p. 529, n. 5).

وَأَنَّ ٱللَّهَ مُوهِنُ and that Allah[1] does cripple
كَيْدِ ٱلْكَـٰفِرِينَ ﴿١٨﴾ the plot[2] of the unbelievers.

إِن تَسْتَفْتِحُوا۟ 19. If you sought a decision,[3]
فَقَدْ جَآءَكُمُ then there has already come
ٱلْفَتْحُ to you the decision;[4]
وَإِن تَنتَهُوا۟ and if you cease,[5]
فَهُوَ خَيْرٌ لَّكُمْ it will be good for you;
وَإِن تَعُودُوا۟ but if you come back[6]
نَعُدْ we will come back[7]
وَلَن تُغْنِىَ عَنكُمْ and it shall not avail[8] you
فِئَتُكُمْ شَيْـًٔا your host whatsoever
وَلَوْ كَثُرَتْ even if it were numerous;[9]
وَأَنَّ ٱللَّهَ مَعَ and that Allah is with
ٱلْمُؤْمِنِينَ ﴿١٩﴾ the believers.

Section (Rukû') 3

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ 20. O you who believe,
أَطِيعُوا۟ ٱللَّهَ obey[9] Allah
وَرَسُولَهُۥ and His Messenger and
وَلَا تَوَلَّوْا۟ عَنْهُ do not turn away from him
وَأَنتُمْ تَسْمَعُونَ ﴿٢٠﴾ while you hear.

1. موهن ***mûhin*** = one who weakens, enfeebles, disables, cripples (act. participle from *'awhana*, form IV of *wahana / wahina* [*wahn*], to be weak. See *tahinû* at 4:104, p. 291, n. 1).

2. كيد ***kayd*** = scheme, plot, plan, stratagem. See at 7:183, p. 537, n.2.

3. The address is to the unbelievers in the context of the Battle of Badr. تستفتحوا ***tastaftiḥû***(*na*) = you seek a decision/ decree/ opening/ victory, (v. ii. m. pl. impfct. from *istaftaḥa*, form X of *fataḥa* [*fatḥ*], to open, to conquer. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See *yastaftiḥûna* at 2:89, p. 42, n. 4).

4. فتح ***fatḥ*** (s., pl. فتوح *futûḥ*/فتوحات *futûḥât*) = decision, opening, victory. See at 5:52, p.356, n. 6.

5. i. e., if you cease your hostility to and war against Islam. تنتهوا ***tantahû***(*na*) = you (all) cease, refrain, desist, terminate (v. ii. m. pl. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The terminal *nûn* is dropped for the reason stated at n. 3 above. See *yantahû* at 5:73, p. 366, n. 7).

6. i. e., if you come back to fight Islam and the Muslims. تعودوا ***ta'ûdû***(*na*) = you (all) come back (v. ii. m. pl. impfct from *'âda* [*'awd/'awdah*], to return. The terminal *nûn* is dropped for the reason stated at n. 3 above. See *ta'ûdûna* at 7:29, p.475, n. 1).

7. i. e., with help against you. نعد ***na'ud*** (*na'ûdu*) = we come back, return (v. i. pl. impfct. from *'âda* [*'awd/'awdah*], to return. The final letter is vowelless and hence the medial *waw* is dropped for the verb is conclusion of a conditional clause. See *na'ûda* at 7:89, p. 501, n. 1).

8. تغني ***tughniya***(*nî*)= she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. The final letter takes *fatḥah* for the particle *lan* coming before the verb. See at 3:116, p. 201, n. 6).

9. كثرت ***kathurat*** = she or it became numerous, more (v. iii. f. s. past from *kathura* [*kathrah*], to be much. See *istakthartu* at 7:188, p. 539, n. 2).

10. أطيعوا ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 8:1, p. 547, n. 1).

وَلَا تَكُونُوا كَالَّذِينَ 21. Nor be like those who
قَالُوا سَمِعْنَا وَهُمْ said: "We hear" while
لَا يَسْمَعُونَ ﴿٢١﴾ they were not listening.[1]

إِنَّ شَرَّ 22. Verily the worst[2] of
الدَّوَابِّ عِندَ اللَّهِ creatures[3] to Allah are
الصُّمُّ الْبُكْمُ the the deaf[4] and the dumb[5]
الَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾ who do not understand.[6]

وَلَوْ عَلِمَ اللَّهُ 23. And if Allah Knew
فِيهِمْ خَيْرًا in them any good He would
لَّأَسْمَعَهُمْ have made them listen;[7] and
وَلَوْ أَسْمَعَهُمْ if He had made them listen
لَتَوَلَّوا they would have turned
وَّهُم مُّعْرِضُونَ ﴿٢٣﴾ away[8] being evasive.[9]

يَا أَيُّهَا الَّذِينَ آمَنُوا 24. O you who believe,
اسْتَجِيبُوا لِلَّهِ respond[10] to Allah
وَلِلرَّسُولِ and to the Messenger
إِذَا دَعَاكُمْ when he calls you to that
لِمَا يُحْيِيكُمْ which will revivify[11] you;
وَاعْلَمُوا أَنَّ اللَّهَ and know that Allah
يَحُولُ بَيْنَ interposes[12] between

1. i. e., like the unbelievers and hypocrites who hear Allah's words but do not pay heed to them. يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam'* /*samâ'* / *samâ'ah* /*masma'*], to hear. See *sami'û* at 7:179, p. 535, n. 8).

2. شر ***sharr*** (pl. *ashrâr*) = bad, evil, wicked, mischievous. As elative it means worse, worst. See at 5:61, p. 360, n. 6.

3. دواب ***dawwâb*** (pl.; s. *dâbbah*) = beasts, animals, creatures, crawling creatures. See *dâbbah* at 6:38, p. 415, n. 9.

4. i. e., not paying attention to Allah's words and guidance. صم ***ṣumm*** (pl.; sing. *aṣamm*) deaf. See at 6:39, p.416, n. 3.

5. i. e., unwilling to or incapable of speaking out the truth. بكم ***bukm*** (pl.; sing. *abkam*) = dumb. See at 6:39, p.416, n. 4.

6. i. e., if they understood and exercised reason they would have heeded the guidance given them. يعقلون ***ya'qilûna*** = they realize, understand, comprehend (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to be reasonable, to have intelligence. See at 5:103, p. 381, n. 1).

7. أسمع ***'asma'a*** = he made listen, let know (v. iii. m. s. past in form IV of *sami'a* [*sam'/ samâ'/ samâ'ah/ masma'*], to hear. See *yasma'ûna* at n. 1 above).

8. تولوا ***tawallaw*** = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 5:49, p. 354, n. 11).

9. معرضون ***mu'riḍûn*** (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 2:83, p. 39, n. 6).

10. استجيبوا ***istajîbû*** = you (all) respond, answer (v. ii. m. pl. imperative from *istajâba*, form X of *jâba* [*jawb*], to travel. See *istajâba* at 8:8, p. 548, n. 12).

11. Islam and *jihâd* for the sake of Allah to which the believers were called are the means of their righteous life in this world and eternally blissful life in the hereafter.

12. يحول ***yaḥûlu*** = he interposes, interferes, prevents (v. iii. m. s. impfct. from *ḥâla* [*ḥaylûlah*], to prevent).

ٱلۡمَرۡءِ وَقَلۡبِهِۦ a man and his heart[1]
وَأَنَّهُۥٓ إِلَيۡهِ and that to Him
تُحۡشَرُونَ ٢٤ you shall all be mustered.[2]

وَٱتَّقُواْ فِتۡنَةً 25. And beware[3] of the trial[4]
لَّا تُصِيبَنَّ ٱلَّذِينَ that will not afflict[5] those
ظَلَمُواْ مِنكُمۡ who do wrong of you
خَآصَّةً in particular;[6]
وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ and know that Allah is
شَدِيدُ ٱلۡعِقَابِ ٢٥ severe in punishing.[7]

وَٱذۡكُرُوٓاْ إِذۡ 26. And remember when
أَنتُمۡ قَلِيلٌ you were a few
مُّسۡتَضۡعَفُونَ فِي and deemed weak[8] in the
ٱلۡأَرۡضِ تَخَافُونَ أَن land and fearing that people
يَتَخَطَّفَكُمُ ٱلنَّاسُ would sweep[9] you away,
فَـَٔاوَىٰكُمۡ then He gave you shelter[10]
وَأَيَّدَكُم بِنَصۡرِهِۦ and aided[11] you with His help
وَرَزَقَكُم and gave you sustenance
مِّنَ ٱلطَّيِّبَٰتِ of good things[12] that
لَعَلَّكُمۡ تَشۡكُرُونَ ٢٦ you may express gratitude.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ 27. O you who believe,

1. i. e., Allah knows your intentions and may direct them as He wills.

2. i. e., on the Day of Judgement. تحشرون *tuḥsharûna* = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *ḥashara* [*ḥashr*], to gather. See at 6:72, p. 420, n. 12).

3. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 8:1, p. 546, n. 4).

4. i. e., Allah's retribution. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 7:155, p. 524, n. 1.

5. *lâ tuṣîbanna* = she or it will not afflict, affect, hit, befall (v. iii. f. s. impfct. emphatic from *'aṣâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right.

6. i. e., if Allah's punishment befalls a people, it afflicts both the wrong-doing people and the others.

7. عقاب *'iqâb* = infliction of punishment, punishment, penalty. See at 8:13, p. 551, n. 7.

8. The address is to the Muslims, particularly to the *muhâjirs*, and the reference is to their situation at Makka before the migration. مستضعفون *mustaḍ'afûn* (pl.; s. *mustaḍ'af*) = those deemed weak, made helpless, the oppressed. Passive participle from *istaḍ'afa*, form X of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See *mustaḍ'afîn* at 4:127, p. 300, n. 6).

9. يتخطف *yatakhaṭṭafa(u)* = he carries away, sweeps away (v. iii. m. s. impfct. from *takhaṭṭafa*, form V of *khaṭafa/khaṭifa* [*khaṭf*], to snatch, to seize. The final letter takes *fatḥah* for the particle *'an* coming before the verb. See *yakhṭafu* at 2:20, p. 10, n.13).

10. i. e., at Madina. آوى *'âwâ* = he gave shelter, housed, lodged, accommodated (v. iii. m. s. past in form IV of *'awâ* [*'awy*], to seek shelter).

11. The reference is especially to Allah's help at the Battle of Badr. أيد *'ayyada* = he aided, strengthened assisted, helped (v. iii. s. past in form II of *'âda* [*'ayd*], to be strong. See *'ayyadtu* at 5:110, p. 385, n. 2).

12. طيبات *ṭayyibât* (pl.; sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 7:32, p. 476, n. 1.

لَا تَخُونُوا اللَّهَ do not betray[1] Allah
وَالرَّسُولَ and the Messenger,
وَتَخُونُوٓا أَمَٰنَٰتِكُمْ nor betray your trusts[2]
وَأَنتُمْ تَعْلَمُونَ ﴿٢٧﴾ while you know.[3]

وَاعْلَمُوٓا 28. And know that
أَنَّمَآ أَمْوَٰلُكُمْ your properties[3]
وَأَوْلَٰدُكُمْ and your children are but
فِتْنَةٌ a trial,[4]
وَأَنَّ اللَّهَ عِندَهُۥٓ and that Allah, with Him
أَجْرٌ عَظِيمٌ ﴿٢٨﴾ is an immense[5] reward.

Section (*Rukû'*) 4

يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوٓا 29. O you who believe,
إِن تَتَّقُوا اللَّهَ if you fear Allah,[6]
يَجْعَل لَّكُمْ He will provide for you
فُرْقَانًا a distinguishment,[7]
وَيُكَفِّرْ عَنكُمْ and will efface[8] from you
سَيِّـَٔاتِكُمْ your sins[9]
وَيَغْفِرْ لَكُمْ and will forgive you;
وَاللَّهُ ذُو and Allah possesses
الْفَضْلِ الْعَظِيمِ magnificent grace.
﴿٢٩﴾

1. لا تخونوا *lâ takhûnû* = you (all) do not betray, do not be treacherous (v. ii. m. pl. imperative from *khâna* [*khwn/ khiyânah*], to betray, to be treacherous. See *takhtânûna* at 4:107, p. 292, n. 2).

2. i. e., do not fail to perform the duties and obligations imposed by Allah and His Messenger and to abide by their prohibitions; as well as do not betray the trusts reposed in you of things and secrets. أمانات *'amânât* (pl.; s. أمانة *'amânah*) = trusts, things deposited in trust. See *'amânah* at 2:283, p. 150, n. 8.

3. i. e., knowingly.

4. أموال *'amwâl* (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 4:95, p. 285, n. 7.

4. i. e., for seeing whether you be grateful to Allah for His having given you all these or whether you be engrossed with these and be forgetful of Allah and His instructions; for these two often make man arrogant and oblivious of Allah and the hereafter.

5. It is always to be remembered that Allah's reward in the hereafter is immensely and incomparably greater than children and wealth that are also given by Him in this world. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 7:141, p. 53, n. 4).

6. تتقوا *tattaqû*(*na*) = you (all) beware, be on your guard, act righteously, fear Allah (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* (*waqy* /*wiqâyah*), to guard. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 7:63, p. 490, n. 9).

7. i. e., victory, for it will mark out the truth from the untruth. فرقان *furqân* = distinguishment, evidence, Qur'ân. See at 2:185, p. 87, n. 13.

8. يكفر *yukaffir*(*u*) = he forgives, he pardons, grants remission, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufr*], to cover, to hide. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by *'in*. See *yukaffiru* at 2:171, p. 142, n. 4).

9. سيئات *sayyi'ât* (pl.; s. سيئة *sayyi'ah*) = evil deeds, offences, sins, bad sides. See at 7:168, p. 531, n. 5.

وَإِذۡ	30. And [recall] when there
يَمۡكُرُ بِكَ	conspired[1] against you
ٱلَّذِينَ كَفَرُواْ	those who disbelieve
لِيُثۡبِتُوكَ	to confine[2] you
أَوۡ يَقۡتُلُوكَ	or to kill you
أَوۡ يُخۡرِجُوكَ	or to expel[3] you.
وَيَمۡكُرُونَ	They conspire
وَيَمۡكُرُ ٱللَّهُ	and Allah plans,
وَٱللَّهُ خَيۡرُ	and Allah is the Best of
ٱلۡمَٰكِرِينَ	Planers.[4]
وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ	31. And if recited[5] unto them
ءَايَٰتُنَا قَالُواْ	are Our revelations they say:
قَدۡ سَمِعۡنَا	"We have heard.[6]
لَوۡ نَشَآءُ لَقُلۡنَا	If we will, we can say
مِثۡلَ هَٰذَآ	like this.
إِنۡ هَٰذَآ إِلَّآ	This is naught but
أَسَٰطِيرُ ٱلۡأَوَّلِينَ	the legends[7] of the ancients."[8]
وَإِذۡ	32. And [recall] when
قَالُواْ ٱللَّهُمَّ	they said:[9] "O Allah,
إِن كَانَ هَٰذَا هُوَ	if this were the truth
ٱلۡحَقَّ مِنۡ عِندِكَ	from you

1. The *'âyah* alludes to the conspiracy of the unbelieving Quraysh leaders of Makka against the Prophet, peace and blessings of Allah be on him, on the eve of his migration to Madina. يمكر *yamkuru* = he conspires, plots, schemes, plans, plays trickery, has recourse to a ruse (v. iii. m. s. impfct. from *makara* [*makr*], to deceive, to delude. See *yamkurû*, p. 6:123, p. 443, n. 4).

2. يثبتوا *yuthbitû(na)* = they make firm/immovable (i. e., they confine), substantiate (v. iii. m. pl. impfct. from *'athbata*, form IV of *thabata* [*thabât/ thubût*], to be firm, stable. The terminal *nûn* is dropped for a hidden *'an* in *li* (of motivation) coming before the verb. See *yuthabbita* at 8:11, p. 550, n. 9).

3. يخرجوا *yukhrujû(na)* = they expel, drive out, dislodge (v. iii. m. pl. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb which is governed by a hidden *'an*. See *tukhrijû* at 7:123, p. 510, n. 4).

4. ماكرين *mâkirîn* (pl.; acc./gen. of *mâkirûn*; s. *mâkir*) = conspirators, planners (act. participle from *makara*. See n. 1 above).

5. This *'âyah* further refers to the attitude and conduct of the unbelievers. تتلى *tutlâ* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 3:101, p. 195, n.4).

6. سمعنا *sami'nâ* = we listened, heard (v. i. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 4:45, p. 261, n. 4).

7. أساطير *'asâṭîr* (pl.; s. *'usṭûrah*) = legends, myths, fables, tales. See at 6:15, p. 400, n. 10.

8. The same attitude to and remarks about the Qur'ân are expressed by many a modern unbeliever and critic, especially by the orientalists. أولين *'awwalîn* (pl.; acc./gen of *'awwalûn*; s. *'awwal*) = the first ones, the previoius or former ones, the ancients.

9. The Makkan unbelievers not only boasted of their ability to compose the like of the Qur'ân but, in the height of their unbleief and disobedience, challenged to be immediately punished by Allah for their unbelief and rejection of the Prophet and the Qur'ân. Such attitudes are characteristic of unbelievers of all times and places. Allah has His own plan and time for punishing any people.

فَأَمْطِرْ عَلَيْنَا	then rain[1] on us
حِجَارَةً مِّنَ السَّمَاءِ	stones[2] from the sky
أَوِ ائْتِنَا بِعَذَابٍ	or bring us a punishment
أَلِيمٍ ﴿٣٢﴾	most painful.[3]
وَمَا كَانَ اللَّهُ	33. But Allah is not
لِيُعَذِّبَهُمْ	to punish[4] them
وَأَنتَ فِيهِمْ	while you are amidst them;[5]
وَمَا كَانَ اللَّهُ	nor is Allah
مُعَذِّبَهُمْ	going to punish[6] them
وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾	while they seek forgiveness.[7]
وَمَا لَهُمْ	34. And what is for them[8]
أَلَّا يُعَذِّبَهُمُ اللَّهُ	that Allah should not punish
وَهُمْ يَصُدُّونَ	them while they deter[9]
عَنِ الْمَسْجِدِ الْحَرَامِ	from the Sacred Mosque
وَمَا كَانُوا	while they were not
أَوْلِيَاءَهُ	its guradians?[10]
إِنْ أَوْلِيَاؤُهُ	Verily its guardians are none
إِلَّا الْمُتَّقُونَ	but the godfearing ;[11]
وَلَٰكِنَّ أَكْثَرَهُمْ	but most of them
لَا يَعْلَمُونَ ﴿٣٤﴾	do not know.
وَمَا كَانَ صَلَاتُهُمْ	35. Nor are their prayers

1. أمطر *'amṭir* = rain, shower, pour out (v. ii. m. s. imperative from *'amṭara*, form IV of *maṭara*, to rain. See *'amṭarnâ* at 7:84, p. 498, n. 4).

2. Obviously the Quryash unbelievers were aware of the punishment by the *sijjil* stones that were rained on the invaders of the Ka'ba. *ḥijârah* (sing. *ḥajar*) = stones. See at 2:24, p. 13, n. 2.

3. أليم *'alîm* = agonizing, anguishing, excruciating, most painful. See at 5:73, p. 366, n. 9. يعذب *yu'adhdhiba(u)* = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'ḍhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 3:128, p. 206, n. 7).

5. i. e., while the Prophet, peace and blessings of Allah be on him, had still been trying to convince them of the truth and had not yet given up hope of their ultimate acceptance of it.

6. معذب *mu'adhdhib* = one who punishes/ is going to punish (act. participle from *'adhdhaba*. See n. 4 above.

7. i. e., the believers and the weak among them seek Allah's forgiveness. يستغفرون *yastaghfirûna* = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 5:74, p. 367, n. 2).

8. i. e., what plea have they in their favour.

9. i. e., deter believers and others from going to the Ka'ba. يصدون *yaṣuddûna* = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See at 7:45, p. 482, n. 9).

10. Their conduct was all the more reprehensible because the guardianship of the Ka'ba did not belong to them but to the godfearing, as mentioned in the next clause of the *'âyah*. أولياء *'awliyâ'* (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 5:56, p. 358, n. 9.

11. متقون *muttaqûn* (sing. *muttaqin*) = godfearing, those who are on their guard, righteous (active participle from *ittaqâ* (to be on one's guard), form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect). See at 2:177, p. 84, n. 6.

عِندَ ٱلْبَيْتِ near the House
إِلَّا مُكَآءً aught but whistling[1]
وَتَصْدِيَةً and clapping.[2]
فَذُوقُوا۟ ٱلْعَذَابَ Hence taste[3] the punishment[4]
بِمَا كُنتُمْ because you used
تَكْفُرُونَ ﴿٣٥﴾ to disbebelieve.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ 36. Those who disbelieve
يُنفِقُونَ أَمْوَٰلَهُمْ are spending[5] their funds
لِيَصُدُّوا۟ عَن to deter[6] from
سَبِيلِ ٱللَّهِ the way of Allah.
فَسَيُنفِقُونَهَا So they will spend them
ثُمَّ تَكُونُ and then these will become
عَلَيْهِمْ حَسْرَةً a regret[7] on their part, then
ثُمَّ يُغْلَبُونَ they will be vanquished.[8]
وَٱلَّذِينَ كَفَرُوٓا۟ And those who disbelieve,
إِلَىٰ جَهَنَّمَ to hell
يُحْشَرُونَ ﴿٣٦﴾ they will be herded.[9]

لِيَمِيزَ ٱللَّهُ 37. That Allah may mark
ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ out[10] the bad from the good
وَيَجْعَلَ ٱلْخَبِيثَ and put the bad
بَعْضَهُۥ عَلَىٰ بَعْضٍ one over the other,

1. مكاء *mukâ'* = whistling.

2. تصدية *taṣdiyah* = clapping. The polytheists of Makka used to go round the Ka'ba whistling and clapping.

3. ذوقوا *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/madhâq*], to taste. See at 8:14, p. 551, n. 8).

4. The punishment alluded to here is that which befell the Makkan unbelievers at the Battle of Badr.

5. The reference is to the preparations that were being made by the Makkan unbelievers after the Battle of Badr for invading Madina. They were spending their capital as well as profits made from their late trip to Syria for collecting and equipping an army for the purpose. The *'âyah* refers to that preparation of the unbelievers and foretells their ultimate failure. ينفقون *yunfiqûna* = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 4:37, p. 257, n. 14).

6. i. e., to deter others. يصدوا *yaṣuddû(na)* = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yaṣuddûna* at 8:34, p. 558, n. 9).

7. i. e., because all their preparations and spending of money will fail to achieve their objective of crushing the Muslims. حسرة *ḥasrah* (pl. حسرات *ḥasarât*) = regret, lamentation, grief, sorrow, distress. See at 3:156, p. 217, n. 5).

8. يغلبون *yughlabûna* = they are vanquished, defeated, overcome, overpowered, subdued, conquered (v. iii. m. pl. impfct. passive from *ghalaba* [*ghalb/ghalbah*], to conquer, to defeat. See *tughlabûna* at 3:12, p. 158, n. 6).

9. يحشرون *yuḥsharûna* = they are gathered, collected, assembled, mustered, herded (v. iii. m. pl. impfct. passive from *hashara* [*hashr*], to gather. See at 6:38, p. 406, n. 1).

10. يميز *yamîza(u)* = he isolates, distinguishes, marks out (v. iii. m. s. impfct. from *mâza* [*mayz*], to separate, to distinguish. The final letter takes *fatḥah* because of an implied *'an* in *li* (of motivation) coming before the verb. See at 3:179, p. 225, n. 8).

فَيَرْكُمَهُۥ جَمِيعًا thus piling[1] them up all;
فَيَجْعَلَهُۥ فِى جَهَنَّمَ then He will put[2] it into hell.
أُوْلَٰٓئِكَ هُمُ Those are the ones
ٱلْخَٰسِرُونَ ﴿٣٧﴾ doomed to loss.[3]

Section (Rukû') 5

قُل لِّلَّذِينَ 38. Say to those who
كَفَرُوٓاْ disbelieve,
إِن يَنتَهُواْ if they desist[4]
يُغْفَرْ لَهُم they will be forgiven
مَّا قَدْ سَلَفَ for what has been past.[5]
وَإِن يَعُودُواْ But if they revert,[6] then
فَقَدْ مَضَتْ there already has gone by[7]
سُنَّتُ ٱلْأَوَّلِينَ ﴿٣٨﴾ the practice[8] with ancients.

وَقَٰتِلُوهُمْ حَتَّىٰ 39. And fight[9] them
لَا تَكُونَ فِتْنَةٌ till there be no discord[10]
وَيَكُونَ ٱلدِّينُ and the worship[11] becomes
كُلُّهُۥ لِلَّهِ entirely for Allah.
فَإِنِ ٱنتَهَوْاْ But if they cease,[11]
فَإِنَّ ٱللَّهَ then Allah indeed is
بِمَا يَعْمَلُونَ of what they do
بَصِيرٌ ﴿٣٩﴾ All-Seeing.

1. يركم *yarkuma(u)* = he piles up, heaps up (v. iii. m. s. impfct. from *rakama* [*rakm*], to pile up).
2. يجعل *yaj'ala(u)* = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*] to make, to put. See at 4:141, p. 308, n. 3).
3. خاسرون *khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 7:177, p. 535, n. 4).
4. ينتهوا *yantahû(na)* = they cease, refrain, desist, terminate (v. iii. m. pl. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See *tantahû* at 8:19, p. 553, n. 5).
5. سلف *salafa* = he or it was over, past (v. iii. m. s. past from *salaf*, to be over. See at 5:95, p.377, n. 9).
6. i. e., if they revert to unbelief and to fighting Islam and the Muslims. يعودوا *ya'ûdû (na)* = come back, return, revert (v. iii. m. pl. impfct from *'âda* [*'awd/'awdah*], to return. The terminal *nûn* is dropped for the reason stated at n. 4 above. See *ta'ûdû* at 8:19, p. 553, n. 6).
7. مضت *madat* = she or it passed, went by, was past (v. iii. f. s. past from *madâ* [*mudîy*], to pass, to go by).
8. i. e., how Allah punished the persistently unbelieving and disobedient peoples. سنة *sunnah* (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See *sunan* at 4:26, p. 252, n. 5).
9. قاتلوا *qâtilû* = you (all) fight (v. ii. m. pl. imperative from *qâtala*, form III of *qatala* [*qatl*], to kill, slay. See at 2:190, p. 91, n. 11).
10. i. e., opposition to worshipping Allah Alone and persecution of the Muslims. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 8:25, p. 555, n. 4.
11. دين *dîn* (s.; pl. *adyân*) = religion, faith, belief, creed, worship. See at 4:1146, p. 310, n. 2.
12. انتهوا *intahaw* = they came to an end, gave up, terminated, desisted, ceased, stopped (v. iii. m. pl. past from *intahâ*, form VIII of *nahâ* [*nahw/nahy*], to forbid, ban. See n. 4 above).

وَإِن تَوَلَّوْا 40. But if they turn away[1]
فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ then know that Allah
مَوْلَىٰكُمْ is your Guardian-Protector.[2]
نِعْمَ ٱلْمَوْلَىٰ Excellent is the Guardian,
وَنِعْمَ ٱلنَّصِيرُ ﴿٤٠﴾ and Excellent is the Helper.[3]

Part (juz') 10

وَٱعْلَمُوٓا۟ أَنَّمَا 41. And know that whatever
غَنِمْتُم مِّن شَىْءٍ thing you gain as booty,[4]
فَأَنَّ لِلَّهِ خُمُسَهُۥ to Allah belongs its fifth,[5]
وَلِلرَّسُولِ and to the Messenger
وَلِذِى ٱلْقُرْبَىٰ and to the near relatives,[6]
وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ and the orphans and the poor
وَٱبْنِ ٱلسَّبِيلِ and the wayfarer,[7]
إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ if you use to believe in Allah
وَمَآ أَنزَلْنَا and in what We sent down[8]
عَلَىٰ عَبْدِنَا on Our servant on
يَوْمَ ٱلْفُرْقَانِ the day of distinguishment[9] –
يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ the day the two hosts met.[10]
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ And Allah is over everything
قَدِيرٌ ﴿٤١﴾ All-Powerful.[11]

إِذْ أَنتُم 42. When you were at the

1. i. e., if they turn away from the truth (Islam) to which they are called. تولوا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 5:49, p. 354, n. 11).

2. مولى *mawlâ* = Lord-Protector, Guardian-Protector, Sovereign. See at 3:150, p. 213, n. 6.

3. نصير *nasîr* = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 4:173, p. 323, n. 2).

4. غنمتم *ghanimtum* = you (all) gained booty, captured (v. ii. m. pl. past from *ghanima* [*ghunm* /*ghanm* /*ghanam*/ *ghanimah*], to gain booty).

5. The *'âyah* was revealed in the context of the victory of the Muslims at Badr and the booty they gained then. It lays down the rules for the division of the booty and directs that one-fifth of it belongs to Allah and His Messenger. This one fifth is meant for (a) the Messenger, (b) his near relatives [Banû Hâshim and Banû 'Abd al-Muttalib], (c) the orphans, (d) the poor and (e) the wayfarer who is stranded and needs funds for returning to his home. The rest of the booty (four fifths) is to be divided among the participants in the fighting. The share of the Prophet, peace and blessings of Allah be on him, is now to be applied for the well-being of the Muslims in general.

6. ذي القربى *dhî al-qurbâ* = near relations, those close by. See at 4:36, p. 257, n. 2.

7. ابن السبيل *ibn al-sabîl* = wayfarer, traveller. See at 2:215, p. 104, n. 6.

8. i. e., of *wahy*, angels and victory. أنزلنا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 6:155, p. 459, n. 7).

9. i. e., on the day of the Battle of Badr. It was a day of distinguishment because it marked out the truth from the untruth. فرقان *furqân* = Qur'ân, distinguishment, evidence. See at 8:29, p.556, n. 7.

10. i. e., the Muslim army and the Makkan unbelievers' army. التقى *iltaqa* = he met, encountered, confronted (v. iii. m. s. past in form VIII of *laqiya* [*liqâ'* /*luqyân* /*luqy* /*luqyah* /*luqan*], to meet. See at 3:166, p. 221, n. 2).

11. Such as making a small band rout a vastly large and well equipped army.

بِٱلْعُدْوَةِ ٱلدُّنْيَا the slope[1] on the nearer side[2]
وَهُم بِٱلْعُدْوَةِ and they were at the slope
ٱلْقُصْوَىٰ وَٱلرَّكْبُ on the farther side,[3]
أَسْفَلَ مِنكُمْ and the caravan[4] below you.
وَلَوْ And if you had
تَوَاعَدتُّمْ made an appointment[5] you
لَٱخْتَلَفْتُمْ would surely have failed[6]
فِى ٱلْمِيعَٰدِ in the appointment;[7]
وَلَٰكِن لِّيَقْضِىَ ٱللَّهُ but that Allah might execute[8]
أَمْرًا كَانَ a matter that was
مَفْعُولًا already done,[9]
لِّيَهْلِكَ that there might perish[10]
مَنْ هَلَكَ those who perished
عَنۢ بَيِّنَةٍ on a clear evidence[11]
وَيَحْيَىٰ مَنْ حَىَّ and live those who live
عَنۢ بَيِّنَةٍ on a clear evidence.
وَإِنَّ ٱللَّهَ And Allah indeed is
لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾ All-Hearing, All-Knowing.
إِذْ 43. And [recall] when
يُرِيكَهُمُ ٱللَّهُ Allah showed[12] them to you
فِى مَنَامِكَ قَلِيلًا in your dream as a few;
وَلَوْ أَرَىٰكَهُمْ and if He had shown them
كَثِيرًا to you as many, surely you

1. عدوة *'udwah* = slope (of a valley), bank.

2. i. e., of the valley of Badr. The *'âyah* refers to the respective positions of the Muslim army, the Makkan army and the Quraysh caravan under 'Abû Sufyân returning from Syria. دنيا *dunyâ* (f. of *'adnâ*) = closer, nearer, lower, inferior, world.

3. قصوى *quswâ* (f. of *'aqsâ*) = farther, remoter, more distant.

4. This *'âyah* proves that when the Muslim army and the Makkan forces confronted each other at Badr, the caravan under 'Abû Sufyân had not been far away from that place. ركب *rakb* = caravan, riders, travelling party.

5. The Battle of Badr took place without any appointment made by the two sides but the marching out of each party was known to the other and the circumstances so converged by Allah's will that they inevitably confronted each other at Badr. تواعدتم *tawâ'adtum* = you made an appointment (v. ii. m. pl. past from *tawâ'ada*, form VI of *wa'ada* [*wa'd*], to make a promise. See *lâ tuwâ'idû* at 2:235, p. 118, n. 9).

6. اختلفتم *ikhtalaftum* = you differed, disagreed, failed (v. ii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf/khilâfah*], to come after, to follow, to succeed. See *khalaftum* at 7:150, p. 521, n. 6).

7. ميعاد *mî'âd* (pl. مواعيد *mawâ'îd*) = promise, time agreed on, appointment See at 3:194, p.232, n. 12.

8. يقضى *yaqdiya*(*dî*) = he spends, settles, concludes, executes, decrees (v. iii. m. s. impfct. from *qadâ* [*qadâ'*], to settle, to decide. See *yuqdâ* at 6:61, p. 415, n. 5).

9. i. e., in Allah's knowledge.

10. يهلك *yahlika* (*u*) = he perishes, is destroyed (v. iii. m. s. impfct. from *halaka* [*halk/ hulk/ halâk/ tahlukah*], to perish. See *yuhlika* at 7:129, p. 512, n.6).

11. i. e., after having seen and known the clear evidence of the truth. بينة *bayyinah* (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 7:73, p.494, n. 7.

12. يري *yurî* = he shows, makes see (v. iii. m. s. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. See *yuriya* at 7:27, p. 473, n. 12.

لَفَشِلْتُمْ would have been dismayed[1]
وَلَتَنَٰزَعْتُمْ and would have wrangled[2]
فِى ٱلْأَمْرِ over the matter;
وَلَٰكِنَّ ٱللَّهَ سَلَّمَ but Allah saved.[3]
إِنَّهُۥ عَلِيمٌۢ Verily He is All-Knowing
بِذَاتِ ٱلصُّدُورِ of what is in the hearts.[4] ﴿٤٣﴾

وَإِذْ 44. And [recall] when
يُرِيكُمُوهُمْ He showed them to you
إِذِ ٱلْتَقَيْتُمْ while you met[5]
فِىٓ أَعْيُنِكُمْ قَلِيلًا as a few in your eyes,
وَيُقَلِّلُكُمْ and lessened[6] you
فِىٓ أَعْيُنِهِمْ in their eyes,
لِيَقْضِىَ ٱللَّهُ أَمْرًا that Allah might execute[7]
كَانَ مَفْعُولًا a matter already done.[8]
وَإِلَى ٱللَّهِ And to Allah
تُرْجَعُ ٱلْأُمُورُ are returned[9] all matters. ﴿٤٤﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ 45. O you who believe,
إِذَا لَقِيتُمْ فِئَةً when you meet[10] a party,[11]
فَٱثْبُتُوا۟ وَٱذْكُرُوا۟ stand firm[12] and remember
ٱللَّهَ كَثِيرًا Allah much that you might
لَّعَلَّكُمْ تُفْلِحُونَ attain success.[13] ﴿٤٥﴾

1. فشلتم ***fashiltum*** = you (all) were dismayed, lost heart, despaired, failed, (v. ii. m. pl. past from *fashila* [*fashal*], to lose heart, be cowardly, fail. See at 3:152, p. 214, n. 2).

2. تنازعتم ***tanâza'tum*** = you (all) wrangled, disputed, contested (v. ii. m. pl. past from *tanâza'a*, form VI of *naza'a* [*naz'*], to remove. See at 4:59, p. 266, n. 14).

3. i. e., saved from being dismayed. سلم ***sallama*** = he saved, preserved, protected from harm, surrendered (v. iii. m. s. past in form II of *salima* [*salâma/salâmah*], to be safe and sound. See *nuslima* at 6:71, p. 420, n. 9).

4. i. e., of intentions, fears and tendencies.

5. التقيتم ***iltaqaytum*** = you met, encountered, confronted (v. ii. m. pl. past in form VIII of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See *iltaqâ* at 8:41, p. 561, n. 10).

6. i. e., before the engagement; but made you appear many to them during the fighting. يقلل ***yuqallilu*** = he lessens, makes little, diminishes, reduces (v. iii. m. s. impfct. from *qallala*, form II of *qalla* [*qill/qull/qillah*], to be little.

7. يقضي ***yaqḍiya(dî)*** = he spends, settles, concludes, executes, decrees (v. iii. m. s. impfct. from *qaḍâ* [*qaḍâ'*], to settle, to decide. The terminal letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation coming before the verb. See at 8:42, p. 562, n. 8).

8. i. e., in Allah's knowledge.

9. i. e., for final judgement and award of rewards or punishment. ترجع ***turja'u*** = she is returned, sent back, referred back (v. iii. f. s. impfct. passive from *raja'a* [*rujû'*] , to return). See at 3:109, p. 198, n. 9).

10. لقيتم ***laqîtum*** = you (all) met, came across (v. ii. m. pl. past from *laqiya* [*liqâ'/ luqyân/luqy /luqyah/ luqan*] to meet. See at 8:15, p. 551, n. 9).

11. فئة ***fi'ah*** (pl. *fi'ât*) = party, group, band, class.

12. اثبتوا ***uthbutû*** = you (all) stand firm, be fixed/ stable/ unshakeable (v. ii. m. pl. imperative from *thabata* [*thabât/ thubût*], to stand firm, to be fixed. See *yuthbitû* at 8:30, p. 557, n. 2).

13. تفلحون ***tufliḥûna*** = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*), to split. See at 7:69, p. 492, n. 13).

Section (Rukû') 6

وَأَطِيعُواْ ٱللَّهَ 46. And obey[1] Allah
وَرَسُولَهُۥ and His Messenger
وَلَا تَنَٰزَعُواْ and do not wrangle,[2] then
فَتَفۡشَلُواْ you will loose heart[3] and
وَتَذۡهَبَ رِيحُكُمۡ your spirit[4] will go away;
وَٱصۡبِرُوٓاْ and persevere.[5]
إِنَّ ٱللَّهَ مَعَ Verily Allah is with
ٱلصَّٰبِرِينَ ٤٦ the persevering ones.

وَلَا تَكُونُواْ كَٱلَّذِينَ 47. And be not like those who
خَرَجُواْ مِن دِيَٰرِهِم set out[6] from their homes
بَطَرًا boasting[7] and
وَرِئَآءَ ٱلنَّاسِ showing off[8] to men,
وَيَصُدُّونَ and turning away[9]
عَن سَبِيلِ ٱللَّهِ from the way of Allah.
وَٱللَّهُ بِمَا يَعۡمَلُونَ Allah is of what they do
مُحِيطٞ ٤٧ All-Encompassing.[10]

وَإِذۡ 48. And [recall] when
زَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ Satan embellished[11] to them
أَعۡمَٰلَهُمۡ وَقَالَ their deeds and said: "None
لَا غَالِبَ لَكُمُ is there to overcome[12] you

1. أطيعوا *'aṭî'û* = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 8:20, p. 553, n. 10).

2. i. e., amongst yourselves. لا تنازعوا *lâ tanâza'û* = you (all) do not wrangle, quarrel, dispute (v. ii. m. pl. imperative prohibition) from *tanâza'a*, form VI of *naza'a* [*naz'*], to remove. See *tanâza'tum* at 8:43, p. 563, n.2).

3. تفشلوا *tafshalû* (*na*) = you loose heart, be despaired, dispirited (v. ii. m. s. impfct. from *fashila* [*fashal*], to lose heart, be cowardly, fail. The terminal *nûn* is dropped because of a hidden *'an* in the causal *fa* coming before the verb. See *fashiltum* at 8:43, p. 563, n. 1).

4. ريح *rîḥ* (pl. *riyâḥ/arwâḥ/aryâḥ/*) = wind, smell, spirit. See at 3:117, p. 202, n. 1).

5. اصبروا *iṣbirû* = (you all) be patient, have patience, bear calmly, persevere, (v. ii. m. pl. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 7:128, p. 511, n. 10).

6. This *'âyah* points out the motives and intentions of the unbelieving forces that came from Makka to Badr. خرجوا *kharajû* = they (all) went out, left, emerged, set out (v. iii. m. pl. past from *kharaja* [*khurûj*], to go out. See at 2:243, p. 122, n. 6).

7. بطر *baṭar* = arrogance, boast, pride.

8. رئاء *ri'â'* = showing off, parading. See at 4:37, p. 257, n. 15.

9. i. e., turning away others. يصدون *yaṣuddûna* = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See at 8:34, p. 558, n. 9).

10. i. e., in knowledge. محيط *muḥîṭ* = one who closes in on, surrounds, encompasses, comprehensive (active participle from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ/ḥîṭah/ḥiyâṭah*], to encircle, enclose, guard. See at 4:108, p. 292, n. 9).

11. زين *zayyana* = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of *zâna* [*zayn*], to decorate, adorn. See at 6:137, p. 449, n. 11).

12. غالب *ghâlib* (s.; pl. *ghâlibûn*) = victorious, conquerors, dominant (active participle from *ghalaba* [*ghalb/ghalbah*], to subdue, to conquer. See *ghâlibûn* at 5:23, p. 340, n. 10).

اَلْيَوْمَ مِنَ النَّاسِ today from among men

وَإِنِّي جَارٌ لَّكُمْ and I am your protégé.[1]

فَلَمَّا تَرَاءَتِ But when the two hosts

الْفِئَتَانِ sighted each other[2]

نَكَصَ عَلَىٰ عَقِبَيْهِ he turned away[3] on his heels[4]

وَقَالَ إِنِّي بَرِيءٌ and said: "I am absolved[5]

مِّنكُمْ of you;

إِنِّي أَرَىٰ مَا لَا تَرَوْنَ I see what you do not see;

إِنِّي أَخَافُ اللَّهَ I fear[6] Allah,

وَاللَّهُ شَدِيدُ for verily Allah is severe

الْعِقَابِ ﴿٤٨﴾ in punishing."[7]

Section (*Rukû'*) 7

إِذْ يَقُولُ 49. When there said

الْمُنَافِقُونَ the hypocrites[8]

وَالَّذِينَ فِي قُلُوبِهِم and those in whose hearts

مَّرَضٌ was a disease:[9]

غَرَّ هَٰؤُلَاءِ "There has deceived[10] these

دِينُهُمْ people their religion;"[11]

وَمَن يَتَوَكَّلْ عَلَى اللَّهِ but whoever relies[12] on Allah,

فَإِنَّ اللَّهَ عَزِيزٌ Allah indeed is All-Mighty,

حَكِيمٌ ﴿٤٩﴾ All-Wise.

1. On the eve of the Battle of Badr Satan appeared in the form of a man and encouraged and instigated the unbelievers against the Muslims; but when during the battle he saw angels fighting on the side of the Muslims he left the unbelievers saying what is mentioned in this *'âyah*. جار *jâr* (s.; pl. جيران *jîrân*) = neighbour, protégé, refugee. See at 4:36, p. 257, n. 1.

2. تراءت *tarâ'at* = they (fem.) saw each other, sighted each other (v. iii. f. s. past in form VI of *ra'â* [*ra'y/ru'yah*], to see. See *yurîkum* at 8:43, p. 562, n. 12).

3. نكص *nakaṣa* = he turned away, withdrew, recoiled (v. iii. m. s. past from *nakṣ/ nukûṣ/ mankaṣ*, to turn away, to shrink).

4. عقبيه *'aqibay+hi* (dual; sing. *'aqib;* pl. *a'qâb*) = his two heels. See at 2:143, p. 68, n. 2.

5. بريء *barî'* (s.; pl. *abriyâ'/burâ'/birâ'*) = innocent, guiltless, free, exempt, absolved. See at 6:77, p. 423, n. 1.

6. أخاف *'akhâfu* = I fear, am afraid, dread (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 7:59, p. 489, n. 3).

7. عقاب *'iqâb* = infliction of punishment, punishment, penalty. See at 8:25, p. 555, n. 7.

8. *munâfiqûn* (pl.; s. *munâfiq*) = hypocrites, dissemblers (active participle from *nâfaqa*, form III of *nafaqa* [*nafaq/nufûq*], to be used up, to perish). See *munâfiqîn* at 4:138, p. 306, n. 2.

9. مرض *maraḍ* (pl. *'amrâḍ*) = disease, sickness, ailment, illness, malady. The disease meant here is that of jealousy and hypocrisy.

10. غر *gharra* = he or it deceived, deluded, misled, beguiled (v. iii. m. s. past from *ghurûr*, to mislead, to deceive. See at 3:24, p. 164, n. 5).

11. The hypocrites said so in view of the small number of the Muslims daring to confront a vastly outnumbering force of the unbelievers; but those who rely on Allah they are helped by Him . He is All-Mighty and victory is given only by Him.

12. يتوكل *yatawakkal(u)* = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See at 5:11, p. 333, n. 10).

وَلَوْ تَرَىٰٓ 50. And if you could see
إِذْ يَتَوَفَّى ٱلَّذِينَ when the angels took fully[1]
كَفَرُوا۟ ٱلْمَلَٰٓئِكَةُ those who disbelieve,
يَضْرِبُونَ وُجُوهَهُمْ striking[2] their faces[3]
وَأَدْبَٰرَهُمْ and their backs[4] and [saying]
وَذُوقُوا۟ عَذَابَ "Taste you all[5] the punish-
ٱلْحَرِيقِ ﴿٥٠﴾ ment of the blazing fire."[6]

ذَٰلِكَ بِمَا 51. "This is because of what
قَدَّمَتْ أَيْدِيكُمْ your hands had forwarded[7]
وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ and that Allah is not unjust[8]
لِّلْعَبِيدِ ﴿٥١﴾ to the serfs."[9]

كَدَأْبِ 52. As[10] was the wont[11] of
ءَالِ فِرْعَوْنَ the people of the Pharaoh
وَٱلَّذِينَ مِن قَبْلِهِمْ and those before them –
كَفَرُوا۟ they disbelieved
بِـَٔايَٰتِ ٱللَّهِ in the revelations of Allah.
فَأَخَذَهُمُ ٱللَّهُ Hence Allah seized[12] them
بِذُنُوبِهِمْ for their sins.[13]
إِنَّ ٱللَّهَ قَوِىٌّ Verily Allah is All-Powerful,
شَدِيدُ ٱلْعِقَابِ severe in punishing.
﴿٥٢﴾

1. i. e., caused the death of the unbelievers at the Battle of Badr. يتوفى *yatawaffâ* = he takes fully, receives in full (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See at 6:61, p. 415, n. 1).

2. يضربون *yaḍribûna* = they strike, hit, beat (v. iii. m. pl. impfct. from *ḍaraba* [*ḍarb*], to hit. See *ḍarabtum* at 5:106, p. 382, n. 6).

3. وجوه *wujûh* (sing. وجه *wajh*) = faces, countenances. See at 2:177, p. 83, n. 6).

4. i. e., striking them from their front and from their rear. أدبار *'adbâr* (pl.; sing. دبر *dubr/ dubur*) = backs, backsides, rear parts. See at 8:15, p. 552, n. 2.

5. ذوقوا *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 8:35, p. 559, n. 3).

6. حريق *ḥarîq* (s.; pl. حرائق *ḥarâ'iq*)= fire, conflagration, blazing fire (active participle on the scale of *fa'îl* from *ḥaraqa* [*ḥarq*], to burn. See at 3:181, p. 227, n. 6).

7. قدمت *qaddamat* = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 5:80, p. 369, n. 6).

8. ظلام *ẓallâm*= unjust, oppressor, evildoer (act. participle in the scale of *fa''âl* from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *ẓâlimîn* at 7:150, p. 522, n. 2).

9. عبيد *'abîd* (pl.; s. عبد *'abd*) = serfs, servants, slaves, bondsmen. See *'ibâd* at 7:194, p. 541, n. 2.

10. i. e., the case of the unbelievers and their disaster at the Battle of Badr was like that of the Pharaoh and his people who persistentlt rejected of the truth and opposed the Messenger of Allah and were as such punished by Him

11. دأب *da'b* = habit, wont, persistence, eagerness. See at 3:11, p. 158, n. 2.

12. أخذ *'akhadha* = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*. See at 3:11, p. 158, n. 4).

13. ذنوب *dhunûb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 5:49, p. 355, n. 3.

ذَٰلِكَ بِأَنَّ ٱللَّهَ 53. That is[1] because Allah
لَمْ يَكُ مُغَيِّرًا نِّعْمَةً is not to change[2] a garce He
أَنْعَمَهَا عَلَىٰ قَوْمٍ has bestowed[3] on a people
حَتَّىٰ يُغَيِّرُوا۟ unless they change[4]
مَا بِأَنفُسِهِمْ what is with themselves;[5]
وَأَنَّ ٱللَّهَ and that Allah is
سَمِيعٌ عَلِيمٌ ٥٣ All-Hearing, All-Knowing.

كَدَأْبِ 54. Like the wont[6] of
ءَالِ فِرْعَوْنَ the people of the Pharaoh
وَٱلَّذِينَ مِن قَبْلِهِمْ and those before them – they
كَذَّبُوا۟ بِـَٔايَٰتِ cried lies[7] to the revelations[8]
رَبِّهِمْ of their Lord.
فَأَهْلَكْنَٰهُم Hence We destroyed[9] them
بِذُنُوبِهِمْ وَأَغْرَقْنَآ for their sins and drowned[10]
ءَالَ فِرْعَوْنَ the people of the Pharaoh.
وَكُلٌّ كَانُوا۟ ظَٰلِمِينَ And all were transgressors.
٥٤

إِنَّ شَرَّ ٱلدَّوَآبِّ 55. The worst[11] of creatures[12]
عِندَ ٱللَّهِ in the sight of Allah
ٱلَّذِينَ كَفَرُوا۟ are those who disbelieve;[13]
فَهُمْ لَا يُؤْمِنُونَ so they will not believe.[14]
٥٥

1. The allusion is to the punishment inflicted on the unbelievers at the Battle of Badr.

2. مغير *mughayyir* = one who changes/ alters/ modifies (act. participle from *ghayyara*, form II of *ghâra* [*ghayrah*], to be jealous).

3. أنعم *'an'ama* = he graced, blessed, bestowed (v. iii. m. s. past in form IV of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See at 5:23, p. 340, n. 9).

4. يغيروا *yughayyirû(na)* = they change, alter, modify (v. iii. m. pl. impfct. from *ghayyara*. The terminal *nûn* is dropped because of a hidden *'an* in *ḥattâ* coming before the verb. See n. 1 above).

5. i. e., of gratefulness, belief and acts commensurate with the grace bestowed on them.

6. i. e., the case of the Makkan unbelievers was like that of the people of the Pharaoh. دأب *da'b* = habit, wont, persistence, eagerness. See at 8:54, p. 567, n. 6.

7. كذبوا *kadhdhabû* = they cried lies, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:182, p. 536, n. 9).

8. آيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 7:175, p. 534, n. 1.

9. أهلكنا *'ahlaknâ* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 7:4, p. 466, n. 5).

10. أغرقنا *'aghraqnâ* = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 7:64, p. 490, n. 14).

11. شر *sharr* (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked, mischievous. See at 8:22, p. 554, n. 2.

12. دواب *dawwâb* (pl.; s. دابة *dâbbah*) = beasts, animals, creatures, crawling creatures. See *dâbbah* at 8:22, p. 554, n. 3.

13. i. e., those who persist in their disbelief and rejection of the truth.

14. i. e., their acceptance of the truth cannot be expected. According to Ibn 'Abbas, and in the light of the following *'âyah*, the immediate allusion is to the intriguing Jews of Madina, particularly Banû Qurayzah.

أَلَّذِينَ 56. Those are they you had
عَٰهَدتَّ مِنْهُمْ taken a covenant[1] from;
ثُمَّ يَنقُضُونَ then they break[2]
عَهْدَهُمْ فِي كُلِّ مَرَّةٍ their covenant every time,[3]
وَهُمْ لَا يَتَّقُونَ and they do not fear Allah.[4]
(٥٦)

فَإِمَّا تَثْقَفَنَّهُمْ 57. So if you come upon[5]
فِي الْحَرْبِ them in war
فَشَرِّدْ بِهِم then scatter[6] by them
مَّنْ خَلْفَهُمْ those behind them,
لَعَلَّهُمْ يَذَّكَّرُونَ that they bear in mind.[7]
(٥٧)

وَإِمَّا تَخَافَنَّ 58. And if you fear
مِن قَوْمٍ خِيَانَةً from a people treachery,[8]
فَانبِذْ إِلَيْهِمْ then renounce[9] to them
عَلَىٰ سَوَاءٍ on equal terms.
إِنَّ اللَّهَ لَا يُحِبُّ Verily Allah does not like
الْخَائِنِينَ the traitors.
(٥٨)

Section (Rukû') 8

وَلَا يَحْسَبَنَّ 59. And let there not reckon[10]
الَّذِينَ كَفَرُوا those who disbelive
سَبَقُوا that they have forestalled.[11]

1. The present and the two following *'âyahs* refer to the Jews of Madina and prove that the Jews of that place had repeatedly made and broken covenants with the Prophet, peace and blessings of Allah be on him, for not assisting his enemies. عاهدت *'âhadta* = you made a covenant, concluded a contract/pact (v. ii. m. s. past from *'âhada*, form III of *'ahida* [*'ahd*] to know, to commit]. See *'ahida* at 7:134, p. 514, n. 5).

2. ينقضون *yanquḍûna* = they break, violate, infringe (v. iii. m. pl. impfct. from *naqaḍa* [*naqḍ*], to break, to violate. See at 2:27, p.14, n. 8).

3. مرة *marrah* (s.; pl. *marrât/mirâr*) = time, turn, once.

4. يتقون *yattaqûna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 7:169, p. 532, n. 2).

5. تثقفن *tathqafanna*= you come upon, find, meet (v. ii. m. s. impfct. emphatic from *thaqifa* [*thaqf*], to find. See *thuqifû* at 3:112, p. 199, n. 12.

6. i. e., deal so severely with them that those behind them of their sort are scared. شرد *sharrid* = scatter, drive away, chase away (v. ii. m. s. imperative from *sharada* [*shirâd/ shurûd*], to run away, to bolt {a horse}).

7. يذكرون *yadhdhakkarûna* (originally *yatadhakkarûna*) = they remember, bear in mind, take heed (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr /tadhkâr*], to remember, to mention. See at 7:130, p. 512, n. 12).

8. خيانة *khiyânah* = treachery, perfidy, betrayal.

9. i. e., the compact. انبذ *inbidh* = renounce, cast off, hurl away, discard, repudiate (v. ii. m. s. impfct. from *nabadha* [*nabdh*], to hurl away. See *nabadhû* at 3:187, p. 229, n. 14.

10. لا يحسبن *lâ yaḥsabanna* = let him not reckon, think, suppose, assume (v. iii. m. s. imperative {prohibition} from *ḥasaba* [*ḥasb, hisâb /ḥisbân /ḥusbân*], to reckon, to count. See *lâ taḥsabanna* at 3:178, p. 230, n. 3).

11. i. e., the due punishment. سبقوا *sabaqû* = they got ahead, outstripped, forestalled (v. iii. m. pl. past from *sabaqa* [*sabq*], to go or act before. See *yasbiqûna* at 7:163, p. 529, n. 4).

إِنَّهُمْ لَا يُعْجِزُونَ Verily they cannot baffle.[1] ﴿٥٩﴾

وَأَعِدُّوا لَهُم 60.And make ready[2] for them
مَّا اسْتَطَعْتُم مِّن قُوَّةٍ as much as you are able to
وَمِن رِّبَاطِ الْخَيْلِ of force and cavalry[3]
تُرْهِبُونَ بِهِ to terrify[4] thereby
عَدُوَّ اللَّهِ the enemy[5] of Allah
وَعَدُوَّكُمْ and your enemy,
وَآخَرِينَ مِن دُونِهِمْ and others besides them
لَا تَعْلَمُونَهُمُ whom you do not know;
اللَّهُ يَعْلَمُهُمْ Allah knows them.
وَمَا تُنفِقُوا مِن شَيْءٍ And whatever you spend[6]
فِي سَبِيلِ اللَّهِ in the way of Allah
يُوَفَّ إِلَيْكُمْ will be repaid to you in full;[7]
وَأَنتُمْ لَا تُظْلَمُونَ and you will not be wronged. ﴿٦٠﴾

وَإِن جَنَحُوا 61. And if they incline[8]
لِلسَّلْمِ towards peace,[9]
فَاجْنَحْ لَهَا do incline[10] to it
وَتَوَكَّلْ عَلَى اللَّهِ and depend[11] on Allah.
إِنَّهُ هُوَ السَّمِيعُ Verily He is the All-Hearing,
الْعَلِيمُ the All-Knowing. ﴿٦١﴾

1. i. e., they cannot baffle the plan of Allah and avoid punishment either in this world or in the hereafter or in both. يعجزون *yu'jizûna* = they baffle, disable, incapacitate, paralyze (v. iii. m. pl. impfct. from *'a'jaza*, form IV of *'ajaza/ajiza* [*'ajz*], to be weak, incapable. See *'ajazta* at 5:30, p. 343, n. 10.

2. أعدوا *'a'iddû* = you (all) make ready, prepare (v. ii. m. pl. imperative from *'a'adda*, form IV of *'adda* [عد *'add*], to count. See at 4:93, p. 284, n. 4).

3. رباط *ribât* = band, bond. خيل *khayl* (s.; pl. خيول *khuyûl*) = horse. رباط الخيل *ribat al-khayl* = band of horse, i. e., cavalry.

4. ترهبون *turhibûna* = you (all) terrify, strike terror, frighten, threaten (v. ii. m. pl. impfct. from *'arhaba*, form IV of *rahiba* [*rahab/ ruhb/ rahbah*], to be afraid. See *yarhabûna* at 7:154, p. 523, n. 5).

5. عدو *'adûww* (s.; pl. أعداء *'a'dâ'*) = foe, enemy. See at 7:129, p. 512, n. 7.

6. تنفقوا *tunfiqû*(*na*) = you (all) spend, expend. disburse, lay out (v. ii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *mâ*. See at 3:92, p. 192, n. 4).

7. i.e., in merits and rewards on the Day of Judgement. يوف *yuwaffa*(*â*) = he or it is given in full, repaid fully (v. iii. m. s. impfct. passive form *waffâ*, form II of *wafâ* [*wafâ'*] to redeem, fulfil, live up to. The final *yâ'* is vowelless and hence dropped because the verb is conclusion of a conditional clause. See at 2:172, p. 142, n. 12).

8. جنحوا *janahû* = they inclined, leaned, tended, turned to (v. iii. m. pl. past from *janaha* [*junûh*], to incline).

9. سلم *silm* = peace, Islam.

10. اجنح *ijnah* = you incline, lean (v. ii. m. s. imperative from *janaha*. See n. 8 above.

11. توكل *tawakkal* = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See at 4:81, p. 277, n. 6).

11. i. e., of what you or your enemies say, think or do, openly or secretly.

وَإِن يُرِيدُوٓا 62. And if they intend[1]
أَن يَخْدَعُوكَ to deceive[2] you,
فَإِنَّ حَسْبَكَ ٱللَّهُ enough for you[3] is Allah.
هُوَ ٱلَّذِيٓ أَيَّدَكَ He it is Who strengthened[4]
بِنَصْرِهِۦ you with His help[5]
وَبِٱلْمُؤْمِنِينَ ﴿٦٢﴾ and with the believers.[6]

وَأَلَّفَ 63. And He united[7]
بَيْنَ قُلُوبِهِمْ their hearts.
لَوْ أَنفَقْتَ Had you spent[8]
مَا فِي ٱلْأَرْضِ جَمِيعًا all that is in the earth
مَّآ أَلَّفْتَ you could not have united
بَيْنَ قُلُوبِهِمْ their hearts
وَلَٰكِنَّ ٱللَّهَ but Allah
أَلَّفَ بَيْنَهُمْ united them.[9]
إِنَّهُۥ عَزِيزٌ Verily He is All-Mighty,
حَكِيمٌ ﴿٦٣﴾ All-Wise.
يَٰٓأَيُّهَا ٱلنَّبِيُّ حَسْبُكَ 64. O Prophet, Allah suffices
ٱللَّهُ وَمَنِ ٱتَّبَعَكَ you and those who follow[10]
مِنَ ٱلْمُؤْمِنِينَ ﴿٦٤﴾ you of the believers.

Section (Rukû') 9

يَٰٓأَيُّهَا ٱلنَّبِيُّ 65. O Prophet,
حَرِّضِ ٱلْمُؤْمِنِينَ inspire[11] the believers

1. i. e., if those who make peace with you intend the peace only as a deceptive measure to prepare for further attack. يريدوا *yurîdû* (*na*) = they intend, wish, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda*[رود *rawd*], to walk about. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See *yuridûna* at 6:52, p. 411, n. 6).

2. يخدعوا *yakhda'û*(*na*) = they deceive, dupe, cheat (v. iii. m. pl. impfct. from *khada'a* [خدع *khad'*], to deceive. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yukhâdi'ûna* at 4:142, p. 302, n. 5).

3. حسب *hasb* = reckoning, calculation. *hasbuka* = it suffices you, it is enough for you.

4. أيد *'ayyada* = he aided, strengthened assisted, helped (v. iii. s. past in form II of *'âda* [أيد *'ayd*], to be strong. See at 8:26, p. 555, n. 11).

5. The allusion is especially to the help of Allah during the Battle of Badr.

6. i. e., with the *muhâjirûn* and *'anṣâr* who, by Allah's grace, became united as brothers in Islam irrespective of their tribal distinctions and other differences, as mentioned in the next *'âyah*.

7. ألف *'allafa* = he united, joined, combined, put together, composed, tamed, habituated (v. iii. m. s. past in form II of *'alifa* [*'alf*], to be acquainted. See at 3:103, p. 196, n. 8).

8. أنفقت *'anfaqta* = you spent, expended, disbursed (v. ii. m. s. past from *'anfaqa*, form IV of *nafaqa* /*nafiqa* [*nafaq*], to be used up. See *tunfiqû* at 8:60, p. 569, n. 6).

9. The unity wrought between the *muhâjirûn* on the one hand and the *'ansâr* on the other, and between the hitherto warring two tribes of 'Aws and Khazraj of the *'anṣâr*, was a miracle which Allah caused to happen and which no human efforts could have brought about.

10. اتبع *ittaba'a* = he followed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'*/ *tabâ'ah*], to follow. See at 7:176, p. 534, n. 7).

11. حرض *harriḍ* = incite, instigate, encourage, rouse, provoke, inspire (v. ii. m. s. imperative from *ḥaraḍa*, form II of *ḥaraḍa* [حرض *ḥarḍ*], to be on the point of death. See at 4:84, p. 278, n. 7).

عَلَى ٱلْقِتَالِ to fighting.
إِن يَكُن مِّنكُمْ If there be of you
عِشْرُونَ صَٰبِرُونَ twenty steady[1] persons they
يَغْلِبُوا۟ مِائَتَيْنِ will overcome[2] two hundred;
وَإِن يَكُن مِّنكُم and if there be of you one
مِّائَةٌ يَغْلِبُوٓا۟ hundred they will overcome
أَلْفًا مِّنَ ٱلَّذِينَ a thousand of those who
كَفَرُوا۟ disbelieve
بِأَنَّهُمْ قَوْمٌ because they are a people
لَّا يَفْقَهُونَ ﴿٦٥﴾ who do not understand.[3]

ٱلْـَٔـٰنَ خَفَّفَ ٱللَّهُ 66. Now Allah has lightened[4]
عَنكُمْ وَعَلِمَ أَنَّ for you and knows that
فِيكُمْ ضَعْفًا there is weakness[5] in you.
فَإِن يَكُن مِّنكُم So if there be of you
مِّائَةٌ صَابِرَةٌ a hundred persevering ones
يَغْلِبُوا۟ مِائَتَيْنِ they will overcome two hundred; and if there be of you
وَإِن يَكُن مِّنكُمْ
أَلْفٌ a thousand, they will
يَغْلِبُوٓا۟ أَلْفَيْنِ overcome two thousand
بِإِذْنِ ٱللَّهِ by Allah's leave;[6]
وَٱللَّهُ مَعَ and Allah is with
ٱلصَّٰبِرِينَ ﴿٦٦﴾ the persevering ones.

1. i. e., steady in fighting and enduring the enemy onslaughts. صابرون *ṣâbirûn* (pl.; s. *ṣâbir*) = steadfast, persevering, patient, enduring (active participle from *ṣabara* [*ṣabr*], to be patient, to forbear. See *ṣâbirîn* at 3:146, p. 212, n. 7).

2. يغلبوا *yaghlibû* (*na*) = they overcome, defeat, vanquish (v. iii. m. pl. impfct. from *ghalaba* [*ghalb/ ghalbah*], to conquer, to defeat. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by *'in*. See *yughlabûna* at 8:36, p. 559, n. 8).

3. i. e., they do not understand how Allah helps those who fight for His sake. يفقهون *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [فقه *fiqh*], to understand. See at 7:179, p. 535, n. 6).

4. Initially the Muslims were required to fight even if they were one to ten of the enemy. This was subsequently modified and the ratio was set at one to two. خفف *khaffafa* = he lightened, reduced, lessened (v. iii. s. past from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. See *yukhaffifa* at 4:28, p. 252, n. 12).

5. ضعف *ḍa'f* = weakness, feebleness, frailty.

6. اذن *'idhn* (pl. اذون *'udhûn* /اذونات *'udhûnât*) = leave, permission, authorization, order (See at 3:49, p. 175, n.1).

مَا كَانَ لِنَبِيٍّ	67. It is not for a Prophet
أَن يَكُونَ لَهُۥٓ أَسْرَىٰ	to have captives[1]
حَتَّىٰ يُثْخِنَ	unless he carries havoc[2]
فِي ٱلْأَرْضِ	in the land.
تُرِيدُونَ عَرَضَ	You desire[3] the chattel[4]
ٱلدُّنْيَا	of this world but
وَٱللَّهُ يُرِيدُ ٱلْـَٔاخِرَةَ	Allah desires the hereafter;
وَٱللَّهُ عَزِيزٌ	and Allah is All-Mighty,
حَكِيمٌ ﴿٦٧﴾	All-Wise.
لَّوْلَا كِتَٰبٌ مِّنَ	68. Had not a writ[5] from
ٱللَّهِ سَبَقَ	Allah already preceded,[6]
لَمَسَّكُمْ	there would have afflicted[7]
فِيمَآ أَخَذْتُمْ	you for what you have taken[8]
عَذَابٌ عَظِيمٌ ﴿٦٨﴾	a grave[9] punishment.
فَكُلُوا۟ مِمَّا	69. So eat of what
غَنِمْتُمْ	you have captured[10]
حَلَٰلًا طَيِّبًا	as lawful and good;
وَٱتَّقُوا۟ ٱللَّهَ	and fear[11] Allah.
إِنَّ ٱللَّهَ غَفُورٌ	Verily Allah is Most For-
رَّحِيمٌ ﴿٦٩﴾	giving, Most Merciful.

1. This *'âyah* was revealed in the context of the capture by the Muslims of a large number of unbelieving Makkans at the Battle of Badr and the consultations that took place between the Prophet, peace and blessings of Allah be on him, and his leading Companions, may Allah be pleased with them, about their treatment and the taking of ransoms on them. أسرى *'asrâ* (pl.; s. *'asîr*) = captives, prisoners of war. See *'usârâ* at 2:85, p. 40, n. 4.

2. يثخن ***yuthkhina(u)*** = he carries havoc, massacres, slaughters (v. iii. m. s. impfct. from *'athkhana*, form IV of *thakhuna* [*thukhûnah/ thakhânah*], to be thick, intense. The final letter takes *fathah* because of a hidden *'an* in *hattâ* coming before the verb).

3. تريدون ***turîdûna*** = you (all) intend, wish desire, want, have in mind (v. ii. m. pl. impfct. from *arâda*, form IV of *râda* [*rawd*], to walk about. See at 4:144, p. 309, n. 6).

4. عرض ***'arad*** (s.; pl. أعراض *'a'râd*) = stuff, object, chattel, thing, goods, worldly thing. See at 4:94, p. 284, n. 11. See at 7:169, p. 531, n. 10.

5. كتاب ***kitâb*** = writing, writ, prescript, book, document, contract. See at 4:103, p. 290, n. 15.

6. i. e., making it lawful to have prisoners of war and to take ransom on them. سبق ***sabaqa*** = he preceded, did or went before (v. iii. m. s. past from *sabq*, to be or act before. See at 7:80, p. 497, n. 4).

7. مس ***massa*** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 7:201, p. 543, n. 5).

8. أخذتم ***'akhadhtum*** = you took, seized (v. ii. m. pl. past from *'akhadha* [*'akhdh*], to take. See *'akhadhat* at 7:155, p. 523, n. 8).

9. عظيم ***'azîm*** = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, grave. See at 8:27, p. 556, n. 5).

10. غنمتم ***ghanimtum*** = you (all) gained booty, captured (v. ii. m. pl. past from *ghanima* [*ghunm /ghanm /ghanam/ ghanîmah*], to gain booty. See at 8:41, p. 561, n. 4).

11. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 8:25, p. 555, n. 3).

Section (Rukû') 10

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل 70. O Prophet, say to
لِّمَن فِيٓ أَيۡدِيكُم those who are in your hands
مِّنَ ٱلۡأَسۡرَىٰٓ of the captives:[1]
إِن يَعۡلَمِ ٱللَّهُ "If Allah knows[2] there
فِي قُلُوبِكُمۡ خَيۡرٗا is in your hearts[3] any good[4]
يُؤۡتِكُمۡ خَيۡرٗا He will give you better[5] than
مِّمَّآ أُخِذَ مِنكُمۡ what has been taken[6] from
وَيَغۡفِرۡ لَكُمۡۚ you and will forgive you;
وَٱللَّهُ غَفُورٞ for Allah is Most Forgiving,
رَّحِيمٞ ٧٠ Most Merciful."

وَإِن يُرِيدُواْ 71. But if they intend[7]
خِيَانَتَكَ betraying[8] you –
فَقَدۡ خَانُواْ they already have betrayed[9]
ٱللَّهَ مِن قَبۡلُ Allah before but
فَأَمۡكَنَ مِنۡهُمۡۗ He has enabled[10] over them;
وَٱللَّهُ عَلِيمٌ and Allah is All-Knowing,
حَكِيمٌ ٧١ All-Wise.

إِنَّ ٱلَّذِينَ ءَامَنُواْ 72. Those who believed
وَهَاجَرُواْ وَجَٰهَدُواْ and migrated[11] and fought[12]
بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ with their wealth and selves

1. أسرى *'asrâ* (pl.; s. *'asîr*) = captives, prisoners of war. See *'usârâ* at 8:67, p. 572, n. 1.

2. يعلم *ya'lam(u)* = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. The final letter is vowelless because the verb is in a conditional clause preceded by *'in*.

3. قلوب *qulûb* (sing. قلب *qalb*) = hearts, minds.

4. i. e., any trace of faith and sincerity.

5. i. e., He will enable you to see the truth and to accept it, and will then forgive you; which will be far better for you than the amount of ransom taken from you.

6. أخذ *'ukhidha* = he or it was taken, seized (v. iii. m. s. past passive from *'akhadha* [*'akhdh*], to take. See *'akhadhnâ* at 7:130, p. 512, n. 9).

7. i. e., if those released on payment of ransom or without any ransom intend to betray you and to march against you again, then do not be disheartened, for Allah will frustrate their design. The *'âyah* constitutes an indication that the unbelievers would be unsuccessful in their hostility to the Prophet, peace and blessings of Allah be on him. يريدوا *yurîdû (na)* = they intend, wish, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [رود, *rawd*], to walk about. The terminal *nûn* is dropped because the verb is in a conditional clause precede by *'in*. See at 8:62, p. 570, n. 1).

8. خيانة *khiyânah* = treachery, perfidy, betrayal, to betray. See at 8:58, p. 568, n. 8.

9. خانوا *khânû* = they betrayed, proved treacherous/ perfidious (v. iii. m. pl. past from *khâna* [*khawn/ khiyânah*], to betray. See n. 8 above).

10. أمكن *'amkana* = he enabled, made feasible (v. iii. m. s. past in from IV of *makuna* [*makânah*], to be strong. See *makkannâ* at 7:10, p. 467, n. 12).

11. هاجروا *hâjarû* = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr /hijrân*], to emigrate. See at 3:195, p.233, n. 11).

12. جاهدوا *jâhadû* = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 3:142, p. 210, n. 8).

فِي سَبِيلِ ٱللَّهِ	in the way[1] of Allah,
وَٱلَّذِينَ ءَاوَوا	and those who gave shelter[2]
وَّنَصَرُوٓا	and helped,
أُوْلَٰٓئِكَ بَعْضُهُمْ	they are patron-friends,[3]
أَوْلِيَآءُ بَعْضٍ	one of another;
وَٱلَّذِينَ ءَامَنُوا	and those who believed
وَلَمْ يُهَاجِرُوا	but did not migrate,[4]
مَا لَكُم	you do not have
مِّن وَلَٰيَتِهِم	regarding their patronage[5]
مِّن شَيْءٍ	anything to do
حَتَّىٰ يُهَاجِرُوا	till they migrated;
وَإِنِ ٱسْتَنصَرُوكُمْ	and if they seek your help[6]
فِي ٱلدِّينِ	for the sake of the religion,
فَعَلَيْكُمُ ٱلنَّصْرُ	it is your duty to help,
إِلَّا عَلَىٰ قَوْمٍ	except against a people
بَيْنَكُمْ وَبَيْنَهُم	between whom and you
مِّيثَٰقٌ	there is a covenant.[7]
وَٱللَّهُ بِمَا تَعْمَلُونَ	And Allah is of what you do
بَصِيرٌ ﴿٧٢﴾	All-Seeing.[8]
وَٱلَّذِينَ كَفَرُوا	73.And those who disbelieve
بَعْضُهُمْ أَوْلِيَآءُ	they are patron-firiends,
بَعْضٍ	one of another.

1. سبيل ***sabîl*** (m. &.f.; pl. *subul/asbilah)* = way, path, road, means. See at 6:55, p. 412, n. 11.

2. ءاووا ***'âwaw*** = they gave shelter, housed, lodged, accommodated (v. iii. m. pl. past in form IV of *'awâ* [*'awy*], to seek shelter. See *'âwâ* at 8:26, p. 555, n. 10).

3. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 8:34, p. 558, n. 10.

4. يهاجروا ***yuhâjirû(na)*** = they migrate, emigrate (v. iii. m. pl. impfct. from *hâjara*, form III of *hajara* [*hijr /hijrân*], to emigrate. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 4:89, p.280, n. 14).

5. ولاية ***walâyah*** = to be in charge, to be friend, to manage, to govern, patronage.

6. استنصروا ***istanṣarû*** = they sought help, prayed for assistance (v. iii. m. pl. past from *istanṣara*, form X of *naṣara* [*naṣr /nuṣûr*], to help. See *yanṣurûna* at 7:192, p. 540, n. 10).

7. ميثاق ***mîthâq*** (pl. مواثيق *mawâthîq*) = covenant, pact, treaty. See at 7:169, p. 531, n. 11).

8. بصير ***basîr*** = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'îl* from *basura/basira* [*basar*], to see). See at 6:50, p. 410, n. 9).

وَأَذَٰنٌ مِّنَ	3. And a declaration[1] from
ٱللَّهِ وَرَسُولِهِۦٓ	Allah and His Messenger
إِلَى ٱلنَّاسِ يَوْمَ	to mankind on the day
ٱلْحَجِّ ٱلْأَكْبَرِ	of the Great Pilgrimage[2]
أَنَّ ٱللَّهَ بَرِىٓءٌ	that Allah is absolved[3]
مِّنَ ٱلْمُشْرِكِينَ	of the polytheists,
وَرَسُولُهُۥ	and so is His Messenger.
فَإِن تُبْتُمْ	So if you repent and return[4]
فَهُوَ خَيْرٌ لَّكُمْ	it will be better for you;
وَإِن تَوَلَّيْتُمْ	but if you turn away[5]
فَٱعْلَمُوٓا۟ أَنَّكُمْ	then know that you
غَيْرُ مُعْجِزِى ٱللَّهِ	cannot frustrate Allah.
وَبَشِّرِ	And give the glad tidings[6]
ٱلَّذِينَ كَفَرُوا۟	to those who disbelieve
بِعَذَابٍ أَلِيمٍ ﴿٣﴾	of a punishment very painful.
إِلَّا ٱلَّذِينَ	4. Except those whom
عَٰهَدتُّم	you have made a treaty with
مِّنَ ٱلْمُشْرِكِينَ	of the polytheists,
ثُمَّ لَمْ يَنقُصُوكُمْ	then they did not impair[7] you
شَيْـًٔا	in any way
وَلَمْ يُظَٰهِرُوا۟ عَلَيْكُمْ	nor helped[8] against you
أَحَدًا	anyone.

1. This and the previous *'âyah* declare that Allah and His Messenger are free from all treaty obligations to the unbelievers because of their repeated violation of the treaties with them, and lay down the principles to be followed by Muslims in similar situations. Proper notification of the end of the treaty is to be given and at the same time the unbelievers are to be called upon to abandon their wrong way and to believe in Allah and His Messenger, coupled with a warning of the consequences of their unbelief, namely, the inevitable punishment by Allah. أذان *'adhân* = proclamation, announcement, declaration.

2. i. e., on the day of sacrifice, *yawm al-nahr*, which falls on 10 Dhû al-Hijjah (Ibn Kathîr, IV, 46).

3. i. e., absolved of all treaty obligations to the unbelievers. برىء *barî'* (s.; pl. *abriyâ'/ burâ'/ birâ'*) = innocent, guiltless, free, exempt, absolved. See at 8:48, p. 565, n. 5.

4. تبتم *tubtum* = you repented and returned (v. ii. m. pl. past from *tâba* [*tawb, tawbah / matâb*], to repent. See *tâba* at 5:39, p. 347, n. 7). Technically *tâba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See *tubtu* at 7:143, p. 518, n. 7).

5. توليتم *tawallaytum* = you (all) turned away/back; also took charge of, took possession of (v. ii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near or close to, to lie next. See at 5:92, p. 375, n. 5).

6. The expression "give the glad tidings" is used here ironically. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 4:138, p. 306, n. 1).

7. ينقصوا *yanquṣû(na)* = they impair, lessen, reduce, decrease (v. iii. m. pl. impfct. from *naqaṣa* [*naqṣ/ nuqṣân*], to decrease, diminish. The terminal *nûn* is dropped because of the particle *lam* coming before the verb).

8. يظاهروا *yuẓâhirû(na)* = they help, assist, aid, support (v. iii. m. pl. impfct. from *ẓâhara*, form III of *ẓahara* [*ẓuhûr*], to be visible. The terminal *nûn* is dropped for the reason stated at n. 7 above. See *taẓâharûna* at 2:85, p. 40, n. 1)

9. *SÛRAT AL-TAWBAH* (Repentance)

Madinan: 129 *'âyahs*

This is a late Madînan *sûrah* revealed in 9 H. against the background of the Tabûk expedition of the Prophet, peace and blessings of Allah be on him, and the repeated breach of treaties and agreements by the unbelievers. The Tabuk expedition took place during the height of the summer season when marching to a distant destination from Madina like Tabûk was very difficult and arduous. The expedition was as such a test for the believers as well as the hypocrites. The *sûrah* alludes to the attitude of some believers on the occasion and to the conduct and inimical manoeuvres of the hypocrites. The initial part of the *sûrah* directs the Prophet, peace and blessings of Allah be on him, and the Muslims to renounce and cancel the treaties and agreements with the unbelievers and polytheists in view of their repeated breach of the agreements and lays down rules for dealing with them.

It is named *Sûrat al-Tawbah* with reference to its *'âyahs* 102-104 wherein it is stated that Allah accepts the repentance of those who recognize their faults, seek forgiveness and make amends for their mistakes. It is also called *Sûrat al-Barâ'ah* (absolution or discharge) with reference to its first *'ayah.*

This *sûrah* is unique in that it is written (as well as recited) without the initial *basmalah* because the Prophet, peace and blessings of Allah be on him, did not direct the writing of it there.

سُورَةُ التَّوْبَةِ

بَرَآءَةٌ 1.[This is] a discharge[1] from

مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ Allah and His Messenger

إِلَى ٱلَّذِينَ عَٰهَدتُّم to those you made a treaty[2]

مِّنَ ٱلْمُشْرِكِينَ ۝١ with of the polytheists.

فَسِيحُوا۟ فِى ٱلْأَرْضِ 2. So go about[3] in the land

أَرْبَعَةَ أَشْهُرٍ for four months[4]

وَٱعْلَمُوٓا۟ أَنَّكُمْ and know that you

غَيْرُ مُعْجِزِى ٱللَّهِ cannot frustrate[5] Allah

وَأَنَّ ٱللَّهَ and that Allah will

مُخْزِى humiliate[6]

ٱلْكَٰفِرِينَ ۝٢ the unbelievers.

1. During the Tabûk expedition of the Prophet, peace and blessings of Allah be on him, many polytheists like the Mudlij and Khuzâ'ah tribes broke their treaties with him and turned hostile. After his return from the expedition this *sûrah* was revealed directing him to declare an end to the treaties with the polytheists. He sent 'Alî (r. a.) to the pilgrimage that year with the first 40 *'âyahs* of the *sûrah* to read them out to the people on the day of sacrifice (*yawm al-naḥr*), which he did. براءة *barâ'ah* = discharge, absolution, acquittal, innocence. See *bari'a* at 8:48, p. 565, n. 4).

2. عاهدتم *'âhadtum* = you covenanted, made a treaty, concluded a pact (v. ii. m. pl. past from *'âhada*, form III of *'ahida* [*'ahd*] to know, to commit]. See *'âhadta* at 8:56, p. 568, n. 1).

3. The address is made to the peoples violating the treaties. سيحوا *sîḥû* = you (all) go about, travel, roam about (v. ii. m. pl. imperative from *sâḥa* [*sayḥ/ sayḥân/ siyâḥah*], to flow, to run, to travel.

4. The unbelievers were given a warning and pause of four months.

5. معجزى *mu'jizî(n)* [pl.; acc./gen. of *mu'jizûn;* s. *mu'jiz*] = those who baffle, incapacitate, disable, paralyze, frustrate (act. participle from *'a'jaza*, form IV of *'ajaza/ajiza* [*'ajz*], to be weak, incapable. See *yu'jizûna* at 8:59, p. 569, n. 1).

6. مخزى *mukhzin* (s.; pl. *mukhzûn*) = one who humiliates, disgraces (act. participle from *'akhzâ*, form IV of *kaziya* [*khizy/khazan*], to be base, ashamed. See *'akhazayta* at 3:192, p. 231, n. 15).

إِلَّا تَفْعَلُوهُ If you do not do it[1]
تَكُن فِتْنَةٌ there will be discord[2]
فِي الْأَرْضِ in the land
وَفَسَادٌ كَبِيرٌ and immense mischief.[3] ﴿٧٣﴾

وَالَّذِينَ آمَنُوا 74. And those who believe
وَهَاجَرُوا وَجَاهَدُوا and migrate[4] and fight[5]
فِي سَبِيلِ اللَّهِ in the way of Allah,
وَالَّذِينَ آوَوا and those who give shelter[6]
وَّنَصَرُوا and help,[7]
أُولَٰئِكَ هُمُ such people, they are
الْمُؤْمِنُونَ حَقًّا the believers in truth.
لَّهُم مَّغْفِرَةٌ They shall have forgiveness
وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾ and provision[8] in profusion.[9]
وَالَّذِينَ آمَنُوا 75. And those who believe
مِن بَعْدُ وَهَاجَرُوا subsequently and migrate
وَجَاهَدُوا مَعَكُمْ and fight along with you,
فَأُولَٰئِكَ مِنكُمْ they are of you;
وَأُولُو الْأَرْحَامِ and blood relations[10] are more
بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ entitled,[11] one to another,
فِي كِتَابِ اللَّهِ in the prescript[12] of Allah.
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ Verily Allah is of everything
عَلِيمٌ ﴿٧٥﴾ all-Knowing.

1. i. e., if you Muslims do not be patron-friends of one another, irrespective of race, colour or country.

2. i. e., discord and trial for the Muslims. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 8:25, p. 555, n. 4.

3. فساد *fasâd* = mischief-making, decay, corruption, depravity. See at 2:205, p. 99, n. 10. See at 5:64, p. 362, n. 4.

4. هاجروا *hâjarû* = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr /hijrân*], to emigrate. See at 8:72, p.573, n. 11).

5. جاهدوا *jâhadû* = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 8:72, p. 573, n. 12).

6. آووا *'âwaw* = they gave shelter, housed, lodged, accommodated (v. iii. m. pl. past in form IV of *'awâ* [*'awy*], to seek shelter. See at 8:72, p. 574, n. 2).

7. نصروا *naṣarû* = they helped, assisted (v. iii. m. pl. past from *naṣara* [*naṣr /nuṣûr*], to help. See *istanṣarû* at 8:72, p. 574, n. 6).

8. i. e., in paradise. رزق *rizq* (pl. أرزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 2:233, p. 116, n. 11.

9. كريم *karîm* (s.; pl. *kirâm/kuramâ'*) = noble, generous, liberal, munificent, decent, gracious, abundant, in profusion. See at 8:4, p. 548, n. 2).

10. أرحام *'arḥâm* (pl.; sing. رحم *raḥim/riḥm*) = wombs, uterus, kinship, blood relationships. *'ûlû al-'arḥâm* = blood relations. See *'arḥâm* at 6:143, p. 452, n. 15.

11. i. e., in respect of patronage and inheritance. أولى *'awlâ* = closer/closest, neraer/ nearest, having more or the best claim to (elative of *waliyy*. See at 4:135, p. 304, n. 5).

12. i. e., according to Allah's verdict. كتاب *kitâb* = writing, writ, prescript, book, document, contract. See at 8:68, p. 572, n. 5.

فَأَتِمُّوٓا۟ إِلَيْهِمْ So fulfil[1] towards them
عَهْدَهُمْ their pact[2]
إِلَىٰ مُدَّتِهِمْ to the end of their term.[3]
إِنَّ ٱللَّهَ يُحِبُّ Verily Allah likes
ٱلْمُتَّقِينَ the godfearing.[4]

فَإِذَا ٱنسَلَخَ 5. So when there end[5]
ٱلْأَشْهُرُ ٱلْحُرُمُ the sacred months[6]
فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ kill the polytheists
حَيْثُ وَجَدتُّمُوهُمْ wherever you find[7] them;
وَخُذُوهُمْ and seize[8] them
وَٱحْصُرُوهُمْ and besiege[9] them
وَٱقْعُدُوا۟ لَهُمْ and lie in wait[10] for them
كُلَّ مَرْصَدٍ at every place of ambush.[11]
فَإِن تَابُوا۟ So if they repent and return
وَأَقَامُوا۟ ٱلصَّلَوٰةَ and properly perform prayers
وَءَاتَوُا۟ ٱلزَّكَوٰةَ and pay *zakâh*,
فَخَلُّوا۟ سَبِيلَهُمْ then let[12] them go their way.
إِنَّ ٱللَّهَ غَفُورٌ Verily Allah is Most
رَّحِيمٌ Forgiving, Most Merciful.

وَإِنْ أَحَدٌ 6. And if anyone
مِّنَ ٱلْمُشْرِكِينَ of the polytheists

1. أتموا ***'atimmû*** = you (all) complete, make full, perform fully, fulfil (v. ii. m. pl. imperative from *'atamma*, form IV of *tamma*, to be complete. See at 2:195, p. 94, n. 2.

2. عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 7:102, p. 505, n. 8.

3. مدة ***muddah*** (s.; pl. *mudad*) = period of time, appointed time, term.

4. Note the implication of this clause of the *'âyah*, which is that fulfilment of promises and pacts is part of *taqwâ*. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 7:128, p. 512, n. 3).

5. انسلخ ***insalakha*** = he stripped himself, cast off, gave up, abandoned, passed, ended (v. iii. m. s. past in form VII of *salakha* [*salkh*], to strip off, to flay. See at 7:175, p. 534, n. 2).

6. i. e., the four months of Muharram, Rajab, Dhû al-Qa'dah and Dhû al-Hijjah, during which fighting and breach of the peace are prohibited.

7. وجدتم ***wajadtum*** = you (all) found, got (v. ii. m. pl. past from *wajada* [*wujûd*], to find. See at 7:44, p. 482, n. 4).

8. خذوا ***khudhû*** = you all take, receive, seize (v. ii. m. pl. imperative from *'akhadha* [*'akhdh*], to take. See at 4:102, p. 290, n. 7).

9. احصروا ***uḥṣurû*** = you (all) besiege, blockade, beleaguer, encircle (v. ii. m. pl. imperative from *ḥaṣara* [*hasr*], to encircle, besiege. See *ḥaṣirat* at 4:90, p. 281, n. 9).

10. اقعدوا ***uq'udû*** = you (all) sit, lie in wait, ambush (v. ii. m. pl. imperative from *qa'ada* [*qu'ûd*], to sit down. See *lâ taq'udû* at 7:86, p. 499, n. 4.

11. مرصد ***marṣad*** (s.; pl. *marâṣid*) = observatory, place to lie in wait, ambuscade (adverb of place from *raṣada* [*raṣd*], to watch, to keep one's eyes on, to lie in wait).

12. خلوا ***khallû*** = you (all) let go, let someone off, leave, leave alone (v. ii. m. pl. imperative from *khallâ*, form II of *khalâ* [*khulûw/khalâ'*], to be empty, vacant. See *khalat* at 7:38, p. 478, n.12).

أَسْتَجَارَكَ	seek your protection[1]
فَأَجِرْهُ	give him shelter[2]
حَتَّىٰ يَسْمَعَ	so that he may hear
كَلَـٰمَ ٱللَّهِ	Allah's Word;
ثُمَّ أَبْلِغْهُ	then escort[3] him
مَأْمَنَهُۥ	to his place of safety.[4]
ذَٰلِكَ بِأَنَّهُمْ	This is because they are
قَوْمٌ لَّا يَعْلَمُونَ ۝	a people who know not.

Section (Rukû') 2

كَيْفَ يَكُونُ	7. How can there be
لِلْمُشْرِكِينَ	for the polytheists
عَهْدٌ عِندَ ٱللَّهِ	any covenant[5] with Allah
وَعِندَ رَسُولِهِۦٓ	and with His Messenger
إِلَّا ٱلَّذِينَ	except those with whom
عَـٰهَدتُّمْ عِندَ	you made a covenant[6]
ٱلْمَسْجِدِ ٱلْحَرَامِ	near the Sacred Mosque?[7] So
فَمَا ٱسْتَقَـٰمُوا۟ لَكُمْ	as long as they be upright[8]
فَٱسْتَقِيمُوا۟ لَهُمْ	to you, be upright to them.
إِنَّ ٱللَّهَ يُحِبُّ	Verily Allah likes
ٱلْمُتَّقِينَ ۝	the righteous.[9]
كَيْفَ وَإِن	8. How? And if
يَظْهَرُوا۟ عَلَيْكُمْ	they get the better[10] of you

1. استجار *istajâra* = he sought protection, prayed for shelter (v. iii. m. s. past in form X of *jâra* [*jawr*], to stray, to commit a wrong. See *jâr* at 8:48, 565, n. 1).

2. This *'ayah* lays down a very important and noble principle, that of giving shelter to a person seeking it, even if he is a polytheist; and it shows that the directive to fight the polytheists given in the previous chapter relates only to such polytheists as break their treaties and turn hostile, not to any polytheist as such. أجر *'ajir* = give shelter/protection (v. ii. m. s. imperative from *'ajâra*, form IV of *jâra*. See n. 1 above).

3. أبلغ *'abligh* = you escort, make (someone) reach, inform, notify (v. ii. m. s. imperative from *'ablagha*, form IV of *balagha* [*bulûgh*], to reach. See *'ablaghtu* at 7:93, p. 502, n. 5).

4. مأمن *ma'man* = place of safety, safe place (noun of place from *'amn*).

5. عهد *'ahd* (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 9:4, p. 578, n. 2.

6. عاهدتم *'âhadtum* = you covenanted, made a treaty, concluded a pact (v. ii. m. pl. past from *'âhada*, form III of *'ahida* [*'ahd*] to know, to commit]. See at 9:1, p. 576, n. 2).

7. The reference is to the Treaty of Hudaybiyah concluded in 6 H. with the Quraysh leaders of Makka.

8. i. e, by faithfully carrying out the terms of the treaty. استقاموا *istaqâmû* = they straightened up, stood upright, became straight, were right/proper (v. iii. m. pl. past from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to get up, to stand up. See *mustaqîm* at 7:16, p. 469, n. 9).

9. متقين *muttaqîn* (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous. Active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 9:4, p. 578, n. 4).

10. يظهروا *yazharû(na)* = they become visible, overcome, triumph, get the better of (v. iii. m. pl. impfct. from *zahara* [*zuhûr*], to be visible, clear. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See *yuzâhirû* at 9:4, p. 577, n. 8).

لَا يَرْقُبُوا	they will not observe[1]
فِيكُمْ إِلًّا	regarding you any ties of
وَلَا ذِمَّةً	blood[2] nor any gurantee;[3]
يُرْضُونَكُم	they please[4] you
بِأَفْوَٰهِهِمْ	with their mouths[5]
وَتَأْبَىٰ قُلُوبُهُمْ	while their hearts disdain;[6]
وَأَكْثَرُهُمْ	and most of them are
فَٰسِقُونَ ﴿٨﴾	wantonly sinful.[7]
ٱشْتَرَوْا۟ بِـَٔايَٰتِ	9. The buy[8] with Allah's
ٱللَّهِ ثَمَنًا قَلِيلًا	revelations a little value
فَصَدُّوا۟ عَن سَبِيلِهِۦٓ	and dissuade[9] from His way.
إِنَّهُمْ سَآءَ مَا	Evil indeed is what they use
كَانُوا۟ يَعْمَلُونَ ﴿٩﴾	to do.
لَا يَرْقُبُونَ	10. They do not observe
فِى مُؤْمِنٍ	in respect of a believer
إِلًّا	any ties of blood
وَلَا ذِمَّةً	nor any compact;
وَأُو۟لَٰٓئِكَ هُمُ	and they are the ones
ٱلْمُعْتَدُونَ ﴿١٠﴾	committing excesses.[10]

1. يرقبوا *yarqubû(na)* = they observe, watch, guard, heed, respect (v. iii. m. pl. impfct. from *raqaba* [*ruqûb/raqâbah*], to observe, to watch. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by *'in*. See *raqîb* at 5:118, 389, n. 8).

2. إل *'ill* = blood relationship, consanguinity, pact.

3. ذمة *dhimmah* (s.; pl. *dhimam*) = protection, covenant of protection, security, gurantee, debt, liability, conscience.

4. يرضونa *yurdûna* = they please, satisfy, gratify (v. iii. m. pl. impfct. from *'ardâ*, form IV of *radiya* [*ridan/ ridwân/ mardâh*], to be satisfied. See *yardaw* at 6:113, p. 439, n. 3).

5. أفواه *'afwâh* (pl.; sing. فوه *fûhah*) = mouths, vents. See at 5:41, p. 348, n. 4.

6. تأبى *ta'bâ* = she rejects, refuses, declines, scorns, disdains (v. iii. f. s. impfct. from *'abâ* [*'ibâ'/'ibâ'ah*], to refuse. See *ya'ba* at 2:182, p. 147, n. 8).

7. فاسقون *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:81, p. 370, n. 4).

8. اشتروا *ishtaraw* = they bought, purchased (v. iii. m. pl. past from *ishtarâ*, form VIII of *sharâ* [*shiran /shirâ'*], to buy. See at 3:174, p. 82, n. 7).

9. i. e., dissuade others. صدوا *saddû* = they turned away, diverted, deterred, dissuaded, rejected, repelled, prevented, barred (v. iii. m. pl. past from *sadda* [*sadd*], to turn away. See at 5:2, p. 326, n. 12).

10. معتدون *mu'tadûn* (pl.; s. *mu'tadin*) = transgressors, aggressors, assailants, those who commit excesses (active participle from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to run. See *mu'tadîn* at 7:163, p. 529, n. 1).

فَإِن تَابُوا 11. So if they repent[1] and
وَأَقَامُوا الصَّلَوٰةَ properly perform the prayer
وَءَاتَوُا الزَّكَوٰةَ and pay *zakâh*
فَإِخْوَٰنُكُمْ then they are your brethren
فِي الدِّينِ in religion.
وَنُفَصِّلُ الْآيَٰتِ We spell out[2] the revelations[3]
لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾ for a people who know.

وَإِن نَّكَثُوا 12. And if they break[4]
أَيْمَٰنَهُم their oaths[5]
مِّن بَعْدِ عَهْدِهِمْ after their commitment[6]
وَطَعَنُوا فِي دِينِكُمْ and revile[7] at your religion,
فَقَٰتِلُوا then wage war[8] against
أَئِمَّةَ الْكُفْرِ the leaders of unbelief –
إِنَّهُمْ لَا أَيْمَٰنَ لَهُمْ indeed theirs is no oath[9] –
لَعَلَّهُمْ يَنتَهُونَ ﴿١٢﴾ maybe they will refrain.[10]

أَلَا تُقَٰتِلُونَ 13. Will you not fight
قَوْمًا نَّكَثُوا a people that broke
أَيْمَٰنَهُمْ وَهَمُّوا their oaths and designed[11]
بِإِخْرَاجِ الرَّسُولِ to drive out[12] the Messenger,
وَهُم بَدَءُوكُمْ and they started[13] with you
أَوَّلَ مَرَّةٍ in the first instance?

1. تابوا *tâbû* = they returned, turned in repentance, repented (v. iii. m. pl. past from *tâba* [*tawb/tawbah / matâb*]. See at 7:153, p. 522, n. 11).

2. نفصل *nufaṣṣilu* = we elaborate, elucidate, set forth in detail, make clear, spell out (v. i. pl. impfct. from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See at 7:174, p. 533, n. 8).

3. آيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 8:54, p. 567, n. 3.

4. نكثوا *nakathû* = they broke, violated, infringed (v. iii. m. pl. past from *nakatha* [*nakth*], to break, to violate).

5. أيمان *'aymân* (pl.; s. يمين *yamîn*) = right hands, right sides, oaths. See at 7:17, p. 469, n. 12.

6. عهد *'ahd* (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 9:7, p. 579, n. 5.

7. طعنوا *ṭa'anû* = they thrust, assailed, defamed, reviled (v. iii. m. pl. past from *ṭa'ana* [*ṭa'n*], to thrust, to pierce).

8. Note that war is to be waged only against such of the unbelievers as break their treaties, and that also against their leaders who are the real culprits. قاتلوا *qâtilû* = you (all) fight, wage war (v. ii. m. pl. imperative from *qâtala*, form III of *qatala* [*qatl*], to kill, slay. See at 8:39, p. 560, n. 9).

9. i. e., they have no respect for their oaths and covenants.

10. ينتهون *yantahûna*= they cease, refrain, desist, terminate (v. iii. m. pl. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. See *yantahû* at 8:38, p. 560, n. 4).

11. The allusion is to the secret meeting of the Quraysh leaders of Makka at *Dâr al-Nadwah* for driving out or killing the Prophet (peace and blerssings of Allah be on him). هموا *hammû*= they designed, meditated, intended, schemed (v. iii. m. pl. past from *hamma* [*hamm*], to worry, to be important. See *hamma* at 5:10, p. 333, n. 6).

12. اخراج *'ikhrâj* = to drive out, expulsion, taking out, removal, eviction, publication, production (verbal noun in form IV of *kharaja* [*khurûj*], to go out. See *yukhrijû* at 8:30, p. 557, n. 3).

13. i. e., they started the fighting. بدءوا *bada'û* = they started, began (v. iii. m. pl. past from *bada'a* [*bad'*] to start).

أَتَخْشَوْنَهُمْ	Do you fear[1] them?
فَٱللَّهُ أَحَقُّ	But Allah has the more right
أَن تَخْشَوْهُ	that you be afraid of Him,
إِن كُنتُم مُّؤْمِنِينَ	if you are believers.
﴿١٣﴾	
قَٰتِلُوهُمْ	14. Fight them,
يُعَذِّبْهُمُ ٱللَّهُ	Allah will punish[2] them
بِأَيْدِيكُمْ	by your hands
وَيُخْزِهِمْ	and will disgrace[3] them and
وَيَنصُرْكُمْ عَلَيْهِمْ	give you victory[4] over them,
وَيَشْفِ صُدُورَ	and will heal[5] the hearts
قَوْمٍ مُّؤْمِنِينَ	of a people that believe.
﴿١٤﴾	
وَيُذْهِبْ	15. And He will remove[6]
غَيْظَ قُلُوبِهِمْ	the rage[7] in their hearts;
وَيَتُوبُ ٱللَّهُ	and Allah forgives
عَلَىٰ مَن يَشَآءُ	whomsover He wills;
وَٱللَّهُ عَلِيمٌ	and Allah is All-Knowing,
حَكِيمٌ ﴿١٥﴾	All-Wise.
أَمْ حَسِبْتُمْ	16. Or do you think[8]
أَن تُتْرَكُوا۟	that you will be left alone[9]
وَلَمَّا يَعْلَمِ ٱللَّهُ	while Allah has not known[10]
ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ	those who fight of you

1. تخشون ***takhshawna*** = you fear, are afraid of (v. ii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear. See *lâ takhshaw* at 5:44, p. 351, n. 5).

2. يعذب ***yu'adhdhib***(*u*) = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. The final letter is vowelless because the verb is conclusion of an implied conditional clause *qâtilûhum*, fight them, i. e., if you fight them. See *yu'adhdhiba* at 8:33, p. 558, n. 4).

3. يخز ***yukhzi*** (*î*) = he disgraces, humiliates, bebases (v. iii. m. s. impfct. from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. The final letter *yâ'* is vowelless and hence dropped because of the reason stated at n. 2 above. See *mukhzin* at 9:2, p.576, n. 6).

4. ينصر ***yanṣur***(*u*) = he helps, gives victory (v. iii. m. s. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. The final letter is vowelless for the reason stated at n. 2 above. See *naṣarû* at 8:74, p. 575, n. 7)

5. يشف ***yashfi***(*î*) = he cures, heals, restores to health (v. iii. m. s. impfct. from *shafâ* [*shifâ'*], to cure. The final *yâ'* is vowelless and hence dropped for the reason stated at no. 2 above).

6. This is in continuation of the conclusion of the previous *'âyah*. يذهب ***yudh-hib***(*u*) = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhahaba* [*dhihâb /madh-hab*], to go. The last letter is vowelless for the reason stated at n. 2 above. See at 6:13, p. 447, n. 7).

7. i. e., Allah will assuage the anger of the believers by giving them victory over the unbelievers. غيظ ***ghayẓ*** = rage, wrath, anger, fury. See at 3:119, p. 203, n. 7.

8. حسبتم ***ḥasibtum*** = you (all) calculated, reckoned, thought, deemed, thought (v. ii. m. pl. past from *ḥasaba*[*ḥasb/ḥisâb*], to calculate. See at 2:214, p. 103, n. 2).

9. تركوا ***tutrakû***(*na*) = you are left, left alone, abandoned (v. ii. m. pl. impfct. passive from *taraka* [*tark*], to leave. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *taraktum* at 6:94, p. 430, n. 5).

10. i. e., has not yet made known by way of trial, for Allah knows everything.

وَلَمْ يَتَّخِذُوا	and did not take[1]
مِن دُونِ ٱللَّهِ	in lieu of Allah,
وَلَا رَسُولِهِۦ	nor of His Messenger
وَلَا ٱلْمُؤْمِنِينَ	nor of the believers,
وَلِيجَةً	any confidant.[2]
وَٱللَّهُ خَبِيرٌۢ	And Allah is All-Aware
بِمَا تَعْمَلُونَ ١٦	of what you do.

Section (Rukû') 3

مَا كَانَ لِلْمُشْرِكِينَ	17. It does not belong to the
أَن يَعْمُرُوا	polytheists to attend to[3]
مَسَٰجِدَ ٱللَّهِ	the mosques of Allah while
شَٰهِدِينَ عَلَىٰٓ	bearing witness[4] against
أَنفُسِهِم بِٱلْكُفْرِ	themselves of unbelief.
أُو۟لَٰٓئِكَ	Such persons,
حَبِطَتْ أَعْمَٰلُهُمْ	gone in vain[5] will be their
وَفِى ٱلنَّارِ	deeds and in the fire
هُمْ خَٰلِدُونَ ١٧	they shall abide for ever.[6]
إِنَّمَا يَعْمُرُ	18. There shall but attend to
مَسَٰجِدَ ٱللَّهِ	the mosques of Allah
مَنْ ءَامَنَ بِٱللَّهِ	those who believe in Allah
وَٱلْيَوْمِ ٱلْءَاخِرِ	and the Last Day

1. يتخذوا ***yattakhidhû(na)*** = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 4:150, p. 311, n. 7).

2. وليجة ***walîjah*** = confidant, intimate friend. See *yalija* at 7:40, p. 480, n. 6.

3. The *'âyah* makes it unlawful for polytheists, while professing and practising polytheism, to visit, perform their polytheistic practices at and to take care of and maintain the Ka'ba and other mosques of Allah. ***ya'murû(na)*** = they inhabit, make prosperous, build, populate, attend (v. iii. m. pl. impfct. from *'amara* [*'amr/'umr/'amârah*], to fill with life. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yu'ammara* at 2:96, p. 46, n. 2).

4. i. e., while at the same time professing and practising polytheism and thus being unbelievers; but if they abandon polytheism and become Muslims the prohibition does not apply to them. شاهدين ***shâhidîn*** (pl.; acc./gen. of *shâhidûn*, s. *shâhid*) = witnesses, bearers of witness (active participle from *shahida* [*shuhûd*], to witness. See at 5: 113, p. 387, n. 4).

5. حبطت ***habitat*** = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabaṭa* [*ḥubûṭ*], to come to nothing. See at 7:147, p. 520, n. 4).

6. خالدون ***khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 7:42, p. 481, n. 2).

وَأَقَامَ الصَّلَوٰةَ	and properly perform[1] the
وَءَاتَى الزَّكَوٰةَ	prayer and pay *zakâh*
وَلَمْ يَخْشَ إِلَّا اللَّهَ	and fear[2] none but Allah.
فَعَسَىٰٓ أُوْلَٰٓئِكَ	Then perhaps[3] such persons
أَن يَكُونُوا مِنَ	will be of
الْمُهْتَدِينَ ﴿١٨﴾	those in receipt of guidance.[4]
أَجَعَلْتُمْ	19. Do you make[5] the giving
سِقَايَةَ الْحَآجِّ	of water[6] to the pilgrims
وَعِمَارَةَ	and maintaining[7]
الْمَسْجِدِ الْحَرَامِ	the Sacred Mosque the
كَمَنْ ءَامَنَ	same as those who believe
بِاللَّهِ وَالْيَوْمِ الْآخِرِ	in Allah and the Last Day
وَجَٰهَدَ فِي سَبِيلِ اللَّهِ	and fight in the way ofAllah?
لَا يَسْتَوُۥنَ	They are not equal[8]
عِندَ اللَّهِ	in the sight of Allah;
وَاللَّهُ لَا يَهْدِي	and Allah guides not
الْقَوْمَ الظَّٰلِمِينَ ﴿١٩﴾	the wrong-doing people.
الَّذِينَ ءَامَنُوا	20. Those who believe
وَهَاجَرُوا وَجَٰهَدُوا	and migrate[9] and fight
فِي سَبِيلِ اللَّهِ	in the way of Allah
بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ	with their wealth and selves
أَعْظَمُ دَرَجَةً	are greater in status[10]

1. أقام *'aqâma* = he properly performed, set upright (v. iii. m. s. past in form IV of *qâma,* to get up, stand up. See at 2:177, p. 83, n. 12).

2. يخش *yakhsha* (*â*) = he fears, is afraid of (v. iii. m. s. impfct. from *khashiya* [*khashy/ khashyah*], to fear. The final *yâ'* is dropped because of the particle *lam* coming before the verb. See *takhshawna* at 9:13, p. 582, n. 1).

3. عسى *'asâ* (followed by *'an*) = it might be, may be that, perhaps. See at 4:99, p. 287, n. 7.

4. مهتدين *muhtadîn* (accu. /gen. of *muhtadûn,* sing. *muhtadin*) = those in receipt of guidance, are guided aright, are led on the right way (active participle from *ihtadâ,* form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 6:140, p. 451, n. 4).

5. The *'âyah* has reference to the claim of some unbelieving Quraysh leaders to respect and equality with the Muslims for performing certain functions connected with the Ka'ba, such as its maintenance and providing water for the pilgrims. جعلتم *ja'altum* = you set, made, appointed, put (v. ii. m. pl. past from *ja'ala* [[*ja'l*] to make, to put. See *ja'alâ* at 7:190, p. 540, n. 2).

6. سقاية *siqâyah* = watering, irrigation, giving of drink, the traditional office connected with the Ka'ba of providing water for the pilgrims.

7. عمارة *'imârah* (s.; pl. *'imârât*) = building, attending to, maintaining.

8. يستوون *yastawûna* = they become equal, even, at par, straight (v. iii. m. pl. impfct. from *istawâ* , form VIII of *sawiya* [*siwan*], to be equal. See at *istawâ* at 7:54, p. 486, n. 7).

9. هاجروا *hâjarû* = they migrated, emigrated (v. iii. m. pl. past from *hâjara,* form III of *hajara* [*hijr /hijrân*], to emigrate. See at 8:74, p.575, n. 4).

10. درجة *darajah* (pl. *darajât*) = step, stair, flight of steps, degree, grade, rank, status, stage. See at 4:95, p. 285, n. 10.

عِندَ ٱللَّهِ	in the sight of Allah;
وَأُوْلَٰٓئِكَ هُمُ	and such persons, they are
ٱلْفَآئِزُونَ ﴿٢٠﴾	the successful ones.[1]
يُبَشِّرُهُمْ رَبُّهُم	21.Their Lord gives them the
بِرَحْمَةٍ مِّنْهُ	good tidings[2] of His mercy
وَرِضْوَٰنٍ	and Pleasure,[3] and
وَجَنَّٰتٍ لَّهُمْ فِيهَا	of gardens for them wherein
نَعِيمٌ مُّقِيمٌ ﴿٢١﴾	will be bliss[4] to endure[5]–
خَٰلِدِينَ فِيهَآ أَبَدًا	22. Abiding[6] therein for ever.
إِنَّ ٱللَّهَ عِندَهُۥٓ	Verily with Allah lies
أَجْرٌ عَظِيمٌ ﴿٢٢﴾	a magnificent[7] reward.[8]
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	23. O you who believe,
لَا تَتَّخِذُوٓا۟ ءَابَآءَكُمْ	do not take[9] your fathers
وَإِخْوَٰنَكُمْ	and your brothers
أَوْلِيَآءَ	as patrons[10]
إِنِ ٱسْتَحَبُّوا۟ ٱلْكُفْرَ	if they prefer[11] unbelief
عَلَى ٱلْإِيمَٰنِ	to belief.
وَمَن يَتَوَلَّهُم	And whoever takes them as
مِّنكُمْ	patrons[12] from among you,
فَأُوْلَٰٓئِكَ هُمُ	they will be the ones
ٱلظَّٰلِمُونَ ﴿٢٣﴾	doing wrong.

1. فائزون *fâ'izûn* (pl.; s. *fâ'iz*) = the successful ones, the victorious, the winners (active participle from *fâza* [*fawz*], to be successful. See *fawz* at 6:16, p. 397, n. 6).

2. يبشر *yubashshiru* = he gives the good tidings, (v. iii. m. s. impfct. from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to be happy. See at 3:45, p. 173, n. 5).

3. رضوان *riḍwân* = pleasure, good will, favour, approval. See at 3:15, p. 160, n. 8.

4. نعيم *na'îm* = bliss, felicity, comfort, happiness, delight. See at 5:65, p. 362, n. 9.

5. مقيم *muqîm* = abiding, lasting, persistent, enduring, lingering, permanent, resident, he who sets up (active participle from *'aqâma*, form IV of *qâma* [*qiyâm/qawmah*], to get up. See at 5:37, p. 346, n. 11).

6. خالدين *khâlidîn* (pl.;acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 7:20, p. 471, n. 3.

7. عظيم *'aẓîm* = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, grave. See at 8:68, p. 572, n. 9).

8. أجر *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, emolument, fee. See at 7:113, p. 508, n. 2).

9. لا تتخذوا *lâ tattakhidhû* = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 5:56, p. 358, n. 6).

10. أولياء *'awliyâ'* (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 8:34, p. 558, n. 10.

11. *istaḥabbû* = they preferred, liked, deemed desirable (v. iii. m. pl. past from *istaḥabba*, form X of *ḥabba* [*ḥubb*], to love. See *yuḥibbûna* at 7:79, p. 497, n. 1).

12. يتول *yatawalla(â)* = he takes as friend-protector, he turns away, desists, refrains (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [*walâ'/waly*] to come near. The last letter *yâ'* is vowelless and hence dropped because the verb is part of a conditional clause [preceded by *man*]. See at 5:56, p. 358, n. 3).

قُلْ إِن كَانَ 24. Say: If it be that your
ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ fathers and your sons,
وَإِخْوَٰنُكُمْ and your brothers
وَأَزْوَٰجُكُمْ and your spouses[1]
وَعَشِيرَتُكُمْ and your near relations,[2]
وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا and the riches you acquire[3]
وَتِجَٰرَةٌ and the commerce
تَخْشَوْنَ كَسَادَهَا you fear the recession[4] of,
وَمَسَٰكِنُ and the dwellings[5]
تَرْضَوْنَهَآ you are happy[6] with,
أَحَبَّ إِلَيْكُم are dearer[7] to you than
مِّنَ ٱللَّهِ وَرَسُولِهِۦ Allah and His Messenger
وَجِهَادٍ فِى سَبِيلِهِۦ and fighting in His way,
فَتَرَبَّصُوا۟ حَتَّىٰ then wait and watch[8] till
يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ Allah issues His decree.
وَٱللَّهُ لَا يَهْدِى And Allah does not guide
ٱلْقَوْمَ ٱلْفَٰسِقِينَ the people wantonly sinful.[9]
٢٤

Section (Rukû') 4

لَقَدْ نَصَرَكُمُ ٱللَّهُ 25. Allah has indeed helped
فِى مَوَاطِنَ كَثِيرَةٍ you in many arenas,[10]
وَيَوْمَ حُنَيْنٍ and on the Day of Ḥunayn[11]
إِذْ أَعْجَبَتْكُمْ when there impressed[12] you

1. While the previous 'âyah asks the believers not to take their polytheist and unbelieving fathers and brothers as patrons, the present 'âyah stresses that a true believer should put his love and concern for Allah and His Messenger above all ties of blood and marriage and above all material considerations. 1. أزواج 'azwâj (sing. زوج zawj) = husbands, wives, spouses, partners, pairs. zawj is used in Arabic for either husband or wife and it means one of a pair. See at 6:143, p. 452, n. 8.

2. عشيرة 'ashîrah (s.; pl. 'ashâ'ir) = closest relatives, near relations, kinsfolk, clan, tribe.

3. اقترفتم iqtaraftum = you acquired, committed (v. ii. m. pl. past from iqtarafa, form VIII of qarafa/ qarifa{qarf/ qaraf}, to peel, to feel disgust. See yaqtarifûna at 6:120, p. 442, n. 1).

4. كساد kasâd = recession, depression, dullness of the market.

5. مساكن masâkin (pl.; s. maskan) = dwellings, abodes, habitations, residences, homes.

6. ترضون tarḍawna = you (all) like, are pleased with, are satisfied, agree, approve (v. ii. m. pl. impfct. from raḍiya [riḍan/riḍwân/marḍâh], to be satisfied. See at 2:282, p. 148, n. 6).

7. أحب 'aḥabb = dearer, preferable, more desirable (elative of ḥabîb).

8. تربصوا tarabbaṣû = you (all) wait, lie in wait, wait and watch (v. ii. m. pl. imperative from tarabbaṣa, form V of rabaṣa [rabṣ], to wait, to watch. See yatarabbaṣûna at 4:141, p. 307, n. 5).

9. فاسقين fâsiqîn (pl., acc/gen. of fâsiqûn; sing. fâsiq) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from fasaqa [fisq], to stray from the right course, to renounce obedience. See at 7:145, p. 519, n. 6).

10. مواطن mawâṭin (pl.; s. mawṭin) = native countries, habitats, places, spots, arenas (noun of place from waṭan [waṭn], to dwell, to stay).

11. i. e., the Battle of Ḥunayn, which took place in 8 H. between the Muslims on the one hand and the tribes of Hawâzin and Thaqîf on the other. Ḥunayn is a valley between Makka and Ṭâ'if.

12. أعجبت 'a'jabat = she impressed, pleased, delighted (v. iii. f. s. past from 'a'jaba, form IV of 'ajiba ['ajab], to wonder, to be amazed. See at 2:108, n. 5).

كَثْرَتُكُمْ فَلَمْ	your multitude; but it did not
تُغْنِ عَنكُمْ شَيْئًا	avail[1] you aught
وَضَاقَتْ عَلَيْكُمُ	and narrow became[2] on you
الْأَرْضُ بِمَا رَحُبَتْ	the land though it was wide,[3]
ثُمَّ وَلَّيْتُم	then you retreated[4]
مُّدْبِرِينَ ﴿٢٥﴾	turning your backs.[5]
ثُمَّ أَنزَلَ اللَّهُ	26. Then Allah sent down
سَكِينَتَهُ	His tranquillity[6]
عَلَىٰ رَسُولِهِ	on His Messenger
وَعَلَى الْمُؤْمِنِينَ	and on the believers,
وَأَنزَلَ جُنُودًا	and He sent down troops[7]
لَّمْ تَرَوْهَا	you did not see,
وَعَذَّبَ الَّذِينَ	and punished[8] those who
كَفَرُوا	disbelieve.
وَذَٰلِكَ جَزَاءُ	And such is the recompense[9]
الْكَافِرِينَ ﴿٢٦﴾	of the unbelievers.
ثُمَّ يَتُوبُ اللَّهُ	27. Then Allah forgives[10]
مِن بَعْدِ ذَٰلِكَ	after that
عَلَىٰ مَن يَشَاءُ	whom He will;
وَاللَّهُ غَفُورٌ	and Allah is Most Forgiving,
رَّحِيمٌ ﴿٢٧﴾	Most Merciful.

1. At the battle of Ḥunayn the Muslim army numbered 12 thousand while the enemy army numbered only four thousand; but still the Muslim army could not initially withstand the onslaught of the enemies and retreated helter skelter. Then Allah sent His help in the form of instilling courage and determination in the hearts of the Muslims and an invisible army to fight for them and gave them victory, as stated in the next *'âyah*.
تغن ***tughni(î)*** = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. The final *yâ'* is vowelless and hence dropped because of the particle *lam* coming before the verb. See *tughniya* at 8:19, p. 553, n. 8).

2. ضاقت ***ḍâqat*** = she or it became constricted, tight, narrow, straitened (v. iii. f. s. past from *ḍâqa* [*ḍayq/ḍîq*], to be narrow. See *ḍayyiq* at 6:125, p. 444, n. 3).

3. رحبت ***raḥubat*** = she or it became wide, spacious (v. iii. f. s. past from *raḥuba* [*ruhb/rahbânah*], to be wide).

4. وليتم ***wallaytum*** = you turned away, turned back, retreated (v. ii. m. pl. past in form II of *waliya*, to follow, to lie next, to be near. See *wallâ* at 2:142, p. 67, n. 2).

5. مدبرين ***mudbirîn*** (pl.; acc./gen. of *mudbirûn*; s. *mudbir*) = those who turn their backs, flee, run away (act. participle from *'adbara*, form IV of *dabara* [*dubûr*], to turn one's back. See *'adbâr* at 8:50, p. 566, n.4).

6. سكينة ***sakînah*** (pl. *sakâ'in*) = peace of mind, tranquillity. See at 2:248, p. 125, n. 11.

7. جنود ***junûd*** (pl.; sing. *jund*) = troops, soldiers, army. See at 2:149, p. 126, n. 5).

8. عذب ***'adhdhaba*** = he punished, chastised, tormented (v. iii. m. s. past in form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See *yu'adhdhibu* at 9:14, p. 582, n. 2).

9. جزاء ***jazâ'*** = retribution, repayment, recompense, requital. See at 2:191, p. 92, n. 6).

10. يتوب ***yatûbu*** = he forgives, he turns to, he returns (v. iii. m. s. impct from *tâba* [*tawb, tawbah / matâb*], to turn. See *yatûba* at 4:26, p. 452, n. 7).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا	28. O you who believe,
إِنَّمَا ٱلْمُشْرِكُونَ	the polytheists are but
نَجَسٌ	filth.[1]
فَلَا يَقْرَبُوا	So they must not come near[2]
ٱلْمَسْجِدَ ٱلْحَرَامَ	the Sacred Mosque[3]
بَعْدَ عَامِهِمْ هَٰذَا	after this year of theirs.[4]
وَإِنْ خِفْتُمْ عَيْلَةً	And if you fear[5] poverty,[6]
فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ	Allah will enrich[7] you
مِن فَضْلِهِۦٓ إِن شَآءَ	out of His bounty[8] if He will.
إِنَّ ٱللَّهَ عَلِيمٌ	Verily Allah is All-Knowing,
حَكِيمٌ ﴿٢٨﴾	All-Wise.
قَٰتِلُوا ٱلَّذِينَ	29. Fight[9] those who
لَا يُؤْمِنُونَ بِٱللَّهِ	do not believe in Allah,
وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ	nor in the Last day,
وَلَا يُحَرِّمُونَ	nor prohibit[10] that which
مَا حَرَّمَ ٱللَّهُ	Allah and His Messenger
وَرَسُولُهُۥ	have prohibited;
وَلَا يَدِينُونَ	nor adhere[11]
دِينَ ٱلْحَقِّ	to the religion of the truth,[12]
مِنَ ٱلَّذِينَ	being of those who
أُوتُوا ٱلْكِتَٰبَ	were given the Book,
حَتَّىٰ يُعْطُوا ٱلْجِزْيَةَ	until they pay[13] the *jizyah*[14]

1. رجس ***rijs*** (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act, punishment. See at 7:71, p. 493, n.5.
2. i. e., the Muslims must not allow the polytheists to come near the sacred precincts. لا يقربوا ***lâ yaqrabû*** = they shall not come near, must not approach (v. iii. m. pl. imperative {prohibition} from *qariba* [*qurb/maqrabah*], to come near. See *lâtaqrabû* at 6:151, p. 457, n. 5).
3. i. e., the Ka'ba and its environs forming the sacred precinct.
4. i. e., the 9th year of *hijrah*.
5. خفتم ***khiftum*** = you (all) feared, dreaded (v. ii. m. pl. past from *khâfa* [*khawf /makhâfah /khîfah*], to fear. See at 2:238, p. 120, n. 15).
6. i. e., because of the exclusion of the polytheists from the Ka'ba and its environs and the consequent cessation of their trade at that place. عيلة ***'aylah*** = poverty, impoverishment.
7. يغني ***yughnî*** = he suffices, makes free from want, enriches, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan* / *ghanâ'*], to be free from want, to be rich. See *tughnî* at 9:25, p. 587, n. 1).
8. فضل ***faḍl*** (pl. *fuḍûl*)= grace, favour, refinement, kindness, bounty; also surplus, excess, superiority, precedence, priority. See at 7:39, p. 479, n. 10.
9. قاتلوا ***qâtilû*** = you (all) fight, wage war (v. ii. m. pl. imperative from *qâtala*, form III of *qatala* [*qatl*], to kill, slay. See at 9:12, p. 581, n. 8).
10. يحرمون ***yuḥarrimûna*** = they prohibit, make unlawful (v. iii. m. pl. impfct. from *ḥarrama*, form II of *ḥaruma/ḥarima* , to be prohibited. See *ḥarrama* at 7:50, p. 484, n. 9).
11. يدينون ***yadînûna*** = they profess, adhere to, (v. iii. m. pl. impfct. from *dâna* [*dîn/dayn*], to profess. See *dîn* at 8:39, p. 560, n. 11.
12. i. e. Islam.
13. يعطوا ***yu'ṭû***(*na*) = they pay, give, offer, hand over (v. iii. m. pl. impfct. from *'a'ṭâ*, form IV from the root *'aṭw* . The terminal *nûn* is dropped because of a hidden *'an* in *ḥattâ* coming before the verb.
14. جزية ***jizyah*** = poll tax, tribute.

عَن يَدٍ readily and submissively,[1]

وَهُمْ صَٰغِرُونَ ﴿٢٩﴾ and they are humbled.[2]

Section (*Rukû'*) 5

وَقَالَتِ ٱلْيَهُودُ 30. The Jews say:[3]

عُزَيْرٌ ٱبْنُ ٱللَّهِ "'Uzayr is Allah's son";

وَقَالَتِ ٱلنَّصَٰرَى and the Christians say:

ٱلْمَسِيحُ ٱبْنُ ٱللَّهِ "The Messiah is Allah's son".

ذَٰلِكَ قَوْلُهُم That is the saying of theirs

بِأَفْوَٰهِهِمْ with their mouths;[4]

يُضَٰهِـُٔونَ قَوْلَ they imitate[5] the saying

ٱلَّذِينَ كَفَرُوا۟ of those who disbelieved

مِن قَبْلُ afore.[6]

قَٰتَلَهُمُ ٱللَّهُ Allah's curse be on them.

أَنَّىٰ يُؤْفَكُونَ ﴿٣٠﴾ How beguiled[7] the are!

ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ 31. They take[8] their rabbis[9]

وَرُهْبَٰنَهُمْ and their monks[10]

أَرْبَابًا as lords[11]

مِّن دُونِ ٱللَّهِ in lieu of Allah,

وَٱلْمَسِيحَ ٱبْنَ and the Messiah, son of

مَرْيَمَ Maryam [as Lord];[12]

وَمَآ أُمِرُوٓا۟ while they were not bidden[13]

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1. عن يد *'an yadin* is a phrase meaning readily and submissively.

2. صاغرون *ṣâghirûn* (pl.; s. *ṣâghir*) = humbled, meek, servile, submissive, lowly. (act. participle from *ṣaghura* [*ṣighâr/ṣaghârah*), to be small). See *ṣâghirîn* at 7:119, p. 509, n. 9.

3. The reference is to the Jews of Madina or some Jewish sect of the time.

4. i. e., such claims of the Jews and the Christians are their own inventions, having no support in the original scriptures given to them. In making such claims they only set partners with Allah and are as such polytheists. أفواه *'afwâh* (pl.; sing. فوه *fûhah*) = mouths, vents. See at 9:8, p. 580, n. 5.

5. يضاهئون *yuḍâhi'ûna* = they imitate, resemble, be similar (v. iii. m. pl. impfct. from *ḍâhâ*, form III from the root *ḍahy*).

6. Like the pagan Arabs who believed that angels were Allah's daughters, and the Hindus who have similar notions and who believe in the incarnation of God and in a sort of trinity of Brahma, Vishnu and Siva.

7. i. e., how deluded they are from the truth to the untruth. يؤفكون *yu'fakûna* = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufûk*], to lie, to deceive).

8. اتخذوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 7:152, p. 522, n. 4).

9. أحبار *'aḥbâr* (pl.; s. حبر *ḥabr/ḥibr*) = savants, greatly learned men, rabbis. See at 5:63, p. 361, n. 2.

10. رهبان *ruhbân* (pl.; s. راهب *râhib*) = monks. See at 5:82, p. 370, n. 12.

11. i. e., by accepting and acting on their words and directives in lieu of following the directives of Allah .

12. i. e., by worshipping him, as the Christians do.

13. أمروا *'umirû* = they were ordered, commanded, bidden (v. iii. m. pl. past passive from *'amara* [*'amr*], to order. See *ya'muru* at 4: 60, p. 267, n. 12).

إِلَّا لِيَعْبُدُوٓا	but to worship
إِلَٰهًا وَٰحِدًا	One God.
لَّآ إِلَٰهَ إِلَّا هُوَ	There is no deity except He;
سُبْحَٰنَهُۥ عَمَّا	Sacrosanct[1] is He from what
يُشْرِكُونَ ﴿٣١﴾	they set as partners.[2]
يُرِيدُونَ	32. They intend[3]
أَن يُطْفِـُٔوا۟ نُورَ ٱللَّهِ	to put out[4] the Light of Allah
بِأَفْوَٰهِهِمْ	with their mouths;
وَيَأْبَى ٱللَّهُ إِلَّآ	but Allah declines[5] but
أَن يُتِمَّ نُورَهُۥ	to make full[6] His Light;
وَلَوْ	even though
كَرِهَ ٱلْكَٰفِرُونَ ﴿٣٢﴾	the unbelievers abhor[7] [it].
هُوَ ٱلَّذِىٓ أَرْسَلَ	33. He it is Who sent out[8]
رَسُولَهُۥ	His Messenger
بِٱلْهُدَىٰ	with the guidance
وَدِينِ ٱلْحَقِّ	and the religion of the truth[9]
لِيُظْهِرَهُۥ	to make it prevail[10]
عَلَى ٱلدِّينِ كُلِّهِۦ	over all the religions,
وَلَوْ	even though
كَرِهَ ٱلْمُشْرِكُونَ ﴿٣٣﴾	the polytheists detest.

1.The word سبحان **Subḥân** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosant " seems to convey the meaning better. See at 5:116, p. 388, n. 6.

2. يشركون **yushrikûna** = they set partners,, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See *'ashrakû* at 7:190, p. 540, n. 4).

3. i. e., the unbelievers intend. يريدون **yurîdûna** = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 6:52, p. 411, n. 6).

4. يطفئوا **yuṭfi'û**(*na*) = they put out, extinguish, blow out (v. iii. m. pl. impfct. from *'aṭfa'a*, form IV of *ṭafi'a* [طفوء *ṭufû'*], to be extinguished, to die down. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *'aṭfa'a* at 5:64, p. 362, n. 2).

5. يأبى **ya'bâ** = he declines, refuses, rejects (v. iii. m. s. impfct. from *'abâ* [*'ibâ'/'ibâ'ah*], to refuse. See *ta'bâ* at 9:8, p. 580, n. 6).

6. يتم **yutimma**(*u*) = he completes, makes full (v. iii. m. s. impfct. from *'atamma*, form IV of *tamma* [*tamâm*], to be completed. The last letter takes *fatḥah* for the particle *'an* coming before the verb. See at 5:6, p. 331, n. 10).

7. كره **kariha** = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root *karh/ kurh/ karâhah/ karâhiyah*, to detest. See *karihtum* at 8:8, p. 548, n. 10).

8. أرسل **'arsala** = he sent out, despatched discharged (v. iii. s. past in form IV of *rasila* [*rasal*], to be long and flowing. See at *'arsalnâ* at 7:162, p. 528, n. 8).

9. i. e., Islam.

10. يظهر **yuẓhira**(*u*) = he makes prevail, grants victory, manifests, makes visible, exposes, demonstrates (v. iii. m. s. impfct. from *'aẓhara*, form IV of *ẓahara*[*ẓuhûr*], to be visible. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yaẓharû* at 9:7, p. 579, n. 10.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ 34. O you who believe,
إِنَّ كَثِيرًا مِّنَ verily many of
ٱلْأَحْبَارِ وَٱلرُّهْبَانِ the rabbis and monks
لَيَأْكُلُونَ do devour[1]
أَمْوَٰلَ ٱلنَّاسِ men's properties
بِٱلْبَـٰطِلِ falsely[2]
وَيَصُدُّونَ and deter[3] from
عَن سَبِيلِ ٱللَّهِ the way of Allah.
وَٱلَّذِينَ يَكْنِزُونَ And those who hoard[4]
ٱلذَّهَبَ وَٱلْفِضَّةَ gold and silver
وَلَا يُنفِقُونَهَا and do not expend[5] it
فِى سَبِيلِ ٱللَّهِ in the way of Allah,
فَبَشِّرْهُم give them the glad tidings[6]
بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ of a punishment very painful.

يَوْمَ 35. On the Day
يُحْمَىٰ عَلَيْهَا heat will be put[7] on them
فِى نَارِ جَهَنَّمَ in the fire of hell and
فَتُكْوَىٰ بِهَا therewith will be branded[8]
جِبَاهُهُمْ وَجُنُوبُهُمْ their foreheads[9] and sides[10]
وَظُهُورُهُمْ and backs[11] –
هَـٰذَا مَا كَنَزْتُمْ "This is what you hoarded[12]
لِأَنفُسِكُمْ for yourselves.

1. يأكلون *ya'kulûna* = they eat, consume, devour (v. iii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 2:274, p. 144, n. 3). Consuming or eating here means taking, usurping, using and dealing with.

2. i. e., such as taking bribes and illegal gratification. بالباطل *bi 'l-bâṭil* = falsely, in vain, without any right.

3. i. e., deter others. يصدون *yaṣuddûna* = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See at 8:47, p. 564, n. 9).

4. يكنزون *yaknizûna* = they hoard, pile up, accumulate, amass, lay up (v. iii. m. pl. impfct. from *kanaza* [*kanz*], to pile up, to bury).

5. i. e., do not pay the *zakâh* due on their wealth and do not spend in furthering the cause of Allah, such as *jihâd*. ينفقون *yunfiqûna* = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 8:36, p. 559, n. 5).

6. The expression "give the glad tidings" is used here ironically. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 9:3, p. 577, n. 6).

7. يحمى *yuḥmâ* = he or it is heated, flared up, (v. iii. m. s. impfct. from *ḥamiya* [*ḥamy/ḥamw*], to be hot).

8. تكوى *tukwâ* = she or it is branded, cauterized (v. iii. f. s. impfct. passive from *kawâ* [*kayy*], to burn, to brand).

9. جباه *jibâh* (pl.; s. *jabhah*) = foreheads, brows, fronts.

10. جنوب *junûb* (pl.; s. *janb*) = sides. See at 4:103, p. 290, n. 13.

11. ظهور *ẓuhûr* (sing. ظهر *ẓahr*) = backs, rears, rear sides, loins, spines. See at 7:172, p. 533, n. 1).

12. i. e., it will be said to them. كنزتم *kanaztum* = you hoarded, piled up, accumulated (v. ii. m. pl. past from *kanaza*. See n. 4 above.

فَذُوقُوا مَا كُنتُمْ	So taste[1] what you had been
تَكْنِزُونَ ﴿٣٥﴾	treasuring up."[2]
إِنَّ عِدَّةَ الشُّهُورِ	36. The number[3] of months
عِندَ اللَّهِ	to Allah
اثْنَا عَشَرَ شَهْرًا	is twelve
فِي كِتَابِ اللَّهِ	in the writ[4] of Allah
يَوْمَ خَلَقَ	on the very day He created[5]
السَّمَاوَاتِ وَالْأَرْضَ	the heavens and the earth.
مِنْهَا أَرْبَعَةٌ حُرُمٌ	Of these four are sacred.[6]
ذَٰلِكَ الدِّينُ الْقَيِّمُ	This is the right[7] religion.
فَلَا تَظْلِمُوا	So do not commit wrong[8]
فِيهِنَّ أَنفُسَكُمْ	during these to yourselves.
وَقَاتِلُوا	And fight
الْمُشْرِكِينَ	the polytheists
كَافَّةً	one and all[9]
كَمَا يُقَاتِلُونَكُمْ	as they fight you
كَافَّةً	one and all;
وَاعْلَمُوا أَنَّ اللَّهَ	and know that Allah is
مَعَ الْمُتَّقِينَ ﴿٣٦﴾	with the righteous.
إِنَّمَا النَّسِيءُ	37. The postponement[10] is but
زِيَادَةٌ فِي الْكُفْرِ	an excess in unbelief.

1. ذوقوا **dhûqû** = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq*/ *madhâq*], to taste. See at 8:35, p. 559, n. 3).
2. تكنزون **taknizûna** = you (all) pile up, accumulate, amass, lay up, treasure up (v. iii. m. pl. impfct. from *kanaza* [*kanz*], to pile up, to bury. See *yaknizûna* at 9:34, p. 591, n. 4).
3. عدة **'iddah** = number; legally prescribed period. See at 2:185, p. 88, n. 2.
4. كتاب **kitâb** = writing, writ, prescript, book, document, contract. See at 8:75,, p. 575, n. 12.
5. i. e., time has run in the same process and with same divisions in relation to the earth as Allah ordained since the very day He created the heavens and the earth. Here is an indirect allusion to the rotation of the earth. خلق **khalaqa** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 6:101, p. 434, n. 4).
6. The sacred months are Muharram, Rajab, Dhû al-Qa'dah, Dhû al-Ḥijjah. These months were regarded as inviolate in Arabia since the time of Prophet Ibrâhîm (p.b.h.) and fighting and breach of the peace were prohibited during these months.
7. قيم **qayyim** = right, straight, precious. See at 6:161, p. 462, n. 7.
8. i. e., do not commit sins during these months; for the burden of sins committed during these months is heavier than that committed at other times. لا تظلموا **lâ taẓlimû** = you (all) do not commit wrong /sin/ injustice, do not transgress /oppress /outrage (v. ii. m. pl. imperative {prohibition} from *ẓalama* [*ẓulm*], to do wrong. See *taẓlimûna* at 2:279, p. 146, n. 5).
9. Some commentators take this clause as making an exception, allowing fighting polytheists during the sacred months for the sake of Allah, in self defence and in continuation of a fighting started before the inception of a sacred month (see Ibn Kathîr, IV, 61). كافة **kâffah** = in toto, entirely, in entirety, all without exception, one and all. The word is derived from *kaffa* [*kaff*], to desist, to refrain; and the meaning is that it is such as does not admit of division or partition. See at 2:208, p. 100, n. 7).
10. نسيء **nasî'** = postponement, putting off, deferment. The pagan Arabs used arbitrarily to defer a sacred month to the following month in order to engage in fighting with one another.

يُضَلُّ بِهِ	Thereby are misled[1]
ٱلَّذِينَ كَفَرُوا۟	those who disbelieve;
يُحِلُّونَهُۥ عَامًا	they make it lawful[2] one year
وَيُحَرِّمُونَهُۥ عَامًا	and unlawful[3] one year,
لِّيُوَاطِـُٔوا۟	that it might tally[4] with
عِدَّةَ مَا	the number of what
حَرَّمَ ٱللَّهُ	Allah has made unlawful,
فَيُحِلُّوا۟ مَا	thus making lawful what
حَرَّمَ ٱللَّهُ	Allah has made unlawful.
زُيِّنَ لَهُمْ	Embellished[5] to them is
سُوٓءُ أَعْمَـٰلِهِمْ	the evil of their deeds;
وَٱللَّهُ لَا يَهْدِى	and Allah guides not
ٱلْقَوْمَ ٱلْكَـٰفِرِينَ	the unbelieving people.
٣٧	**Section (Rukû') 6**
يَـٰٓأَيُّهَا ٱلَّذِينَ	38. O you who believe,
ءَامَنُوا۟ مَا لَكُمْ	what is the matter with you,
إِذَا قِيلَ لَكُمُ ٱنفِرُوا۟	when it is said to you: "Go
فِى سَبِيلِ ٱللَّهِ	forth[6] in the way of Allah"[7]
ٱثَّاقَلْتُمْ	heavily stuck[8] you are
إِلَى ٱلْأَرْضِ	to the ground?[9]
أَرَضِيتُم	Are you content[10] with
بِٱلْحَيَوٰةِ ٱلدُّنْيَا	the worldly life
مِنَ ٱلْـَٔاخِرَةِ	rather than the hereafter?
فَمَا مَتَـٰعُ	But the enjoyment[11] of the

1. يضل **yuḍallu** = he is misled, led astray (v. iii. m. s. impfct. passive from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. See *ḍalla* at 7:37, p. 478, n. 9).

2. يحلون **yuḥillûna** = they make lawful, unbind (v. iii. m. pl. impfct. from *'aḥalla*, form IV of *ḥalla* [*ḥall/ḥill*], to be allowed. See *yuḥillu* at 7:157, p. 525, n. 7).

3. يحرمون **yuḥarrimûna** = they prohibit, make unlawful (v. iii. m. pl. impfct. from *ḥarrama*, form II of *ḥaruma/ḥarima*, to be prohibited. See *ḥarrama* at 9:29, p. 588, n. 10).

4. i. e., they observed the number of months (4) as sacred for each year but arbitrarily declared a sacred month as not so and vice versa as the need for fighting dictated to them. يواطئوا **yuwâṭi'û(na)** = they tally, correspond, agree (v. iii. m. pl. impfct. from *wâṭi'a*, form III of *waṭi'a* [*waṭ'*], to set foot on, to trample).

5. زين **zuyyina** = he or it is embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to adorn. See at 6:122, p. 442, n. 13).

6. انفروا **infirû** = you (all) rush, go forth, sally forth, flee (v. ii. m. pl. imperative from *nafara* [*nufûr/nifâr*], to rush, to flee. See at 4:70, p. 272, n. 1).

7. i. e., for *jihâd* in the cause of Allah. The immediate reference is to the Tabuk expedition of the Prophet, peace and blessings of Allah be on him.

8. اثاقلتم **iththâqaltum** (originally *tathâqaltum*) = you become heavy, burdensome, sluggish (v. ii. m. pl. past from *tathâqula*, form VI of *thaqula* [*thiql/thaqâlah*], to be heavy. See *'athqalat* at 7:189, p. 539, n. 12).

9. i. e., you are sluggish and do not like to move and go out.

10. رضيتم **raḍitum** = you were pleased, content, happy, satisfied (v. ii. m. pl. past from *raḍiya* [*riḍan/ riḍwân/ marḍâh*], to be satisfied]. See *raḍiya* at 5:119, p. 390, n. 8).

11. متاع **matâ'** (pl. *'amti'ah*)= enjoyment, pleasure, useful article, gear, provision. See at 7: 24, p. 472, n. 9.

ٱلْحَيَوٰةِ ٱلدُّنْيَا	worldly life will be
فِى ٱلْأَخِرَةِ	in the hereafter
إِلَّا قَلِيلٌ ﴿٣٨﴾	but insignificant.[1]
إِلَّا تَنفِرُوا۟	39. If you do not go forth,[2]
يُعَذِّبْكُمْ	He will chastise you with
عَذَابًا أَلِيمًا	a punishment most painful[3]
وَيَسْتَبْدِلْ	and will substitute[4]
قَوْمًا غَيْرَكُمْ	a people other than you,
وَلَا تَضُرُّوهُ	and you will not harm[5] Him
شَيْـًٔا	whatsoever.
وَٱللَّهُ عَلَىٰ كُلِّ	And Allah is over everything
شَىْءٍ قَدِيرٌ ﴿٣٩﴾	Omnipotent.
إِلَّا تَنصُرُوهُ	40. If you help him not –
فَقَدْ نَصَرَهُ ٱللَّهُ	but Allah indeed helped him,
إِذْ أَخْرَجَهُ	when there drove[6] him out
ٱلَّذِينَ كَفَرُوا۟	those who disbelieve, he
ثَانِىَ ٱثْنَيْنِ	being the second of the two–
إِذْ هُمَا فِى ٱلْغَارِ	when they were in the cave,[7]
إِذْ يَقُولُ لِصَـٰحِبِهِۦ	when he said to his compa-
لَا تَحْزَنْ	nion: "Do not grieve,[8]
إِنَّ ٱللَّهَ مَعَنَا	surely Allah is with us."

1. i. e., in comparison with the immense blessings and enjoyment in the hereafter. قليل ***qalîl*** (s.; pl. *'aqillâ'/qalâ'il/qilâl*) = a little, trifling, inconsiderable, insignificant. See at 4:76, p. 275, n. 6.

2. i. e., if you do not go forth for *jihâd* in the way of Allah. تنفروا ***tanfirû***(*na*) = you (all) go forth, sally forth, rush, flee (v. ii. m. pl. impfct. from *nafara* [*nufûr/ nifâr*], to rush, to flee. The terminal ***nûn*** *is* dropped because the verb is in a conditional clause preceded by *'in*. See ***infirû*** at 9:38, p. 593, n. 6).

3. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful. See at 5:73, p. 366, n. 9.

4. i. e., will substitute for you. يستبدل ***yastabdil***(*u*) = he substitutes, replaces, exchanges (v. iii. m. s. impfct. from *istabdala*, form X of *badala*, to change, to replace. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by *'in*. See *baddala* at 7:162, p. 528, n. 7).

5. تضروا ***taḍurrû***(*na*) = you harm, injure, damage, hurt (v. ii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. The terminal ***nûn*** is dropped for the reason given at n. 4 above. See *yaḍurrû* at 5 : 42, p. 349, n.13).

6. The reference is to how Allah helped the Prophet, peace and blessings of Allah be on him, when the Makkan unbelievers made it impossible for him to stay there and he left it for migrating to Madina. أخرج ***'akhraja*** = he ousted, drove out, expelled, dislodged, got out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 8:5, p. 548, n.3).

7. The reference is to the Prophet's staying at the cave of Thawr mountain, a little south of Makka, accompanied by 'Abû Bakr Ṣiddîq (r.a.), immediately after having left Makka for migrating to Madina, in order to elude the search party sent after them by the Makkan leaders. غار ***ghâr*** (s.; pl. *ghîrân*) = cave, cavern.

8. لا تحزن ***lâ taḥzan*** = do not grieve, be sad (v. ii. m. s. imperative [prohibition] from *ḥazina* [*ḥuzn/ ḥazan*], to grieve. See *yaḥzanûna* at 7:49, p. 484, n. 5).

فَأَنزَلَ ٱللَّهُ	Then Allah sent down
سَكِينَتَهُۥ عَلَيْهِ	His tranquillity[1] on him
وَأَيَّدَهُۥ بِجُنُودٍ	and aided[2] him with troops[3]
لَّمْ تَرَوْهَا	you did not see,
وَجَعَلَ كَلِمَةَ	and rendered the word
ٱلَّذِينَ كَفَرُوا۟	of those who disbelieve
ٱلسُّفْلَىٰ	the lowest[4] –
وَكَلِمَةُ ٱللَّهِ	and the Word of Allah,
هِىَ ٱلْعُلْيَا	that is the Most Sublime –
وَٱللَّهُ عَزِيزٌ	and Allah is All-Mighty,
حَكِيمٌ ﴿٤٠﴾	All-Wise.
ٱنفِرُوا۟ خِفَافًا	41. Go forth light[5]
وَثِقَالًا وَجَٰهِدُوا۟	and heavy[6] and fight
بِأَمْوَٰلِكُمْ	with your properties
وَأَنفُسِكُمْ	and selves
فِى سَبِيلِ ٱللَّهِ	in the way of Allah.
ذَٰلِكُمْ خَيْرٌ لَّكُمْ	This is the best[7] for you
إِن كُنتُمْ تَعْلَمُونَ ﴿٤١﴾	if you are in the know of.[8]
لَوْ كَانَ عَرَضًا قَرِيبًا	42. Were it a gain[9] at hand
وَسَفَرًا قَاصِدًا	and a journey of ease[10] they
لَّٱتَّبَعُوكَ	would have followed you;
وَلَٰكِنۢ بَعُدَتْ	but far off seemed[11] to them

1. i. e., gave the Prophet, peace and blessings of Allah be on him, peace of mind and confidence in Allah's help. سكينة ***sakînah*** (pl. *sakâ'in*) = peace of mind, tranquillity, composure. See at 9:26, p. 587, n. 6.

2. أيّد ***'ayyada*** = he aided, strengthened, assisted, helped (v. iii. s. past in form II of *'âda* [أيد *'ayd*], to be strong. See at 8:62, p. 570, n. 4).

3. i. e., angels to guard him against his enemies. جنود ***junûd*** (pl.; sing. *jund*) = troops, soldiers, army. See at 9:26, p. 587, n. 7).

4. i. e., He frustrated the designs of the unbelievers and made them suffer decisive defeats. سفلى ***suflâ*** (f.; m. *'asfal*) = lower/lowest. See *'asfal* at 4:145, p 309, n. 9.

5. i. e., go forth in *jihâd* whether you are light and agile, being young, or you are heavy and slow, being aged. خفاف ***khifâf*** (pl.; s. *khafîf*) = light, slight, nimble, agile, lively.

6. ثقال ***thiqâl*** (pl.; s. *thaqîl*) = heavy, weighty. See at 7:57, p. 488, n. 5.

7. خير ***khayr*** = good /better/ best, benefit, advantage, wealth, property . See at 7:188, p. 539, n. 3.

8. i. e. , if you know the great merits and rewards for participating in and supporting *jihâd* with your wealth. تعلمون ***ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 7:38, p. 479, n. 9).

9. i. e., if there was a prospect of gain at hand. This *'âyah* was revealed in the context of the lame excuses advanced by the hypocrites for having not participated in the Tabuk expedition and having stayed behind; but the implication is general and it applies to hypocrites of all times and places. عرض ***'araḍ*** (s.; pl. أعراض *'a'râḍ*) = stuff, object, chattel, thing, goods, gain. See at 8:67, p. 572, n. 4.

10. قاصد ***qâṣid*** = easy, smooth, straight (act. participle from *qaṣada*[*qaṣd*], to proceed straightaway). See *muqtaṣid* at 5:66, p. 363, n. 2.

11. بعدت ***ba'udat*** = she or it became far off, distant, remote (v. iii. f. s. past from *ba'uda* [*bu'd*], to be distant. See *ba'îd* at 4:167, p. 319, n. 8).

عَلَيْهِمُ الشُّقَّةُ	the difficult journey;[1] and
وَسَيَحْلِفُونَ بِاللَّهِ	they will swear[2] by Allah:
لَوِ اسْتَطَعْنَا	"If we were able to,[3]
لَخَرَجْنَا	we would indeed have gone
مَعَكُمْ	out[4] with you."
يُهْلِكُونَ أَنفُسَهُمْ	They ruin[5] themselves;
وَاللَّهُ يَعْلَمُ	and Allah knows
إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾	that they indeed are liars.[6]

Section (*Rukû'*) 7

عَفَا اللَّهُ عَنكَ	43. May Allah forgive[7] you.
لِمَ أَذِنتَ لَهُمْ	Why did you permit[8] them
حَتَّىٰ يَتَبَيَّنَ لَكَ	until it became clear[9] to you
الَّذِينَ صَدَقُوا	those who spoke the truth
وَتَعْلَمَ الْكَاذِبِينَ ﴿٤٣﴾	and you knew the liars?
لَا يَسْتَأْذِنُكَ	44. No exemption would
الَّذِينَ	there seek[10] from you those
يُؤْمِنُونَ بِاللَّهِ	who believe in Allah
وَالْيَوْمِ الْآخِرِ	and the Last Day
أَن يُجَاهِدُوا	from fighting with
بِأَمْوَالِهِمْ وَأَنفُسِهِمْ	their properties and selves;
وَاللَّهُ عَلِيمٌ	and Allah is All-Knowing
بِالْمُتَّقِينَ ﴿٤٤﴾	of the godfearing.[11]

1. شقة ***shuqqah*** = difficult journey, difficulty, trouble, hardship. See *shâqqû* at 8:13, p. 551, n. 5.

2. يحلفون ***yahlifûna*** = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *halafa* [*half/hilf*], to swear. See at 4:62, p. 268, n. 10).

3. استطعنا ***istaṭa'nâ*** = we were able, had the power (v. i. pl. past from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *istaṭa'ta* at 6:35, p. 404, n. 11).

4. خرجنا ***kharajnâ*** = we went out, departed, stepped out (v. i. pl. past from *kharaja* [*khurûj*], to go out. See *'akhraja* at 9:40, p. 594, n. 6).

5. i. e., they destroy their lives in the hereafter by telling lies and by their hypocrisy. يهلكون ***yuhlikûna*** = they ruin, destroy (v. iii. m. pl. impfct. from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 6:26, p. 401, n. 3).

6. كاذبون ***kâdhibûn***(pl.; s. *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See *kâdhibîn* at 7:66, p. 491, n.11).

7. عفا ***'afâ*** = he effaced, wiped out, obliterated, exempted, relieved, forgave, excused (v. iii. m. s. past from *'afw/'afâ'*. See at 2:187, p. 89, n. 9).

8. i. e., to stay back at home. أذنت ***'adhinta*** = you gave leave, permitted, allowed (v. ii. m. s. past from *'adhina* [*'idhn*], to allow, to permit, to listen. See *ta'adhdhana* at 7:167, p. 530, n. 8).

9. يتبين ***yatabayyana(u)*** = he or it becomes clear, manifest, open, evident, obvious (v. iii. m. s. impfct. from *tabayyana*, form V of *bâna* [*bayn/bayân*], to be clear, evident. The final letter takes *fathah* because of a hidden *'an* in *hattâ* coming before the verb. See *tabayyana* at 8:6, p. 548, n. 8).

10. يستأذن ***yasta'dhinu***= he seeks leave, permission [to be exempted from fighting] (v. iii. m. s. impfct. from *ista'dhana*, form X of *'adhina*. See n. 8 above).

11. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*, sing. *muttaqîn*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous. Active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 9:4, p. 578, n. 4).

إِنَّمَا يَسْتَـْٔذِنُكَ	45. There but seek your leave
ٱلَّذِينَ لَا يُؤْمِنُونَ	those who do not believe
بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ	in Allah and the Last day and
وَٱرْتَابَتْ قُلُوبُهُمْ	their hearts entertain doubts;[1]
فَهُمْ فِى رَيْبِهِمْ	so they in their doubts[2]
يَتَرَدَّدُونَ ﴿٤٥﴾	do vacillate.[3]
وَلَوْ أَرَادُوا۟	46. And had they intended
ٱلْخُرُوجَ	to go out
لَأَعَدُّوا۟	they would have got ready[4]
لَهُۥ عُدَّةً	for it some outfit;[5]
وَلَـٰكِن كَرِهَ ٱللَّهُ	but Allah disliked[6]
ٱنۢبِعَاثَهُمْ	their being sent out.[7]
فَثَبَّطَهُمْ	So He held them back,[8]
وَقِيلَ ٱقْعُدُوا۟	and it was said: "Be seated[9]
مَعَ ٱلْقَـٰعِدِينَ ﴿٤٦﴾	with the inactive ones."[10]
لَوْ خَرَجُوا۟	47. Had they gone out
فِيكُم	being amongst you they
مَّا زَادُوكُمْ	would not have increased[11]
إِلَّا خَبَالًا	you in aught but confusion[12]
وَلَأَوْضَعُوا۟	and would have moved
خِلَـٰلَكُمْ	hurriedly[13] in your midst

1. The description of the character of the hypocrites is continued in this and the following *'âyahs.* ارتابت *irtâbat* = she or it entertained doubts, was sceptical, was in doubt, suspected, had misgivings (v. iii. f. s. past from *irtâba* (ارتياب *irtiyâb*), form VIII of *râba* (*rayb*), to doubt, to suspect. See *irtabtum* at 5:106, p. 382, n. 11).

2. ريب *rayb* = doubt, suspicion, misgivings. See at 6:12 p. 396, n. 1.

3. يترددون *yataraddadûna* = they waver, vacillate, hesitate, become reluctant, frequent (v. iii. m. pl. impfct. from *taraddada*, form V of *radda* [*radd*], to send back. See *nuraddu* at 7:53, p. 486, n. 3).

4. أعدوا *'a'addû* = they got ready, prepared (v. iii. m. pl. past from *'a'adda*, form IV of *'adda* [عد *'add*], to count. See *'a'iddû* at 8:60, p. 569, n. 2).

5. عدة *'uddah* (s.; pl. عدد *'udad*) = preparedness, equipment, outfit.

6. كره *kariha* = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root *karh/ kurh/ karâhah/ karâhiyah*, to detest. See at 9:32, p. 580, n. 6).

7. انبعاث *inbi'âth* = to be sent out, delegated, despatched (verbal noun in form VII of *ba'atha* [*ba'th*], to send, to resurrect). See *la-yab'athanna* at 7:167, p. 530, n. 9).

8. ثبط *thabbaṭa* = he held back, prevented, impeded (v. iii. m. s. past in form II of *thabaṭa*, to hold back.

9. اقعدوا *uq'udû* = you (all) sit, lie in wait, ambush (v. ii. m. pl. imperative from *qa'ada* [*qu'ûd*], to sit down. See at 9:5, p. 578, n. 10).

10. قاعدين *qâ'idîn* (pl.; acc/gen. of *qâ'idûn*; s. *qâ'id*) = the seating, seated, inactive ones (act. participle from *qa'ada* [*qu'ûd*], to sit down. See *qâ'idûn* at 5:24, p. 341, n. 3).

11. زادوا *zâdû* = they increased, grew, became more, added (v. iii. m. pl. past from *zayd/ ziyâdah*, to be more. See at 7:69, p. 492, n. 9).

12. خبال *khabâl* = mischief, evil, confusion. See at 3:118, p. 202, n. 9.

13. أوضعوا *'awḍa'û* = they hurried, participated actively (v. iii. m. pl. past from *'awḍa'a*, form IV of *waḍa'a* [*waḍ'*], to lay, to put down.

يَبۡغُونَكُمُ ٱلۡفِتۡنَةَ desiring[1] for you discord,[2]
وَفِيكُمۡ and there are among you
سَمَّٰعُونَ لَهُمۡ ready-listeners[3] to them.
وَٱللَّهُ عَلِيمُۢ And Allah is All-Knowing
بِٱلظَّٰلِمِينَ ٤٧ of the wrong-doers.

لَقَدِ ٱبۡتَغَوُاْ 48. They had indeed sought[4]
ٱلۡفِتۡنَةَ مِن قَبۡلُ dissension before
وَقَلَّبُواْ لَكَ and had upset[5] for you
ٱلۡأُمُورَ the affairs[6]
حَتَّىٰ جَآءَ ٱلۡحَقُّ until the truth came
وَظَهَرَ and manifest became[7]
أَمۡرُ ٱللَّهِ the decree of Allah,[8]
وَهُمۡ كَٰرِهُونَ though they were averse.[9]
٤٨

وَمِنۡهُم مَّن 49. And among them is he
يَقُولُ ٱئۡذَن لِّي who says: "Give me leave[10]
وَلَا تَفۡتِنِّيٓۚ and put me not to the trial."[11]
أَلَا فِي ٱلۡفِتۡنَةِ O yes, into the trial
سَقَطُواْۗ they have slipped;[12]
وَإِنَّ جَهَنَّمَ and indeed hell
لَمُحِيطَةُۢ shall close in on[13]
بِٱلۡكَٰفِرِينَ the infidels.
٤٩

1. i.e., by instigating one against another and whispering words of treason to them. يبغون ***yabghûna*** = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [*bughâ'*], to seek, desire. See at 7:45, p. 482, n. 10).

2. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 8:72, p. 575, n. 2.

3. سماعون ***sammâ'ûn*** (pl.; s. *sammâ'*) = ready listeners, those who eagerly hear, those who lend ready ear (act. participle in the intensive form of *fa''âl* from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 5:41, p. 348, n. 6.

4. ابتغوا ***ibtaghaw*** = they sought, desired, wished (v. iii. m. pl. past from *ibtaghâ*, form VIII of *baghâ*. See n. 1 above.

5. قلبوا ***qallabû*** = they upset, upturned, transformed, overturned (v. iii. m. pl. past from *qallaba*, form II of *qalaba* [*qalb*], to turn around. See *nuqallibu* at 6:110, p. 437, n. 7).

6. The reference is to the hypocrites' role on such occasions as the battle of 'Uhud and Khandaq. أمور ***'umûr*** (pl.; s. أمر *'amr*) = affairs, matters, issues, concerns. See at 3:186, p. 229, n. 10.

7. ظهر ***zahara*** = he or it became visible, apparent manifest (v. iii. m. s. past from *ẓuhûr*, to be visible).

8. i. e., through the victory of Islam and the Muslims.

9. كارهون ***kârihûn*** (pl.; s. *kârih*) = unwilling, reluctant, averse. See at 8:6, p. 548, n. 5.

10. i. e., leave to stay behind and not to participate in the *jihâd*. Reports say that the speaker was Al-Jadd ibn Qays.

11. i. e., do not oblige me to committing sin by disobeying you. لا تفتني ***la taftin(nî)*** = do not put me to trial, do not tempt me (v. ii. m. s. imperative {prohibition} from *fatana* [*fatn/futûn*], to turn away, to put to trial. See *fitnah* at n. 2 above).

12. سقطوا ***saqaṭû*** = they fell, slipped, dropped (v. iii. m. pl. past from *saqaṭa* [*suqûṭ / masqaṭ*], to fall. See *tasquṭu* at 6:59, p. 414, n. 7).

13. محيطة ***muḥîṭah*** (f.; m. *muḥîṭ*) = one who closes in on, surrounds, encompasses, comprehensive (active participle from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ/ḥîṭah/ḥiyâṭah*], to encircle, enclose, guard. See at 4:108, p. 292, n. 9).

إِن تُصِبْكَ	50. If there happens[1] to you
حَسَنَةٌ	any good
تَسُؤْهُمْ	it dejects[2] them;
وَإِن تُصِبْكَ	and if there befalls you
مُصِيبَةٌ يَقُولُواْ	any affliction[3] they say:
قَدْ أَخَذْنَا	"We had taken our
أَمْرَنَا مِن قَبْلُ	precaution[4] beforehand",
وَيَتَوَلَّواْ	and they turn away[5]
وَّهُمْ فَرِحُونَ ﴿٥٠﴾	being delighted.[6]
قُل لَّن يُصِيبَنَآ	51. Say: "Never will hit us
إِلَّا مَا كَتَبَ	aught but what Allah has
ٱللَّهُ لَنَا	written for us;
هُوَ مَوْلَىٰنَا	He is our Patron-Protector;[7]
وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ	and on Allah therefore
ٱلْمُؤْمِنُونَ ﴿٥١﴾	the believers should rely."[8]
قُلْ هَلْ تَرَبَّصُونَ	52. Say: "Do you await[9]
بِنَآ إِلَّآ	aught for us but
إِحْدَى ٱلْحُسْنَيَيْنِ	one of the two best things?[10]
وَنَحْنُ نَتَرَبَّصُ بِكُمْ	But we are waiting about you
أَن يُصِيبَكُمُ ٱللَّهُ	that Allah will afflict you
بِعَذَابٍ مِّنْ عِندِهِۦٓ	with a punishment from Him

1. تصب **tuṣib** (تصيب **tuṣîbu**) = she or it afflicts, affects, befalls, hits, happens to (v. iii. f. s. impfct. from *aṣâba*, form IV of *ṣâba* [*ṣawb/ṣaybûbah*], to hit the mark, to be right. The final letter becomes vowelless and hence the medial *yâ'* is dropped because the verb is in a conditional clause (preceded by *'in*). See at 7:131, p. 513, n. 3).

2. i. e., the hypocrites do not like any good to happen to the believers. تسؤ **tasu'(u)** = she grieves, saddens, distresses, hurts, dejects (v. iii. f. s. impfct. from *sâ'a* [*saw'/sû'/masâ'ah*], to be bad). The final letter is vowelless for the verb is conclusion of a conditional clause. See at 5:101, p. 380, n. 2).

3. مصيبة **muṣîbah** (pl. مصائب **maṣâ'ib**) = calamity, disaster, misfortune, affliction. See at 5:106, p. 382, n. 8.

4. أخذنا أمرنا **'akhadhnâ amrana** = (we took our affair/order) is a phrase meaning "we took our precaution".

5. يتولوا **yatawallaw(na)** = they turn away, desist, refrain, take as friends (v. iii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to come near. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by *'in*. See *yatawallwna* at 5:80, p. 369, n. 5).

6. فرحون **fariḥûn** (pl.; sing. *fariḥ*) = cheerful, happy, glad, delighted. See *fariḥîn* at 3:169, p. 222, n. 9).

7. مولى **mawlâ** = Patron-Protector, Guardian-Protector, Sovereign. See at 8:40, p. 561, n. 2.

8. يتوكل **yatawakkal(u)** = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). The final letter is vowelless because of the *lâm* of command coming before the verb. See at 5:11, p. 333, n. 10).

9. تربصون **tarabbaṣûna** (originally *tatarabbaṣûna*) = you (all) await, wait, lie in wait (v. ii. m. pl. impfct. from *tarabbaṣa*, form V of *rabaṣa* [*rabṣ*], to wait, to watch. See *yatarabbaṣûna* at 4:141, p. 307, n. 5).

10. i. e, either victory over the enemy with all the attendant benefits and merits, or martyrdom and reward of paradise.

أَوْبِأَيْدِينَا or by our hands.
فَتَرَبَّصُوٓا So lie in wait;[1]
إِنَّا مَعَكُم we along with you
مُّتَرَبِّصُونَ ﴿٥٢﴾ are indeed awaiting.[2]

قُلْ أَنفِقُوا 53. Say: "Expend[3]
طَوْعًا أَوْ كَرْهًا willingly[4] or unwillingly,[5]
لَّن يُتَقَبَّلَ it shall not be accepted[6]
مِنكُمْ of you;
إِنَّكُمْ كُنتُمْ you indeed are
قَوْمًا فَٰسِقِينَ ﴿٥٣﴾ a people defiantly sinful."[7]

وَمَا مَنَعَهُمْ 54. And nothing bars[8] them
أَن تُقْبَلَ مِنْهُمْ from there being accepted[9] of
نَفَقَٰتُهُمْ them their contributions[10]
إِلَّآ أَنَّهُمْ كَفَرُوا except that they disbelieve
بِٱللَّهِ وَبِرَسُولِهِۦ in Allah and His Messenger,
وَلَا يَأْتُونَ ٱلصَّلَوٰةَ and do not attend the prayer
إِلَّا وَهُمْ كُسَالَىٰ except being slothful;[11]
وَلَا يُنفِقُونَ nor do they contribute
إِلَّا وَهُمْ كَٰرِهُونَ except grudgingly.
﴿٥٤﴾

فَلَا تُعْجِبْكَ 55. So let there not impress[12]

1. تربصوا *tarabbaṣû* = you (all) wait, lie in wait, wait and watch, await (v. ii. m. pl. imperative from *tarabbaṣa*, form V of *rabaṣa* [*rabṣ*], to wait, to watch. See at 9:24, p. 586, n. 8).

2. متربصون *mutarabbiṣûn* (pl.; s. *mutarabbiṣ*) = those awaiting, lying in wait (act. participle from *tarabbaṣa*. See n. 1 above).

3. أنفقوا *'anfiqû* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up, be spent. See at 2:195, p. 93, n. 11).

4. طوعا *ṭaw'an* = willingly, obediently; from *ṭaw'*, to obey, be obedient. See at 3:83, p. 188, n. 9).

5. كره *karhan* = against will, unwillingly, grudgingly. See at 4:19, p. 247, n. 1.

6. i. e., it shall not be accepted by Allah. يتقبل *yutaqabbala(u)* = he or it is accepted, received, granted (v. iii. m. s. impfct. passive from *taqabbala*, form V of *qabila*. The last letter takes *fathah* because of the particle *lan* coming before the verb).

7. فاسقين *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 9:24, p. 586, n. 9).

8. منع *mana'a* = he prevented, forbade, barred, hindered, obstructed, restrained, held back, stopped from (v. iii. m. s. past from *man'*, to prevent. See at 7:12, p. 468, n. 6).

9. تقبل *tuqbala(u)* = she or it is accepted, received, approved (v. iii. f. s. impfct. passive from *qabila* [*qabûl/qubûl*], to accept. The last letter takes *fathah* because of the particle *'an* coming before the verb. See at 3:90, p. 191, n. 3).

10. نفقات *nafaqât* (pl.; s. *nafaqah*) = expenses, disbursements, contributions. See *nafaqah* at 2:269, p. 141, n. 11.

11. كسالى *kusâlâ* (pl.; s. *kaslân*) = slothful, lazy, sluggish, idle. See *kaslân* at 4:142, p. 308, n. 7.

12. تعجب *tu'jib(u)* = she or it impresses, amazes, delights, pleases (v. iii. f. s. impfct. from *'a'jaba*, form IV of *'ajiba* [*'ajab*], to wonder, to be amazed. The final letter is vowelless because of the *lâ* of prohibition coming before the verb. See *yu'jibu* at 2:204, p. 00, n. 1).

أَمْوَٰلُهُمْ you their riches
وَلَآ أَوْلَٰدُهُمْ nor their children.
إِنَّمَا يُرِيدُ ٱللَّهُ Allah but intends[1]
لِيُعَذِّبَهُم بِهَا to punish[2] them therewith
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا in the worldly life[3] and that
وَتَزْهَقَ أَنفُسُهُمْ there pass away[4] their selves
وَهُمْ كَٰفِرُونَ ﴿٥٥﴾ while they are unbelievers.

وَيَحْلِفُونَ بِٱللَّهِ 56. And they swear[5] by Allah
إِنَّهُمْ لَمِنكُمْ that they indeed are of you,
وَمَا هُم مِّنكُمْ while they are not of you,
وَلَٰكِنَّهُمْ قَوْمٌ but they are a people
يَفْرَقُونَ ﴿٥٦﴾ terrified.[6]

لَوْ يَجِدُونَ 57. If they got[7]
مَلْجَـًٔا أَوْ مَغَٰرَٰتٍ a refuge[8] or caves[9]
أَوْ مُدَّخَلًا or a cellar[10]
لَّوَلَّوْا۟ إِلَيْهِ they would have retreated[11]
وَهُمْ يَجْمَحُونَ ﴿٥٧﴾ into it bolting away.[12]

وَمِنْهُم 58. And among them are
مَّن يَلْمِزُكَ those that vilify[13] you
فِى ٱلصَّدَقَٰتِ about the charitable gifts;[14]

1. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form *arâda*, form IV of *râda* [*rawd*], to walk about. See at 8:7, p. 548, n. 2).

2. يعذب *yu'adhdhiba(u)* = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 8:33, p. 558, n. 4).

3. Such as by means of dangers, difficulties and anxieties in the process of acquiring and preserving their riches and in bringing up and looking after their children.

4. i. e., they die. تزهق *tazhaqa(u)* = she or it passes away, dies, runs out (v. iii. f. s. impfct. from *zahaqa* [*zahq/zuhûq*], to pass away, to die. The final letter takes *fathah* because the verb is conjuctive to the previous verb, *yu'adhdhiba*, which is governed by a hidden *'an*).

5. يحلفون *yahlifûna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *halafa* [*half/hilf*], to swear. See at 9:42, p. 596, n. 2).

6. يفرقون *yafraqûna* = they take fright, are scared/terrified/dismayed (v. iii. m. pl. impfct. from *fariqa* [*faraq*], to be terrified).

7. يجدون *yajidûna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See at 7: 157, p. 525, n. 3).

8. ملجأ *malja'* = refuge, shelter, retreat (adverb of place from *laja'a* [*laj'/lujû'*], to take refuge.

9. مغارات *maghârât* (pl.; s. *maghârah*) = caves.

10. مدخل *muddakhal* = cellar, subterranean vault.

11. ولوا *wallaw* = they retreated, turned away, turned back (v. iii. m. pl. past from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See *wallâytum* at 9:25, p. 587, n. 4).

12. يجمحون *yajmahûna* = they bolt away, run away, become refractory (v. iii. m. pl. impfct. from *jamaha* [*jamh/jimâh/jumûh*], to bolt {like that of a horse}, to be refractory).

13. يلمز *yalmizu* = he vilifies, speaks ill, slanders, defames (v. iii. m. s. impfct. from *lamaza* [*lamz*], to vilify, slander).

14. i. e., about the distribution of the charitable gifts (*zakâh* , booty and alms).

فَإِنْ أُعْطُوا مِنْهَا but if they are given[1] thereof
رَضُوا they become happy;[2] and
وَإِن لَّمْ يُعْطَوْا مِنْهَا if they are not given[3] thereof,
إِذَا هُمْ يَسْخَطُونَ lo, they vent resentment.[4] ﴿٥٨﴾

وَلَوْ أَنَّهُمْ رَضُوا 59. Had they been pleased
مَا آتَاهُمُ with what there gave them
اللَّهُ وَرَسُولُهُ Allah and His Messenger
وَقَالُوا حَسْبُنَا اللَّهُ and said: "Suffices[5] us Allah;
سَيُؤْتِينَا اللَّهُ Allah will give us
مِن فَضْلِهِ from His Grace,
وَرَسُولُهُ and His Messenger.
إِنَّا إِلَى اللَّهِ Verily onto Allah we
رَاغِبُونَ pin our hopes."[6] ﴿٥٩﴾

Section (Rukû') 8

إِنَّمَا الصَّدَقَاتُ 60. Charitable gifts [zakâh]
لِلْفُقَرَاءِ are but for the poor[7]
وَالْمَسَاكِينِ and the destitute,[8] and
وَالْعَامِلِينَ عَلَيْهَا the collectors[9] thereof, and
وَالْمُؤَلَّفَةِ قُلُوبُهُمْ those reconciled[10] of hearts,
وَفِي الرِّقَابِ and in manumitting slaves,[11]
وَالْغَارِمِينَ and for those in debt,[12]

1. أعطوا *'u'ṭû* = they were given, offered, presented (v. iii. m. pl. past passive from *'a'ṭâ*, form IV from the root *'aṭw*, to give. See *yu'ṭû* at 9:29, p. 588, n. 13).

2. رضوا ***raḍû*** = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *raḍiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See at 5:119, p. 390, n. 8).

3. يعطوا ***yu'ṭû(na)*** = they pay, give, offer, hand over (v. iii. m. pl. impfct. from *'a'ṭâ*, form IV from the root *'aṭw*. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 9:29, p. 588, n. 13).

4. يسخطون ***yaskhaṭûna*** = they express resentment, are annoyed, angry (v. iii. m. pl. impfct. from *sakhiṭa* [*sakhṭ*], to be angry, displeased. See *sakhṭ* at 3:162, p. 219, n. 9).

5. حسبنا ***hasbu+nâ*** = it suffices us, is enough for us.

6. i. e., it would have been better for them if they said as mentioned in the *'âyah*. راغبين ***râghibûn*** (pl.; s. *râghib*) = desirous, those desiring, hoping, wishing (act. participle from *raghaba* [*raghbah/raghab*], to desire, to wish. See *targhabûna* at 4:127, p. 300, n. 5).

7. فقراء ***fuqarâ'*** (pl.; s. *faqîr*) = the poor, indigent. See *faqîr* at 3:181, p. 227, n. 2.

8. ***masâkîn*** (pl.; s. *miskîn*) = the needy, the destitute.

9. i. e., the collectors of *zakâh*. عاملين ***'âmilîn*** (pl.; s. *'âmil*) = workers, collectors. See *'amilû*, at 4:57, p. 265, n. 10.

10. i. e., people of Makka converted to Islam after its conquest by the Prophet, who were allotted a portion of the alms. مؤلفة ***mu'allafah*** (f. ; m. *mu'allaf*) = brought together, united, reconciled (passive participle from *'allafa*, form II of *'alifa*, to be familiar. See *'allafa* at 8:63, p. 570, n. 7).

11. رقاب ***riqâb*** (pl.; sing. *raqabah*) = necks, shoulders. In its plural form (*riqâb*) the word means slave; *fî al-riqâb* is a phrase meaning towards or for manumitting slaves. See at 2:177, p. 83, n. 11.

12. غارمين ***ghârmîn*** (pl.; acc./gen/ of *ghârimûn*; s. *ghârim*) = those in debt, debtors (act. participle from *gharima* [*ghurm/gharâmah*], to be under financial obligation.

وَفِي سَبِيلِ اللَّهِ and in the way of Allah[1] and
وَابْنِ السَّبِيلِ for the stranded traveller,[2]
فَرِيضَةً مِّنَ اللَّهِ as an ordinance[3] of Allah.
وَاللَّهُ عَلِيمٌ Allah is All-Knowing,
حَكِيمٌ All-Wise.

وَمِنْهُمُ 61. And among them are
الَّذِينَ يُؤْذُونَ النَّبِيَّ those who hurt[4] the Prophet
وَيَقُولُونَ هُوَ أُذُنٌ and say: "He is an ear".[5]
قُلْ أُذُنُ خَيْرٍ Say: "An ear for the good of
لَّكُمْ يُؤْمِنُ بِاللَّهِ you; he believes in Allah
وَيُؤْمِنُ لِلْمُؤْمِنِينَ and believes the believers;[6]
وَرَحْمَةٌ لِّلَّذِينَ and is a mercy to those who
آمَنُوا مِنكُمْ believe of you.
وَالَّذِينَ يُؤْذُونَ And those who hurt
رَسُولَ اللَّهِ the Messenger of Allah,
لَهُمْ عَذَابٌ they shall have a punishment
أَلِيمٌ most painful."[7]

يَحْلِفُونَ بِاللَّهِ 62. They swear[8] by Allah
لَكُمْ لِيُرْضُوكُمْ to you to please[9] you;
وَاللَّهُ وَرَسُولُهُ but Allah and His Messenger
أَحَقُّ are more deserving[10]

1. i. e., in the way of helping Allah's *dîn* by paying for *jihâd* and the expenses of those who participate in *jihâd*. سبيل ***sabîl*** (m. &.f.; pl. ***subul/asbilah)*** = way, path, road, means. See at 8:72, p. 574, n. 1.

2. ابن السبيل ***ibn al-sabîl*** = wayfarer, traveller, stranded traveller. See at 2:215, p. 104, n. 6.

3. فريضة ***farîḍah*** (s.; pl. *farâ'iḍ*) = ordinance of Allah, obligatory duty. See at 4:24, p. 250, n. 12.

4. The *'âyah* describes the conduct of the hypocrites. يؤذون ***yu'dhûna*** = they hurt, damage, harm, persecute (from *'âdhâ*, form IV of *'adhiya* [*'adhan*], to be harmed, to suffer. See *'âdhû* at 6:34, p. 404, n. 3).

5. i. e., he lends ear to everything and believes it. The remark was made by Nabtal ibn al-Hârith of Banû 'Amr ibn 'Awf on some Muslims' having reported to the Prophet, peace and blessings of Allah be on him, about the activities of the hypocrites (Al-Tabrî, X, 168). أذن ***'udhun*** (s.; pl. *'âdhân*) = ear.

6. i. e., he only lends ear to what is right and good for the Muslims and believes them.

7. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful. See at 9:39, p. 594, n. 3.

8. يحلفون ***yaḥlifûna*** = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [*ḥalf/hilf*], to swear. See at 9:56, p. 601, n. 5).

9. The hypocrites used to swear falsely to prove their innocence and faith and to please the Muslims; and this is the nature of hypocrites of all times. يرضوا ***yurḍû(na)*** = they please, satisfy, gratify (v. iii. m. pl. impfct. from *'arḍâ*, form IV of *raḍiya* [*riḍan/ riḍwân/ marḍâh*], to be satisfied. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yurḍûna* at 9:8, p. 580, n. 4).

10. أحق ***'aḥaqq*** = more entitled, more deserving.

أَن يُرْضُوهُ that they should please Him,
إِن كَانُوا۟ if they were
مُؤْمِنِينَ ﴿٦٢﴾ believers.

أَلَمْ يَعْلَمُوٓا۟ أَنَّهُۥ 63. Do they not know that
مَن يُحَادِدِ ٱللَّهَ whoever opposes[1] Allah
وَرَسُولَهُۥ and His Messenger,
فَأَنَّ لَهُۥ نَارَ جَهَنَّمَ his will be the fire of hell
خَٰلِدًا فِيهَا to abide for ever[2] therein.
ذَٰلِكَ ٱلْخِزْىُ That will be the degredation[3]
ٱلْعَظِيمُ ﴿٦٣﴾ most enormous.[4]

يَحْذَرُ ٱلْمُنَٰفِقُونَ 64. The hypocrites fear[5]
أَن تُنَزَّلَ that there might be sent
عَلَيْهِمْ سُورَةٌ down[6] against them a *sûrah*
تُنَبِّئُهُم disclosing[7] to them
بِمَا فِى قُلُوبِهِمْ what is in their hearts.
قُلِ ٱسْتَهْزِءُوٓا۟ Say: "You make fun;[8]
إِنَّ ٱللَّهَ مُخْرِجٌ Verilly Allah will bring out[9]
مَّا تَحْذَرُونَ ﴿٦٤﴾ what you apprehend."[10]

وَلَئِن سَأَلْتَهُمْ 65. And if you ask[11] them
لَيَقُولُنَّ they will surely say:

1. يحادد ***yuḥâdid****(u)* = he opposes, counteracts, acts contrary to (v. iii. m. s. impfct. from *ḥâdda*, form III of *ḥadda* [*ḥadd*], to sharpen, to delimit. See *ḥudûd* at 4:13, p. 244, n. 4.

2. خالد ***khâlid*** (s.; pl. ***khâlidûn***) = eternal, everlasting, abiding, living for ever (active participle from *khalada* [*khulûd*], to live for ever. See at 7:20, p. 471, n. 3.

3. خزى ***khizy*** = disgrace, ignominy, humiliation, degradation, abasement. See at 5:41, p. 349, n. 5.

4. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:23, p. 585, n. 7).

5. يحذر ***yaḥdharu*** = he fears, apprehends, is wary, warns, is on his guard (v. iii. m. s. impfct. from *ḥadhara* [*ḥidhr/ḥadhar*], to be cautious, to be on one's guard. See at 3:28, p. 166, n.7).

6. تنزل ***tunazzala(u)*** = she is sent down, caused to descend (v. iii. f. s. impfct. passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. The terminal letter takes *fathah* because of the particle *'an* coming before the verb. See at 3:93, p. 192, n. 8).

7. تنبىء ***tunabbi'u*** = she apprises, informs, notifies, advises, tells, makes known, discloses (v. iii. f. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *yunabbi'u* at 6:164, p. 463, n. 10).

8. استهزءوا ***istahzi'û*** = you (all) make fun, scoff, deride, mock, ridicule (v. ii. m. pl. imperative from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock., to make fun. See *yastahzi'ûna* at 6:5, p. 393, n.2).

9. مخرج ***mukhrij*** (pl. ***mukhrijûn***) = one who brings out, brings to light, exposes, produces (active participle from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 2:72, p. 34, n. 7).

10. تحذرون ***taḥdharûna*** = you (all) apprehend, fear, are on the guard of (v. ii. m. pl. impfct. from *ḥadhara*. See n. 5 above).

11. سألت ***sa'alta*** = you asked, enquired, implored, abjured (v. ii. m. s. past from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *yas'alûna* at 8:1, p. 546, n. 1).

إِنَّمَا كُنَّا "We were but
نَخُوضُ وَنَلْعَبُ joking[1] and making fun."[2]
قُلْ أَبِاللَّهِ Say: "Is it at Allah
وَءَايَٰتِهِۦ and His revelations[3]
وَرَسُولِهِۦ and His Messeneger
كُنتُمْ تَسْتَهْزِءُونَ you use to mock?"[4] ﴿٦٥﴾

لَا تَعْتَذِرُوا۟ 66. "Make no excuses;[5]
قَدْ كَفَرْتُم you have indeed disbelieved
بَعْدَ إِيمَٰنِكُمْ after your having believed.
إِن نَّعْفُ عَن طَآئِفَةٍ If we pardon[5] a faction of you
مِّنكُمْ نُعَذِّبْ طَآئِفَةًۢ we shall punish a faction;[6]
بِأَنَّهُمْ كَانُوا۟ because they have been
مُجْرِمِينَ committing crimes."[7] ﴿٦٦﴾

Section (Rukû') 9

ٱلْمُنَٰفِقُونَ 67. The hypocrite men
وَٱلْمُنَٰفِقَٰتُ and the hypocrite women,
بَعْضُهُم مِّنۢ بَعْضٍ they are of one another.[9]
يَأْمُرُونَ بِٱلْمُنكَرِ They enjoin the abominable[10]
وَيَنْهَوْنَ and forbid
عَنِ ٱلْمَعْرُوفِ the approved[11]
وَيَقْبِضُونَ أَيْدِيَهُمْ and they hold[12] their hands.
نَسُوا۟ ٱللَّهَ They forget Allah,
فَنَسِيَهُمْ so He forgets them.

1. نخوض **nakhûḍu** = we wade into, embark on, rush into, be absorbed in (idle talks), take up, joke (v. i. m. pl. impfct. from *khâda [khawd/ khiyâd]*, to rush, dive into. See *yakhûḍûna* at 6:68, p. 417, n. 12).

2. نلعب **nal'abu** = we play, make fun (v. i. pl. impfct. from *la'iba [lu'b/ li'b/ la'ib tal'âb]*, to play. See *yal'abûna* at 7:98, p. 504, n. 4).

3. آيات **'âyât** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 9:11, p. 581, n. 3.

4. تستهزءون **tastahzi'ûna** = you scoff, deride, mock, ridicule (v. ii. m. pl. impfct. from *istahza'a*, from X of *haza'a [haz'/ huz'/ huzu'/ huzû'/mahza'ah]*, to mock., to make fun. See *istahzi'û* at 9:64, p. 604, n.8).

5. لا تعتذروا **lâ ta'tadhirû** = you (all) do not make excuses, apologize (v. ii. m. pl. imperative {prohibition} from *i'tadhara*, from VIII of *'adhara ['udhr/ ma'dhirah]*, to excuse, forgive. See *ma'dhirah* at 7:164, p. 529, n. 10).

6. نعف **na'fu(û)** = we pardon, excuse, efface (v. i. pl. impfct. from *'afâ ['afw /afâ']*, to be effaced, to efface . The final *waw* is dropped because the verb is in a conditional clause preceded by *'in*. See *'afaw* at 7:95, p. 501, n. 4).

7. طائفة **ṭâ'ifah** (pl. طوائف *ṭawâ'if*) = section of people, sect, group. See at 7:86, . p. 499, n. 11).

8. مجرمين **mujrimîn** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama [jarm]* , to commit a crime. See at 7:133, p. 514, n. 1).

9. i. e., they are the same in speaking out one thing and keeping something else in mind.

10. منكر **munkar** (pl. منكرات *munkarât*) = detested, disapproved, abominable, abomination. See at 7:157, p. 525, n. 6.

11. معروف **ma'rûf** = known, well-known, fairness, equity, kindness, approved by *sharî'ah* (passive participle from *'arafa/'arifa [ma'rifah / 'irfân]*, to know, to recognize. See at 7:157, p. 525, n. 6).

12. i. e., they do not spend in the way of Allah. يقبضون **yaqbiḍûna** = they hold, clutch, grasp (v. iii. m. pl. impfct. from *qabaḍa [qabḍ]*, to seize. See *yaqbiḍu* at 2:245, p. 123, n. 8).

إِنَّ ٱلْمُنَٰفِقِينَ Verily the hypocrites,
هُمُ ٱلْفَٰسِقُونَ they are the defiant.[1]
﴿٦٧﴾

وَعَدَ ٱللَّهُ 68. Allah promises
ٱلْمُنَٰفِقِينَ for the hypocrite men
وَٱلْمُنَٰفِقَٰتِ and the hypocrite women
وَٱلْكُفَّارَ نَارَ جَهَنَّمَ and the unbelievers the fire of hell
خَٰلِدِينَ فِيهَا abiding for ever therein.[2]
هِىَ حَسْبُهُمْ It will be enough for them;
وَلَعَنَهُمُ ٱللَّهُ and Allah curses[3] them;
وَلَهُمْ and they shall have
عَذَابٌ مُّقِيمٌ ﴿٦٨﴾ an enduring[4] punishment.

كَٱلَّذِينَ مِن قَبْلِكُمْ 69. Like those before you.
كَانُوٓا۟ أَشَدَّ They were tougher[5]
مِنكُمْ قُوَّةً than you in might
وَأَكْثَرَ أَمْوَٰلًا and more[6] in wealth
وَأَوْلَٰدًا and children;
فَٱسْتَمْتَعُوا۟ بِخَلَٰقِهِمْ and they enjoyed[7] their lot.[8]
فَٱسْتَمْتَعْتُم بِخَلَٰقِكُمْ Thus you enjoy[9] yours
كَمَا ٱسْتَمْتَعَ as there enjoyed
ٱلَّذِينَ مِن قَبْلِكُم those before you
بِخَلَٰقِهِمْ وَخُضْتُمْ their lot, and you indulge in[10]

1. فاسقون *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:81, p. 370, n. 4).

2. خالدين *khâlidîn* (pl.;acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 7:20, p. 471, n. 3.

3. لعن *la'ana* = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 5:61, p. 360, n. 1).

4. مقيم *muqîm* = abiding, lasting, persistent, enduring, lingering, permanent, resident, he who sets up (active participle from *'aqâma*, form IV of *qâma* [*qiyâm/qawmah*], to get up. See at 9:21, p. 585, n. 5).

5. أشد *ashadd* = more/most intense, more/most intensive, stronger/strongest, severer/severest, fiercer/fiercest, harder /hardest, sterner/sternest/ tougher/toughest (elative of *shadîd*). See at 5:82, p. 370, n. 6.

6. أكثر *'akthar* = more/most, more numerous, greater part (elative of *kathîr*, many, much, numerous).

7. استمتعوا *istamta'û* = they enjoyed, relished, profited (v. iii. m. pl. past from *istamta'a*, form X of *mata'a* [*mat'/mut'ah*], to take away. See *istamta'a* at 6:128, p.445, n. 16).

8. خلاق *khalâq* = portion, merit, lot, share. See at 3:77, p. 185, n. 11).

9. استمتعتم *istamta'tum* = you (all) enjoyed, relished (v. ii. m. pl. past from *istamta'a*, form X of *mata'a* [*mat'/mut'ah*], to take away. See at 4:24, p. 250, n. 10. Also see n. 7 above).

10. i. e., indulge in lying about Allah and His Messenger. خضتم *khuḍtum* = you (all) indulged, waded into, embarked on, rushed into, were absorbed in (idle talks), took up (v. ii. m. pl. past from *khâḍa* [*khawḍ/ khiyâḍ*], to rush, dive into. See *nakhûḍu* at 9:65, p. 605, n. 1).

كَٱلَّذِى خَاضُوٓاْ	just as they indulged in.[1]
أُوْلَـٰٓئِكَ	Such people,
حَبِطَتْ أَعْمَـٰلُهُمْ	gone in vain[2] are their deeds
فِى ٱلدُّنْيَا	in this world
وَٱلْأَخِرَةِ	and the hereafter;
وَأُوْلَـٰٓئِكَ	and such people,
هُمُ ٱلْخَـٰسِرُونَ ﴿٦٩﴾	they are the losers.[3]
أَلَمْ يَأْتِهِمْ	70. Did there not come to
نَبَأُ ٱلَّذِينَ	them the tidings[4] of those
مِن قَبْلِهِمْ	who had been before them,
قَوْمِ نُوحٍ	of the people of Nûḥ,[5]
وَعَادٍ وَثَمُودَ	of the 'Âd[6] and the Tamûd,[7]
وَقَوْمِ إِبْرَٰهِيمَ	of the people of Ibrâîm, and
وَأَصْحَـٰبِ مَدْيَنَ	the inhabitants of Madyan[8]
وَٱلْمُؤْتَفِكَـٰتِ	and of the lands overturned?[9]
أَتَتْهُمْ	There came to them
رُسُلُهُم	their Messengers
بِٱلْبَيِّنَـٰتِ	with the clear evidences.[10]
فَمَا كَانَ ٱللَّهُ	So it was not Allah
لِيَظْلِمَهُمْ وَلَـٰكِن	to do them wrong, but
كَانُوٓاْ أَنفُسَهُمْ	they were to themselves
يَظْلِمُونَ ﴿٧٠﴾	doing wrong.

1. i. e., in idle talks and ridiculing the truth. خاضوا ***khâḍû*** = they indulged, waded into, embarked on, rushed into, were absorbed in (idle talks), took up (v. iii. m. pl. past. from *khâḍa [khawḍ/ khiyâḍ]*, to rush, dive into. See *khuḍtum* at 9:69, p. 606, n. 10).

2. حبطت ***ḥabiṭat*** = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabaṭa [hubûṭ]*, to come to nothing. See at 9:17, p. 583, n. 5).

3. i. e., because they indulge only in worldly pleasures at the cost of the immense blessings and rewards in the hereafter. خاسرون ***khâsirûn*** (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara [khusr /khasâr /khasârah /khusrân]* to lose. See at 8:37, p. 560, n. 3).

4. نبأ ***naba'*** (s.; pl. *'anbâ'*) = news, tidings. See at 6:34, p. 404, n. 7.

5. They were destroyed by the deluge on account of their persistent sins and disobedience.

6. Another people inhabiting the northern region of Arabia or in Yaman to whom Prophet Hûd (p.b.h.) was sent. They were destroyed by a terrible tempest because of their sins.

7. Another people in the northern part of the Arabian peninsula to whom Prophet Ṣâlih (p.b.h.) was sent. They were destroyed by a thunderous sound.

8. Madyan is the name of the people as well of the region they inhabited in the northern region of the Arabian peninsula. Prophet Shu'ayb (p.b.h.) was sent to them.

9. The reference is to the people of Prophet Lût (p.b.h.) who inhabited the region to the east of the Dead sea. They were destroyed by a heavy convulsion which turned their land upside down and by a rain of *sijjîl* stones. The ruins of these nations are still visible and they are especially mentioned because the Arabs often passed through those lands in course of their trade journeys. مؤتفكات ***mu'tafikât*** (pl.; s. *mu'tafikah*) = the lands overturned, capsized (passive participle from *i'tafaka*, form VIII of *'afaka/afika [afk/ifk]*, to tell a lie, to overturn.

10. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 7:101, p. 505, n. 4).

وَٱلْمُؤْمِنُونَ 71. The believing men
وَٱلْمُؤْمِنَٰتُ and the believing women,
بَعْضُهُمْ أَوْلِيَآءُ they are patrons,[1] one of
بَعْضٍ another.
يَأْمُرُونَ بِٱلْمَعْرُوفِ They enjoin[2] the approved[3]
وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ and forbid[4] the abominable,[5]
وَيُقِيمُونَ ٱلصَّلَوٰةَ and properly perform[6] the
وَيُؤْتُونَ ٱلزَّكَوٰةَ prayer and pay the *zakâh*,
وَيُطِيعُونَ ٱللَّهَ and obey[7] Allah
وَرَسُولَهُۥٓ and His Messenger.
أُو۟لَٰٓئِكَ Such people, Allah
سَيَرْحَمُهُمُ ٱللَّهُ will have mercy on them.
إِنَّ ٱللَّهَ عَزِيزٌ Verily Allah is All-Mighty,
حَكِيمٌ ٧١ All-Wise.

وَعَدَ ٱللَّهُ 72. Allah promises for
ٱلْمُؤْمِنِينَ the believing men
وَٱلْمُؤْمِنَٰتِ and the believing women
جَنَّٰتٍ تَجْرِى gardens flowing[8]
مِن تَحْتِهَا ٱلْأَنْهَٰرُ below them the rivers,[9]
خَٰلِدِينَ فِيهَا abiding for ever[10] therein;
وَمَسَٰكِنَ طَيِّبَةً and pleasant[11] residences[12]
فِى جَنَّٰتِ عَدْنٍ in the Gardens of Bliss;

1. أولياء *'awliyâ'* (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 7:27, p. 474, n. 2.

2. يأمرون *ya'murûna* = they enjoin, command, give orders, (v. iii. m. pl. impfct. from *'amara* [*'amr*], to order. See at 3:114, p. 200, n. 11).

3. معروف *ma'rûf* = known, well-known, generally recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *sharî'ah* (passive participle from *'arafa/'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 9:67, p. 605, n. 11).

4. ينهون *yanhawna* = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See at 7:165, p. 530, n. 1).

5. منكر *munkar* (pl. منكرات *munkarât*) = detested, disapproved (passive participle from *'ankara*, form IV of *nakira* [*nakr/nukr/nukûr/nakîr*], not to know, to deny. See at 9:67, p. 605, n. 10).

6. يقيمون *yuqîmûna* = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from *'aqâma*, form IV of *qâma* [*qiyâm /qawmah*], to get up, to stand up, to be erect. See at 83, p. 547, n. 9). Proper performance of prayers means to perform them regularly, in the prescribed times and manners and in congregation.

7. يطيعون *yuṭî'ûna* = they obey, follow, abide by, comply with (v. iii. m. pl. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See *'aṭa'tum* at 6:121, p. 442, n. 7).

8. تجري *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 7:43, p. 481, n. 6).

9. أنهار *'anhâr* (sing. *nahr*) = rivers, streams. See at 7:43, p. 481, n.7.

10. خالدين *khâlidîn* (pl.;acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 9:68, p. 606, n. 2.

11. طيبة *ṭayyibah* (pl. طيبات *ṭayyibât;* mas. *ṭayyib*) = good, noble, virtuous, pleasant. See at 3:38, p. 170, n. 10).

12. مساكن *masâkin* (pl.; s. *maskan*) = dwellings, abodes, habitations, residences, homes. See at 9:24, p. 586, n. 5.

وَرِضْوَٰنٌ مِّنَ ٱللَّهِ and the Pleasure[1] of Allah is

أَكْبَرُ the greatest.

ذَٰلِكَ هُوَ ٱلْفَوْزُ That is the success[2]

ٱلْعَظِيمُ ﴿٧٢﴾ most magnificent.[3]

Section (*Rukû'*) 10

يَٰٓأَيُّهَا ٱلنَّبِىُّ 73. O Prophet,

جَٰهِدِ ٱلْكُفَّارَ fight[4] the unbelievers

وَٱلْمُنَٰفِقِينَ and the hypocrites

وَٱغْلُظْ عَلَيْهِمْ and be stern[5] on them.

وَمَأْوَىٰهُمْ جَهَنَّمُ Their abode[6] is hell;

وَبِئْسَ ٱلْمَصِيرُ ﴿٧٣﴾ and bad is the destination.[7]

يَحْلِفُونَ بِٱللَّهِ 74. They swear[8] by Allah

مَا قَالُوا۟ they did not say,[9]

وَلَقَدْ قَالُوا۟ while indeeed they had said

كَلِمَةَ ٱلْكُفْرِ the word of unbelief;

وَكَفَرُوا۟ بَعْدَ and they bisbelieved after

إِسْلَٰمِهِمْ their acceptance of Islam;

وَهَمُّوا۟ and they meditated[10]

بِمَا لَمْ يَنَالُوا۟ what they could not attain;[11]

وَمَا نَقَمُوٓا۟ and they retaliate[12] not for

إِلَّآ أَنْ أَغْنَىٰهُمُ aught but for that there enriched them

1. رضوان ***riḍwân*** = pleasure, good will, favour, approval. See at 9:21, p. 585, n. 3.

2. فوز ***fawz*** = success, triumph, victory, achievement. See at 6:16, p. 397, n. 6.

3. i. e., the attainment of the Pleasure of Allah is the greatest and most magnificent success. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:63, p. 604, n. 4).

4. جاهد ***jâhid*** = fight, wage war, struggle hard, strive (v. ii. m. s. imperative from *jâhada* form III of *jahada* [*jahd*], to strive. See *jâhidû* at 8:74, p. 575, n. 5).

5. اغلظ ***ughluẓ*** = be stern, severe, strict, tough, harsh, rough, rude (v. ii. m. s. imperative from *ghaluẓa / ghalaẓa* [*ghilaẓ/ ghilẓah/ ghilâẓah*], to be rough, rude. See *ghalîẓ* at 4:154, p. 313, n. 14).

6. مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 8:16, p. 552, n. 7).

7. مصير ***maṣîr*** = destination, place at which one arrives, destiny, end. See at 8:16, p.552, n. 8).

8. يحلفون ***yaḥlifûna*** = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [*ḥalf/ḥilf*], to swear. See at 9:62, p. 603, n. 8).

9. i. e., they falsely swore that they had not said anything that could hurt the Prophet, peace and blessings of Allah be on him, notwithstanding the fact that they had not only said the word of unbelief but had even designed to harm him and cause sedition among the Muslims, as stated in the next clause of the *'âyah*.

10. هموا ***hammû***= they designed, meditated, intended, schemed (v. iii. m. pl. past from *hamma* [*hamm*], to worry, to be important. See *hamma* at 9:14, p. 581, n. 10).

11. ينالوا ***yanâlû***(*na*) = they attained, reached, affected, got hold of (v. iii. m. pl. impfct. from *nâla* [*nayl/manâl*], to reach, attain. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *yanâlu* at 7:152, p. 522, n. 5).

12. نقموا ***naqamû*** = they retaliated, avenged themselves, took revenge (v. iii. m. pl. past from *naqama* [*naqm*], to take revenge. See *tanqimu* at 7:126, p. 510, n. 11).

اللَّهُ وَرَسُولُهُ	Allah and His Messenger
مِن فَضْلِهِ	from His Bounty.[1] So
فَإِن يَتُوبُوا	if they turn in repentance[2]
يَكُ خَيْرًا لَّهُمْ	it will be good for them;
وَإِن يَتَوَلَّوْا	but if they turn back,[3]
يُعَذِّبْهُمُ اللَّهُ	Allah will chastise[4] them with
عَذَابًا أَلِيمًا	a punishment most painful in
فِي الدُّنْيَا وَالْآخِرَةِ	the world[5] and the hereafter;
وَمَا لَهُمْ فِي الْأَرْضِ	and they shall not have in the
مِن وَلِيٍّ	earth any friend-protector[6]
وَلَا نَصِيرٍ ﴿٧٤﴾	nor any helper.[7]
وَمِنْهُم مَّنْ	75. Among them are those
عَاهَدَ اللَّهَ لَئِنْ	who covenanted[8] with Allah:
آتَانَا مِن فَضْلِهِ	if He gave us of His Bounty
لَنَصَّدَّقَنَّ	we will give in charity[9]
وَلَنَكُونَنَّ	and will certainly be
مِنَ الصَّالِحِينَ ﴿٧٥﴾	of the righteous.[10]
فَلَمَّا آتَاهُم	76. But when He gave them
مِّن فَضْلِهِ	out of His Bounty
بَخِلُوا بِهِ	they became stingy[11] with it
وَتَوَلَّوا	and turned back
وَّهُم مُّعْرِضُونَ ﴿٧٦﴾	evading.[12]

1. i. e., the Prophet, peace and blessings of Allah be on him, had only brought peace and prosperity for the people of Madina as a whole. Yet the hypocrites secretly plotted against him.

2. يتوبوا *yatûbû(na)* = they turn in repentance (v. iii. m. pl. impfct. from *tâba* [*tawb/tawbah* / *matâb*], to turn. The terminal *nûn* is dropped, for the verb is in a conditional clause preceded by *'in*. See *yatûbûna* at 4:17, p. 246, n. 3).

3. تولوا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 8:40, p. 561, n. 1).

4. يعذب *yu'adhdhib(u)* = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by *'in*. See at 9:14, p. 582, n. 2).

5. i. e., at the hands of the Muslims.

6. ولي *waliyy* (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 7:196, p. 542, n. 1).

7. نصير *naṣîr* = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 8:40, p. 561, n. 3).

8. عاهد *'âhada* = he covenanted, made a treaty, concluded a pact (v. iii. m. s. past in form III of *'ahida* [*'ahd*] to know, to commit]. See *'âhadtum* at 9:7, p. 579, n. 6).

9. لنصدقن *la+naṣṣaddaqanna* (originally *nataṣaddaqanna*) = we shall surely give in charity, will give in charity, will donate, make a gift (v. i. pl. impfct. from *taṣaddaqa*, form V of *ṣadaqa* [[*ṣadq/ṣidq*], to speak the truth, to be true. See *yaṣṣaddaqû* at 4: 92, p. 283, n. 5).

10. صالحين *ṣâliḥîn* (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous, good (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 7:196, p. 542, n. 4).

11. بخلوا *bakhilû* = they became stingy, niggardly (v. iii. m. pl. past from *bakhila/ bakhula* [*bakhal/ bukhl*], to be niggardly).

12. معرضون *mu'riḍûn* (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 8:23, p. 554, n. 9).

فَأَعْقَبَهُمْ 77. So He retributed[1] them
نِفَاقًا فِي قُلُوبِهِمْ with hypocrisy[2] in their hearts
إِلَىٰ يَوْمِ يَلْقَوْنَهُ till the day they will meet[3]
بِمَا أَخْلَفُوا اللَّهَ Him, for they broke[4] to Allah
مَا وَعَدُوهُ what they had promised Him
وَبِمَا كَانُوا and because they coninued
يَكْذِبُونَ ﴿٧٧﴾ telling lies.[5]

أَلَمْ يَعْلَمُوا 78. Do they not know
أَنَّ اللَّهَ يَعْلَمُ that Allah knows
سِرَّهُمْ their secret[6]
وَنَجْوَاهُمْ and their confidential talk;[7]
وَأَنَّ اللَّهَ and that Allah is
عَلَّامُ الْغُيُوبِ All-Knowing of the unseen.[8]
﴿٧٨﴾

الَّذِينَ يَلْمِزُونَ 79. Those who vilify[9]
الْمُطَّوِّعِينَ the willing ones[10]
مِنَ الْمُؤْمِنِينَ of the believers
فِي الصَّدَقَاتِ in making charitable gifts
وَالَّذِينَ لَا يَجِدُونَ and those who do not find[11]
إِلَّا جُهْدَهُمْ anything but their effort,[12]
فَيَسْخَرُونَ مِنْهُمْ and so scoff[13] at them –
سَخِرَ اللَّهُ مِنْهُمْ Allah scoffs at them;

1. أعقب *'a'qaba* = he followed (someone/something), came after, retributed (v. iii. m. s. past in form IV of *'aqaba* [*'aqb*], to follow, to ensue. See *'iqâb* at 8:48, p. 565, n. 7).

2. نفاق *nifâq* = hypocrisy, dissimulation.

3. i. e., the Day of Judgement. *yalqawna* = they meet, come across, encounter (v. iii. m. pl. impfct. from *laqiya* [*liqâ'/ luqyân/ luqy /luqyah/ luqan*] to meet. See *laqîtum* at 8:45, p. 563, n. 10).

4. أخلفوا *'akhlafû* = they broke, went back on their word (v. iii. m. pl. past from *'akhlafa*, form IV of *khalafa*, to succeed, to come after. See *khalafa* at 7:169, p. 531, n. 7).

5. يكذبون *yakdhibûna* = they lie, utter falsehood knowing it to be so (v. iii. m. pl. impfct. from *kadhaba* [*kidhb*], to lie). Prefixed by *kâna/kânû* the verb gives the meaning of habitual and continual act. See at 2:10, p. 7, n.7).

6. i. e., what they do secretly or keep concealed in their hearts. سر *sirr* (s.; pl. أسرار *'asrâr*) = secret, hidden thing. See at 6:3, p. 392, n. 7.

7. نجوى *najwâ* (s.; pl. نجاوى *najâwâ*) = secret talk, confidential conversation. See at 4:114, p. 295, n. 1.

8. غيوب *ghuyûb* (pl.; s. غيب *ghayb*) = secrets, unseen, hidden. See at 5:116, p. 389, n. 2.

9. يلمزون *yalmizûna* = they vilify, slander, defame (v. iii. m. pl. impfct. from *lamaza* [*lamz*], to vilify, slander. See *yalmizu* at 9:58, p. 601, n. 13).

10. مطوعين *muttawwi'în* (pl.; originally *matatawwi'în*, acc./gen. of *muttawwi'ûn*; s. *muttawwi'*) = the willing ones, volunteers, free-will doers (act. participle from *tatawwa'a*, form V of *tâ'a* [*taw'*], to obey. See *taw'* at 9:53, p. 600, n.4).

11. i. e., do not have anything to make a gift of in the way of Allah except their personal efforts and services. يجدون *yajidûna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See at 9: 57, p. 601, n. 7).

12. جهد *juhd* = exertion, effort, strain.

13. يسخرون *yaskharûna* = they deride, ridicule, laugh at, mock, scoff at, jeer (v. iii. m. pl. impfct. from *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 2:212, p. 101, n. 14).

وَلَهُمْ and they shall have
عَذَابٌ أَلِيمٌ ﴿٧٩﴾ a punishment most painful.

اسْتَغْفِرْ لَهُمْ 80. Whether you ask forgive-
أَوْ لَا ness[1] for them or do not
تَسْتَغْفِرْ لَهُمْ ask forgiveness for them –
إِن تَسْتَغْفِرْ لَهُمْ even if you ask forgiveness
سَبْعِينَ مَرَّةً for them seventy times,[2]
فَلَن يَغْفِرَ اللَّهُ لَهُمْ Allah will not forgive[3] them.
ذَٰلِكَ بِأَنَّهُمْ That is so because they
كَفَرُوا بِاللَّهِ disbelieve[4] in Allah
وَرَسُولِهِ and His Messenger;
وَاللَّهُ لَا يَهْدِي and Allah does not guide
الْقَوْمَ الْفَاسِقِينَ the disobedient[5] people.
﴿٨٠﴾

Section (Rukû') 11

فَرِحَ الْمُخَلَّفُونَ 81. Those left behind[6]
بِمَقْعَدِهِمْ rejoiced[7] at their staying[8] be-
خِلَافَ رَسُولِ اللَّهِ hind the Messenger of Allah
وَكَرِهُوا أَن يُجَاهِدُوا and detested[9] to fight with
بِأَمْوَالِهِمْ وَأَنفُسِهِمْ their properties and selves
فِي سَبِيلِ اللَّهِ وَقَالُوا in the way of Allah and said:
لَا تَنفِرُوا فِي الْحَرِّ "Rush not out[10] in the heat".

1. استغفر *istaghfir* = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *istaghfirû* at 4:64, p. 269, n. 5).
2. i. e., even if you ask forgiveness for them repeatedly or as many times as you like.
3. يغفر *yaghfira(u)* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 4:168, p.319, n. 10).
4. كفروا *kafarû* = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 7: 66, p.491, n. 8).
5. فاسقين *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 9:53, p. 600, n. 7).
6. The reference is to those who did not like to participate in the Tabuk expedition and stayed behind at home. مخلفون *mukhallafûn* (pl.; s. *mukhallaf*) = those left behind (passive participle from *khallafa*, form II of *khalafa*, to follow, to succeed. See *'akhlafû* at 9:77, p. 611, n. 4).
7. فرح *fariḥa* = he became happy, rejoiced, was glad, was delighted, was elated with joy (v. iii. m. s. past from *farḥ*, to be glad. See *fariḥû* 6:43, p. 408, n. 5).
8. مقعد *maq'ad* (s.; pl. *maqâ'id*) = position, seat, place to settle down, sitting, staying (noun of place in the scale of *maf'al* from *qa'ada* [*qu'ûd*], to sit down).
9. كرهوا *karihû* = they detested, disliked, abhorred, loathed, felt disgust (v. iii. m. pl. past from *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See *kariha* at 9:46, p. 597, n. 6).
10. لاتنفروا *lâ tanfirû* = you (all) do not go forth, sally forth, rush, flee (v. ii. m. pl. imperative {prohibition} from *nafara* [*nufûr/ nifâr*], to rush, to flee. See *tannfirû* at 9:39, p. 594, n. 2).

قُلْ نَارُ جَهَنَّمَ	Say: "The fire of hell is
أَشَدُّ حَرًّا	severer in heat",
لَّوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾	if they could understand.[1]
فَلْيَضْحَكُوا قَلِيلًا	82. So let them laugh[2] a little,
وَلْيَبْكُوا كَثِيرًا	and let them weep[3] much
جَزَاءً بِمَا كَانُوا	as recompense[4] for what they
يَكْسِبُونَ ﴿٨٢﴾	use to acquire.[5]
فَإِن رَّجَعَكَ اللَّهُ	83. So if Allah returns[6] you
إِلَىٰ طَائِفَةٍ مِّنْهُمْ	to any group[7] of them
فَاسْتَأْذَنُوكَ	and they ask leave[8] of you
لِلْخُرُوجِ فَقُل	to go out, say: " You shall
لَّن تَخْرُجُوا مَعِيَ أَبَدًا	not go out[9] with me ever
وَلَن تُقَاتِلُوا مَعِيَ	nor shall fight[10] with me
عَدُوًّا	any enemy.
إِنَّكُمْ رَضِيتُم	You indeed were pleased to
بِالْقُعُودِ	remain seated[11]
أَوَّلَ مَرَّةٍ	at the first time;
فَاقْعُدُوا مَعَ	so remain seated with
الْخَالِفِينَ ﴿٨٣﴾	those lagging behind."[12]
وَلَا تُصَلِّ عَلَىٰ	84. And do not pray over
أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا	any of them that dies, never;

1. يفقهون ***yafqahûna*** = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [فقه *fiqh*], to understand. See at 8:65, p. 571, n. 3).

2. ليضحكوا ***li+yaḍḥakû(na)*** = let them laugh, they should laugh (v. ii. m. pl. impfct. from *ḍaḥika* [*ḍaḥk/ḍiḥk/ḍaḥik*], to laugh. The terminal *nûn* is dropped because of the *lâm* of command {*lâm al-'amr*} coming before the verb.

3. ليبكوا ***li+yabkû(na)*** = let them weep, cry (v. iii. m. pl. impfct. from *bakâ* [*bukâ'/bukan*], to cry. The terminal *nûn* is dropped for the reason stated at n. 2 above.

4. جزاء ***jazâ'*** = retribution, repayment, recompense, requital. See at 9:26, p. 587, n. 9).

5. i. e., of guilt and sins. يكسبون ***yaksibûna*** = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 7:96, p. 503, n. 12).

6. i. e., from the Tabuk expedition. رجع ***raja'a*** = he returns, recurs, comes back (v. iii. m. s. past from *rujû'*, to come back, to come again. See *yarji'ûna* at 7:173, p. 533, n. 9).

7. i. e., any group of the hypocrites. طائفة ***ṭâ'ifah*** (pl. طوائف *ṭawâ'if*) = section of people, sect, group. See at 9:66, , p. 605, n. 7).

8. i. e., they ask permission to join you in another expedition. استأذنوا ***ista'dhanû*** = they asked leave, sought permission (v. iii. m. pl. past from *ista'dhana*, form X of *'adhina* [*idhn*], to allow, to listen. See *yasta'dhinu* at 9:44, p. 596, n. 10).

9. تخرجوا = ***takhrujû(na)*** = you go out, depart (v. ii. m. pl. impfct. from *kharaja* [*khurûj*], to go out. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See *kharajnâ* at 9:42, p. 596, n. 4).

10. تقاتلوا ***tuqâtilû (na)*** = you (all) fight, wage war (v. ii. m. pl. impfct. from *qâtala*, form III of *qatala* [*qatl*], to kill, slay. The terminal *nûn* is dropped for the reason stated at 9 above. See at 9:12, p. 581, n. 8).

11. قعود ***qu'ûd*** = sitting, to sit down, to stay. See at 3:191, p. 231, n. 7.

12. ***khâlifîn***(pl.; acc./gen. of *khâlifûn*; s. *khâlif*) = those lagging behind (act. participle from *khalafa*, to lag behind, to follow. See *'akhlafû* at 9:77, p. 611).

وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ	nor stand over his grave.[1]
إِنَّهُمْ كَفَرُوا۟	They indeed disbelieved
بِٱللَّهِ وَرَسُولِهِۦ	in Allah and His Messenger;
وَمَاتُوا۟ وَهُمْ	and they died[2] while they
فَٰسِقُونَ ﴿٨٤﴾	were defiant.[3]
وَلَا تُعْجِبْكَ	85.Nor let there impress[4] you
أَمْوَٰلُهُمْ وَأَوْلَٰدُهُمْ	their riches and their children.
إِنَّمَا يُرِيدُ ٱللَّهُ	Allah but intends[5]
أَن يُعَذِّبَهُم بِهَا	to punish them therewith
فِى ٱلدُّنْيَا	in the world[6] and that
وَتَزْهَقَ أَنفُسُهُمْ	there pass away[7] their selves
وَهُمْ كَٰفِرُونَ ﴿٨٥﴾	while they are unbelievers.
وَإِذَآ أُنزِلَتْ	86.And if there is sent down[8]
سُورَةٌ أَنْ ءَامِنُوا۟	a *sûrah* that you believe in
بِٱللَّهِ وَجَٰهِدُوا۟	Allah and fight[9]
مَعَ رَسُولِهِ	along with His Messenger,
ٱسْتَـْٔذَنَكَ	there will seek your leave[10]
أُو۟لُوا۟ ٱلطَّوْلِ مِنْهُمْ	the well-to-do[11] of them
وَقَالُوا۟ ذَرْنَا	and say: "Leave[12] us,
نَكُن مَّعَ	we will be with
ٱلْقَٰعِدِينَ ﴿٨٦﴾	those staying behind."

1. i. e., to pray for him.
2. ماتوا *mâtû* = they died (v. iii. m. pl. past from *mâta* [*mawt*], to die. See *tamûtûna* at 7:25, p. 472, n. 11).
3. فاسقون *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 9:67, p. 606, n. 1).
4. تعجب *tu'jib*(*u*) = she or it impresses, amazes, delights, pleases (v. iii. f. s. impfct. from *'a'jaba*, form IV of *'ajiba* [*'ajab*], to wonder, to be amazed. The final letter is vowelless because of the *lâ* of prohibition coming before the verb. See at 9:55, p. 600, n. 12).
5. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 9:55, p. 601, n. 1).
6. i. e., by means of dangers, difficulties and anxieties in the process of acquiring and preserving their riches and in bringing up and looking after their children.
7. i. e., they die. تزهق *tazhaqa*(*u*) = she or it passes away, dies, runs out (v. iii. f. s. impfct. from *zahaqa* [*zahq/zuhûq*], to pass away, to die. The final letter takes *fathah* because the verb is conjunctive to the previous verb, *yu'adhdhiba*, which is governed by the particle *'an*. See at 9:55, p. 601, n. 4).
8. أنزلت *'unzilat* = she was sent down (v. iii. f. s. past passive from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See *'anzalta* at 3:65, p. 181, n. 2).
9. جاهدوا *jâhidû* = you (all) fight, struggle hard, strive (v. ii. m. pl. imperative from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 5:35, p. 346, n. 1).
10. *ista'dhana* = he asked permission, sought leave (v. iii. m. s. past in form X of *'adhina* [*idhn*], to allow, to listen. See *ista'dhanu* at 9:83, p. 613, n. 8).
11. أولوا الطول *'ûlû al-ṭawl* = well-to-do persons, possessors of material means, affluence, financial ease, power, might. See *ṭawl* at 4:24, p. 250, n. 15.
12. ذر *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 6:112, p. 438, n. 10).

رَضُوا۟ بِأَن يَكُونُوا۟	87. They are happy[1] to be
مَعَ ٱلْخَوَالِفِ	with the home-stayers;[2]
وَطُبِعَ	and a seal has been set[3]
عَلَىٰ قُلُوبِهِمْ	on their hearts;
فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾	so they do not understand.
لَٰكِنِ ٱلرَّسُولُ	88. But the Messenger and
وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ	those who believe with him
جَٰهَدُوا۟ بِأَمْوَٰلِهِمْ	fight[4] with their properties
وَأَنفُسِهِمْ	and their selves;
وَأُو۟لَٰٓئِكَ لَهُمُ	and these people, for them
ٱلْخَيْرَٰتُ	shall be the good things;[5]
وَأُو۟لَٰٓئِكَ هُمُ	and these people, they
ٱلْمُفْلِحُونَ ﴿٨٨﴾	will be the successful ones.[6]
أَعَدَّ ٱللَّهُ	89. Allah has made ready[7]
لَهُمْ جَنَّٰتٍ	for them gardens
تَجْرِى مِن تَحْتِهَا	flowing[8] below them
ٱلْأَنْهَٰرُ	the rivers,
خَٰلِدِينَ فِيهَا	abiding for ever[9] therein.
ذَٰلِكَ ٱلْفَوْزُ	That is the success[10]
ٱلْعَظِيمُ ﴿٨٩﴾	most splendid.[11]

1. رضوا *radû* = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *radiya* [*ridan/ ridwân/ mardâh*] to be satisfied. See at 9:58, p. 602, n. 2).

2. i. e., women, children and the disabled who generally stay at homes. خوالف *khawâlif*(f.; pl.; s. *khâlifah*خالفة; m. *khâlif*) = those who stay at home, remain behind (act. participle from *khalafa*, to come after, to follow. See *khalafa* at 7:169, p. 531, n. 7).

3. طبع *tubi'a* = he or it is sealed, imprinted, impressed, has a seal set on (v. iii. m. s. past passive from *tab'*, to impress, to set a seal. See *yatba'u* at 7:101, p. 505, n. 6).

4. جاهدوا *jâhadû* = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 8:74, p. 575, n. 5).

5. i. e., all the good things in this world and in the hereafter. خيرات *khayrât* (pl.; sing.:خيرة *khayrah*) = good things / deeds. See at 3:114, p. 201, n. 1.

6. مفلحون *muflihûn* (sing. *muflih*), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaha*, form IV of *falaha* [*falh*]= to split, cleave. See at 7:8, p. 467, n. 8).

7. أعد *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 4:102, p. 290, n. 9).

8. تجري *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 9:72, p. 608, n. 8).

9. خالدين *khâlidîn* (pl.;acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 9:72, p. 608, n. 10.

10. فوز *fawz* = success, triumph, victory, achievement. See at 9:72, p. 609, n. 2.

11. i. e., the attainment of the Pleasure of Allah and the attainment of *jannah* is the greatest and most magnificent success. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:63, p. 604, n. 4).

Section (Rukû') 12

وَجَآءَ ٱلْمُعَذِّرُونَ	90. And the apologists[1] of the
مِنَ ٱلْأَعْرَابِ	Bedouins[2] came that
لِيُؤْذَنَ لَهُمْ	leave be given[3] them;
وَقَعَدَ	and there remained seated[4]
ٱلَّذِينَ كَذَبُوا۟ ٱللَّهَ	those who lied to Allah
وَرَسُولَهُۥ	and His Messenger.
سَيُصِيبُ ٱلَّذِينَ	There shall befall[5] those who
كَفَرُوا۟ مِنْهُمْ	disbelieve of them
عَذَابٌ أَلِيمٌ ﴿٩٠﴾	a punishment very painful.
لَّيْسَ عَلَى ٱلضُّعَفَآءِ	91. There is not on the weak[6]
وَلَا عَلَى ٱلْمَرْضَىٰ	nor on the sick[7]
وَلَا عَلَى ٱلَّذِينَ	nor on those who
لَا يَجِدُونَ	do not find[8]
مَا يُنفِقُونَ	what they can expend[9]
حَرَجٌ	any sin[10]
إِذَا نَصَحُوا۟	if they wished well[11] for
لِلَّهِ وَرَسُولِهِۦ	Allah and His Messenger.
مَا عَلَى ٱلْمُحْسِنِينَ	There lies not against
مِن سَبِيلٍ	the righteous any plaint;[12]
وَٱللَّهُ غَفُورٌ	and Allah is Most Forgiving,
رَّحِيمٌ ﴿٩١﴾	Most Merciful.

1. معذرون ***mu'adhdhirûn*** (pl.; s. *mu'addir*) = those who make lame excuses, apologists (act. participle from *'adhdhara* , form II of *'adhara* [*'udhr/ma'dhirah*], to excuse, to forgive. See *lâ ta'tadhirû* at 9:66, p. 605, n.5).

2. أعراب ***'a'râb*** (pl.; s. *'arabî*) = bedouins, desert Arabs.

3. i. e., not to join *jihâd*. يؤذن ***yu'dhana(nu)*** = he is given leave, permission (v. iii. m. s. impfct. passive from *'adhina* [*idhn*], to allow, to listen. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *ista'dhana* at 9:86, p. 614, n. 10).

4. قعد ***qa'ada*** = he sat, remained seated, stayed, held themselves back (v. iii. m. s. past from *qu'ûd*, to sit down. See *qa'adû* at 3:168, p. 222, n. 1).

5. يصيب ***yuṣibu*** = he or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'asâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. See at 6:124, p. 443, n. 8).

6. ضعفاء ***ḍu'afâ'*** (sing. *ḍa'îf*) = weaklings, weak, feeble, frail, delicate.

7. مرضى ***marḍâ*** (pl.; s. مريض *marîḍ*) = unwell, ill, sick, diseased, indisposed, patients. See at 5:6, p. 330, n. 12).

8. يجدون ***yajidûna*** = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See at 9: 79, p. 611, n. 11).

9. i. e., towards supporting and participating in *jihâd*. ينفقون ***yunfiqûna*** = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 9:34, p. 591, n. 5).

10. حرج ***ḥaraj*** = constriction, tightness, difficulty, anguish, uneasiness, sin. See at 7:1, p. 465, n. 3.

11. نصحوا ***naṣaḥû*** = they gave sincere advice, wished well (v. iii. pl. past from *naṣaḥa* [*naṣḥ /nuṣḥ/ naṣâḥah/ naṣîḥah*], to give sincere advice, to wish {some one} well. See *naṣaḥtu* at 7:93, p. 502, n. 12).

12. سبيل ***sabîl*** (m. &.f.; pl. *subul/asbilah*) = way, path, road, means, means of proceeding, plaint. See at 9:60, p. 603, n. 1.

وَلَا عَلَى ٱلَّذِينَ	92. Nor against those who —
إِذَا مَآ أَتَوْكَ	when they came to you
لِتَحْمِلَهُمْ	that you might mount[1] them,
قُلْتَ لَآ أَجِدُ	you said: "I find[2] not
مَآ أَحْمِلُكُمْ عَلَيْهِ	whereon to mount you" —
تَوَلَّوا۟	they turned away,[3]
وَّأَعْيُنُهُمْ تَفِيضُ	their eyes overflowing[4]
مِنَ ٱلدَّمْعِ حَزَنًا	with tears[5] out of grief[6]
أَلَّا يَجِدُوا۟	that they did not find
مَا يُنفِقُونَ ﴿٩٢﴾	what they could spend.[7]
إِنَّمَا ٱلسَّبِيلُ عَلَى	93. The plaint is but against
ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ	those who ask your leave[8]
وَهُمْ أَغْنِيَآءُ	but are affluent.[9]
رَضُوا۟ بِأَن يَكُونُوا۟	They relished[10] to be
مَعَ ٱلْخَوَالِفِ	with the home-stayers[11]
وَطَبَعَ ٱللَّهُ	and Allah set a seal
عَلَىٰ قُلُوبِهِمْ	on their hearts;
فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾	so they do not know.
	PART (JUZ') XI
يَعْتَذِرُونَ	94. They will make excuses[12]
إِلَيْكُمْ إِذَا رَجَعْتُمْ	to you when you return
إِلَيْهِمْ	to them.

1. The reference is to those *'ansâr* who came to the Prophet, peace and blessings of Allah be on him, for joining the Tabuk expedition but he could not provide them with any transport and they returned disheartened and weeping out of grief. تحمل ***taḥmila(u)*** = you carry, bear, transport mount (v. ii. m. s. impfct. from *ḥamala [ḥaml]*, to carry. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *taḥmil* at 7:176, p. 534, n. 9).

2. أجد ***'ajidu*** = I find, get (v. i. s. impfct. from *wajada [wujûd]*, to find. See at 6:145, p. 453 , n. 8).

3. تولوا ***tawallaw*** = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 9:74, p. 610, n. 3).

4. تفيض ***tafîḍu*** = she overflows, is flooded (v. iii. f. s. impfct. from *fâḍa [fayḍ/ fayḍân]*, to overflow. See at 5:83, p.371, n. 3).

5. دمع ***dam'*** (s.; pl. دموع *dumû'*) = tears. See at 5:83, p. 371, n. 4.

6. حزن ***ḥazan*** = to grieve, to be sad. See *lâ taḥzan* at 9:40, p. 594, n. 8.

7. i. e., for paying for transport and the cost of joining the expedition. ينفقون ***yunfiqûna*** = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa [nafaq]*, to be used up. See at 9:91, p. 616, n. 9).

8. i. e., to stay at home without participating in the campaign. يستأذنون ***yasta'dhinûna*** = they ask for leave, seek permission (v. iii. m. pl. impfct. from *ista'dhana*, form X of *'adhina [idhn]*, to allow, to listen. See *ista'dhana* at 9:86, p. 614, n. 10).

9. أغنياء ***'aghniyâ'*** (pl.; s. *ghaniyy*) = rich, wealthy, affluent, opulent, well-to-do, above want. See at 3:181, p. 227, n. 3.

10. رضوا ***raḍû*** = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *raḍiya [riḍan/ riḍwân/ marḍâh]* to be satisfied. See at 9:87, p. 615, n. 1).

11. 2. i. e., women, children and the disabled who generally stay at home. See at 9:87, p. 615, n. 2).

12. يعتذرون ***ya'tadhirûna*** = they make excuses, apologize (v. iii. m. pl. impfct. from *i'tadhara*, form VIII of *'adhara ['udhr/ ma'dhirah]*, to excuse, forgive. See *lâ ta'tadhirû* at 9:66, p. 605, n. 5).

قُل لَّا تَعْتَذِرُوا Say: "Do not offer excuses;[1]
لَن نُّؤْمِنَ لَكُمْ we will not believe you.
قَدْ نَبَّأَنَا اللَّهُ Allah has already informed[2]
مِنْ أَخْبَارِكُمْ us of your affairs;[3] and
وَسَيَرَى اللَّهُ عَمَلَكُمْ Allah will see your deeds,[4]
وَرَسُولُهُ and His Messenger;
ثُمَّ تُرَدُّونَ then you will be returned[5]
إِلَىٰ عَالِمِ الْغَيْبِ to the Knower of the unseen
وَالشَّهَادَةِ and the seen;[6] then
فَيُنَبِّئُكُم He will make you know[7]
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩٤﴾ of what you use to do.

سَيَحْلِفُونَ 95. They will swear[8]
بِاللَّهِ لَكُمْ by Allah to you
إِذَا انقَلَبْتُمْ إِلَيْهِمْ when you return[9] to them
لِتُعْرِضُوا that you may turn away[10]
عَنْهُمْ from them.
فَأَعْرِضُوا عَنْهُمْ So turn away from them;
إِنَّهُمْ رِجْسٌ they indeed are a filth;[11]
وَمَأْوَاهُمْ جَهَنَّمُ and their abode will be hell
جَزَاءً بِمَا كَانُوا as recompense for what
يَكْسِبُونَ ﴿٩٥﴾ they use to acquire.[12]

1. لا تعتذروا *lâ ta'tadhirû* = you (all) do not make excuses, apologize (v. ii. m. pl. imperative {prohibition} from *i'tadhara*, from VIII of *'adhara* [*'udhr/ ma'dhirah*], to excuse, forgive. See at 9:66, p. 605, n. 5).

2. نبأ *nabba'a* = he informed, notified, made known, advised (v. iii. m. s. past in form II of *naba'a* [*nab'/nubû'*], to be prominent. See *tunabbi'u* at 9:64, p. 604, n. 7).

3. i. e., all about your plans, manoeuvres and the false excuses you are advancing.

4. i. e., Allah and His Messenger, peace and blessings of Allah be on him, will observe whether you repent and reform yourselves and act accordingly.

5. تردون *turaddûna* = you are returned, sent back (v. ii. m. pl. impfct. passive from *radda* [*radd*], to send back. See *yataraddadûna* at 9:45, p. 597, n. 3).

6. شهادة *shahâdah* = testimony, evidence, witness, visible, that which is open to the senses. See at 6:99, p. 398, n. 1.

7. ينبىء *yunabbi'u* = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 6:164, p. 463, n. 10).

8. يحلفون *yaḥlifûna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [*ḥalf/ḥilf*], to swear. See at 9:73, p. 609, n. 8).

9. انقلبتم *inqalabtum* = you (all) turned round, turned, turned about, retreated, fell back, returned (v. ii. m. pl. past from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. See at 3:144, p. 211, n. 2).

10. i. e., you turn away from them and let them alone. تعرضوا *tu'riḍû(na)* = you (all) turn away, avoid (v. ii. m. pl. impfct. from *'a'raḍa*, form IV of *'aruḍa /araḍa* [*'arḍ*], to be wide, to be visible. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 4:135, p. 304, n. 10).

11. رجس *rijs* (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act, punishment.See at 9:28, p. 588, n.1.

12. i. e., of guilt and sins. يكسبون *yaksibûna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 9:82, p. 613, n. 5).

يَحْلِفُونَ لَكُمْ 96. They swear[1] to you
لِتَرْضَوْا that you may be happy
عَنْهُمْ فَإِن about them; but if
تَرْضَوْا عَنْهُمْ you be happy about them
فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ Allah will not be happy
عَنِ ٱلْقَوْمِ ٱلْفَٰسِقِينَ about the defiant[2] people.
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ٱلْأَعْرَابُ 97. The bedouins[3] are the
أَشَدُّ كُفْرًا more obstinate[4] in unbelief
وَنِفَاقًا and hypocrisy,[5]
وَأَجْدَرُ and the more apt[6]
أَلَّا يَعْلَمُوا۟ حُدُودَ not to know the injunctions[7]
مَآ أَنزَلَ ٱللَّهُ of what Allah has sent down
عَلَىٰ رَسُولِهِۦ on His Messenger;
وَٱللَّهُ عَلِيمٌ and Allah is All-Knowing,
حَكِيمٌ ٩٧ All-Wise.

وَمِنَ ٱلْأَعْرَابِ 98. And among the bedouins
مَن يَتَّخِذُ are those that take[8]
مَا يُنفِقُ مَغْرَمًا what they spend[9] as a fine[10]
وَيَتَرَبَّصُ بِكُمُ and await[11] for you
ٱلدَّوَآئِرَ changes in the turn.[12]
عَلَيْهِمْ On them shall be

1. يحلفون ***yaḥlifûna*** = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [*ḥalf/ḥilf*], to swear. See at 9:95, p. 618, n. 8).

2. فاسقين ***fâsiqîn*** (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 9:80, p. 612, n. 5).

3. أعراب ***'a'râb*** (pl.; s. *'arabî*) = bedouins, desert Arabs. See at 9:90, p. 616, n. 2.

4. أشد ***ashadd*** = more/most intense, more/most intensive, stronger/strongest, severer /severest, fiercer/ fiercest, harder/hardest,sterner/sternest/ tougher/toughest, more/most obstinate (elative of *shadîd*). See at 9:69, p. 606, n. 5.

5. نفاق ***nifâq*** = hypocrisy, dissimulation. See at 9:77, p. 611, n. 2.

6. أجدر ***'ajdar*** = more appropriate, more suitable, more apt (elative of *jadîr*, suited, proper).

7. حدود ***ḥudûd*** (pl.; sing. *ḥadd*) = edges, boundaries, limits, Allah's rulings/ injunctions/ orders. See at 4:13, p. 244, n. 4.

8. i. e., they regard. يتخذ ***yattakhidhu*** = he takes, he takes to himself (v. iii. m. s. impfct. in form VIII of *akhadha* [*akhdh*], to take. See *yattakhidh* at 9:16, p.583, n. 1).

9. i. e., in the way of Allah. ينفق ***yunfiqu*** = he spends, expends (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See *yunfiqûna* at 9:91, p. 617, n. 7).

10. مغرم ***maghram*** (s.; pl. مغارم *maghârim*) = fine, loss, damage, financial obligation.

11. يتربص ***yatarabbaṣu*** = he awaits, waits, lies in wait (v. iii. m. s. impfct. from *tarabbaṣa*, form V of *rabaṣa* [*rabṣ*], to wait, to watch. See *tarabbaṣûna* at 9:52, p. 599, n. 9).

12. دوائر ***dawâ'ir*** (pl.; s. *dâ'irah*) = rounds, circles, circuits, changes in the turn. See *dâ'irah* at 5:52, p. 356, n. 5.

دَآئِرَةُ ٱلسَّوْءِ the turn of evil;[1]
وَٱللَّهُ سَمِيعٌ and Allah is All-Hearing,
عَلِيمٌ ﴿٩٨﴾ All-Knowing.

وَمِنَ ٱلْأَعْرَابِ 99. And among the bedouins
مَن يُؤْمِنُ are those who believe
بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ in Allah and the Last Day
وَيَتَّخِذُ مَا يُنفِقُ and take[2] what they spend[3]
قُرُبَٰتٍ as means of getting near[4]
عِندَ ٱللَّهِ وَصَلَوَٰتِ to Allah and the benediction[5]
ٱلرَّسُولِ of the Messenger.
أَلَآ إِنَّهَا O yes, these are means
قُرْبَةٌ لَّهُمْ of getting near for them.
سَيُدْخِلُهُمُ ٱللَّهُ Allah will admit[6] them
فِي رَحْمَتِهِۦٓ to His Mercy.
إِنَّ ٱللَّهَ غَفُورٌ Allah is Most Forgiving,
رَّحِيمٌ ﴿٩٩﴾ Most Merciful.

Section (Rukû') 13

وَٱلسَّٰبِقُونَ 100. The foremost[7]
ٱلْأَوَّلُونَ مِنَ and first ones[8] of the
ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ emigrants[9] and the helpers[10]
وَٱلَّذِينَ ٱتَّبَعُوهُم and those who followed them

1. سوء saw' = to be bad, evil, foul. See sû' at 7:188, p. 539, n. 5.

2. i. e., regard, look upon. يتخذ yattakhidhu = he takes, he takes to himself (v. iii. m. s. impfct. in form VIII of akhadha [akhdh], to take. See yattakhidh at 9:98, p.619, n. 8).

3. i. e., in the way of Allah. ينفق yunfiqu = he spends, expends (v. iii. m. pl. impfct. from 'anfaqa, form IV of nafaqa [nafaq], to be used up. See at 9:98, p. 619, n. 9).

4. قربات qurubât (pl.; s. qurbah) = means of getting near.

5. صلوات ṣalawât (sing. ṣalâh) = blessings, grace (of Allah); prayers, benedictions (of men). See at 2:157, p. 74, n. 2.

6. يدخل yudkhilu = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from 'adkhala, form IV of dakhala (dukhûl), to enter, to go in. See at 4:175, p. 323, n. 9).

7. This 'âyah constitutes Allah's pronouncement of honour and integrity in favour of the Companions of the Prophet, peace and blessings of Allah be on him. Hence holding them in esteem and respect is of the fundamentals of the faith for a Muslim. سابقون sâbiqûn (pl.; s. sâbiq) = the preceding, the previous ones, those getting ahead, outstrippers (act. participle from sabaqa [sabq], to be or get ahead or before). The reference is to those who got ahead of others in accepting Islam, the early Muslims. See sabaqû at 8:59, p. 568, n. 11.

8. أولون 'awwalûn (pl.; s. 'awwal) = first ones, foremost. The reference is to the earliest Muslims.

9. مهاجرين muhâjirîn (pl.; acc./gen/ of muhâjirûn; s. muhâjir) = emigrant, those of the Makkan Muslims who left their homes, properties and relatives and migrated to Madina for the sake Islam (act. participle from hâjara, form III of hajara [hajr/hijrân], to migrate, to dissociate).

10. أنصار 'anṣâr (pl.) = the helpers, the adherents, the Madinan Muslims who granted refuge and help to the Prophet, peace and blessings of Allah be on him, and the Makkan and other muhâjirûn.

بِإِحْسَٰنٍ	in righteousness,[1]
رَّضِيَ ٱللَّهُ عَنْهُمْ	Allah is pleased[2] with them
وَرَضُواْ عَنْهُ	and they are content[3] with
وَأَعَدَّ	Him; and He has prepared[4]
لَهُمْ جَنَّٰتٍ	for them gardens
تَجْرِى تَحْتَهَا	flowing[5] below them
ٱلْأَنْهَٰرُ	the rivers,[6]
خَٰلِدِينَ فِيهَآ أَبَدًا	abiding for ever[7] therein.
ذَٰلِكَ ٱلْفَوْزُ	That is the sucess[8]
ٱلْعَظِيمُ ﴿١٠٠﴾	most magnificent.[9]
وَمِمَّنْ حَوْلَكُم	101. And some of those
مِّنَ ٱلْأَعْرَابِ	around you of the bedouins[10]
مُنَٰفِقُونَ	are hypocrites; and some
وَمِنْ أَهْلِ ٱلْمَدِينَةِ	of the people of Madina
مَرَدُواْ عَلَى ٱلنِّفَاقِ	persist[11] in hypocrisy
لَا تَعْلَمُهُمْ	whom you do not know;
نَحْنُ نَعْلَمُهُمْ	We know them.
سَنُعَذِّبُهُم مَّرَّتَيْنِ	We will punish them twice,[12]
ثُمَّ يُرَدُّونَ	then they will be returned[13]
إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾	to a retribution very grave.
وَءَاخَرُونَ ٱعْتَرَفُواْ	102. And others confessed[14]

1. i. e., with the right conviction and right deeds for the sake of Allah. احسان *'ihsân* = doing good things, charity, benevolence, righteousness.

2. رضى ***radiya*** = he was pleased, became satisfied/ happy (v. iii. m. s. past [from *riḍan/ riḍwân/ marḍâh*, to be satisfied]. See at 5:119, p. 390, n. 7).

3. رضوا ***raḍû*** = they were pleased, became satisfied, happy, content (v. iii. m. pl. past from *raḍiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See at 9:58, p. 602, n. 2).

4. أعد ***'a'adda*** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 9:89, p. 615, n. 7).

5. تجرى ***tajrî*** = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 9:88, p. 615, n. 8).

6. أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 9:72, p. 608, n.9.

9. خالدين ***khâlidîn*** (pl.;acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 9:72, p. 608, n. 10.

10. أعراب ***'a'râb*** (pl.; s. *'arabî*) = bedouins, desert Arabs. See at 9:96, p. 619, n. 3.

11. مردوا ***maradû*** = they revolted, became recalcitrant, persisted [followed by *'alâ*] (v. iii. m. pl. past from *marada* [*murûd/ murûdah/ marâdah*]. See *marîd* at 4:117, p. 296, n. 7).

12. i. e., once in this world through defeats, captivity and humiliation, and again on death with punishment in the graves (Ibn Kathîr, IV, 144). مرتين ***marrtayn*** (dual; acc./gen. of *marratân*; s. *marrah*, pl. *marrât*) = twice, two times. See *marrah* at 8:56, p. 568, n. 3.

13. يردون ***yuraddûna*** = they are sent back, returned, brought back (v. iii. m. pl. impfct. passive from *radda* [*radd*], to send back. See *turaddûna* at 9:94, p. 618, n. 5).

14. اعترفوا ***i'tarafû*** = they admitted, confessed, acknowledged, avowed, recognized (v. iii. m. pl. past from *i'tarafa*, form VIII of *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See *ya'rifûna* at 7:46, p. 483, n. 3).

بِذُنُوبِهِمْ	their sins;[1]
خَلَطُواْ	they have mixed[2]
عَمَلًا صَٰلِحًا	a deed which is good[3]
وَءَاخَرَ سَيِّئًا	with another which is bad.[4]
عَسَى ٱللَّهُ	May be that Allah will
أَن يَتُوبَ عَلَيْهِمْ	turn in forgiveness[5] to them.
إِنَّ ٱللَّهَ غَفُورٌ	Verily Allah is Most
رَّحِيمٌ ﴿١٠٢﴾	Forgiving, Most Merciful.
خُذْ مِنْ أَمْوَٰلِهِمْ	103. Take of their wealth[6]
صَدَقَةً	a charitable gift[7]
تُطَهِّرُهُمْ	purifying[8] them and
وَتُزَكِّيهِم بِهَا	cleansing[9] them therewith;
وَصَلِّ عَلَيْهِمْ	and pray for them.
إِنَّ صَلَوٰتَكَ	Indeed your prayer will be
سَكَنٌ لَّهُمْ	peace of mind[10] for them;
وَٱللَّهُ سَمِيعٌ	and Allah is All-Hearing,
عَلِيمٌ ﴿١٠٣﴾	All-Knowing.
أَلَمْ يَعْلَمُوٓاْ	104. Do they not know that
أَنَّ ٱللَّهَ هُوَ يَقْبَلُ	Allah is He who accepts[11]
ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ	the repentance of His serfs[12]
وَيَأْخُذُ ٱلصَّدَقَٰتِ	and takes the charitable gifts;

1. ذنوب **dhunûb** (pl.; sing. *dhanb*) = sins, offences, crimes. See at 8:52, p. 566, n. 13.

2. خلطوا **khalaṭû** = they mixed, mingled, blended (v. iii. m. pl. past from *khalaṭa* [*khalṭ*], to mix, to mingle. See *ikhtalaṭa* at 6:146, p. 454, n. 12).

3. i. e., they have both good and bad deeds to their credit. صالح **ṣâliḥ** = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See *ṣâliḥîn* at 9:75, p. 610, n. 10).

4. سيء **sayyi'** = bad, evil, foul, ill.

5. يتوب **yatûba(u)** = he forgives, he turns to, turns in forgiveness, returns (v. iii. m. s. impfct. from *tâba* [*tawb, tawbah / matâb*], to turn. The final letter takes *fathah* because of the particle *'an* coming before the verb. Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See at 4:26, p. 252, n. 7).

6. i. e., of the wealth of those who admit their sins and repent.

7. صدقة **ṣadaqah** (pl. صدقات *ṣadaqât*) = charitable gift, charity, voluntary contribution, alms. See at 4:114, p. 295, n. 3.

8. i. e., purifying them of their faults and drawbacks. تطهر **tuṭahhiru** = you purify, cleanse (v. ii. m. s. impfct. from *ṭahhara*, form II of *ṭahara/ ṭahura* [*ṭuhr/ṭahârah*], to be clean. See *yuṭahhira* at 8:11, p. 550, n. 5).

9. i. e., cleansing them and enabling them to grow in piety and righteousness. تزكي **tuzakkî** = you purify, cleanse, declare just, increase, make grow (v. ii. m. s. impfct. from *zakkâ*, form II of *zakâ* [*zakâ'*], to grow, be pure, just. See *yuzakkî* at 3:164, p. 220, n. 5).

10. سكن **sakan** = means or time for rest, dwelling, habitation, repose, tranquillity, peace of mind. See at 6:96, p. 431, n. 9.

11. يقبل **yaqbalu** = he accepts, receives (v. iii. m. s. impfct. from *qabila* [*qabûl/qubûl*], to accept. See *tuqbala* at 9:54, p. 600, n. 9).

12. عباد **'ibâd** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 7:194, p. 541, n. 2).

وَأَنَّ ٱللَّهَ and that Allah,
هُوَ ٱلتَّوَّابُ He is the Oft-Forgiving,
ٱلرَّحِيمُ Most Merciful.

وَقُلِ ٱعْمَلُوا 105. And say:[1] "You (all) do,
فَسَيَرَى ٱللَّهُ عَمَلَكُمْ Allah will see your deed,
وَرَسُولُهُۥ and His Messenger
وَٱلْمُؤْمِنُونَ and the believers;
وَسَتُرَدُّونَ and you will be taken back[2]
إِلَىٰ عَٰلِمِ ٱلْغَيْبِ to the Knower of the unseen[3]
وَٱلشَّهَٰدَةِ and the seen;[4] then
فَيُنَبِّئُكُم He will make you know[5]
بِمَا كُنتُمْ تَعْمَلُونَ of what you use to do.

وَءَاخَرُونَ 106. And there are others[6]
مُرْجَوْنَ لِأَمْرِ ٱللَّهِ deferred[7] for Allah's decree;
إِمَّا يُعَذِّبُهُمْ He will either punish them
وَإِمَّا يَتُوبُ or trun in forgiveness to
عَلَيْهِمْ وَٱللَّهُ them; and Allah is
عَلِيمٌ حَكِيمٌ All-Knowing, All-Wise.

وَٱلَّذِينَ ٱتَّخَذُوا 107.And those who took up[7]
مَسْجِدًا ضِرَارًا a mosque in detriment[10]

1. i. e., to the hypocrites and their sort. The *'âyah* is a threat and warning to such people.

2. i. e., after your death. تردون ***turaddûna*** = you are returned, sent back (v. ii. m. pl. impfct. passive from *radda* [*radd*], to send back. See *yataraddadûna* at 9:45, p. 597, n. 3).

3. i. e., whatever you may keep concealed of your deeds and intentions. غيب ***ghayb*** (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 7:188, p. 539, n. 1.

4. شهادة ***shahâdah*** = testimony, evidence, witness, visible, that which is open to the senses. See at 9:94, p. 618, n. 6.

5. i. e., He will make you witness and suffer the consequences of what you use to commit of hypocrisy and sins. ينبئ ***yunabbi'u*** = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 9:94, p. 618, n. 7).

6. The reference is to those among the Muslims who held back and did not go on the Tabuk expedition but became subsequently repentant, especially after what had been revealed about those who did not participate in the expedition. They were Ka'b ibn Mâlik, Murârah ibn al-Rabî' and Hilâl ibn 'Umayyah. The Prophet, peace and blessings of Allah be on him, deferred their case till Allah made known to him His decision about them. They were ultimately pardoned by Allah (see *'âyah* 118 below). مرجون ***murjawna*** = those deferred, put off, postponed, adjourned, held up (passive participle from *'arja'a*, to postpone, to delay, form IV of *raja'a*).

7. The reference is to the group of hypocrites led by 'Abû 'Âmir al-Râhib, the *fâsiq*,who built a rival mosque not far from the Mosque of Qubâ' in order to cause dissension among the Muslims and to use that mosque as a centre for conspiracy and treason. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 9:30, p. 589, n. 7).

8. ضرار ***dirâr*** = adverse, harmful, detrimental, disadvantageous, prejudicial. ضرارا ***dirâran*** = adversely, to disadvantage, in detriment, harmfully. See at 2:231, p. 114, n. 14.

وَكُفْرًا and unbelief
وَتَفْرِيقًا and for creating division[1]
بَيْنَ ٱلْمُؤْمِنِينَ among the believers, and
وَإِرْصَادًا as a surveillance base[2] for
لِّمَنْ حَارَبَ ٱللَّهَ those who had fought[3] Allah
وَرَسُولَهُۥ مِن قَبْلُ and His Messenger afore,and
وَلَيَحْلِفُنَّ they will indeed swear: "We
إِنْ أَرَدْنَآ إِلَّا ٱلْحُسْنَىٰ intended[4] naught but good";
وَٱللَّهُ يَشْهَدُ but Allah testifies[5]
إِنَّهُمْ لَكَٰذِبُونَ that they are indeed liars.[6] ﴿١٠٧﴾

لَا تَقُمْ فِيهِ أَبَدًا 108.Never stand therein ever.
لَّمَسْجِدٌ أُسِّسَ Surely the mosque founded[7]
عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ on piety[8] since the first day
أَحَقُّ is more deserving[9]
أَن تَقُومَ فِيهِ of your standing therein.
فِيهِ رِجَالٌ يُحِبُّونَ Therein are men who love[10]
أَن يَتَطَهَّرُوا۟ to purify themselves;[11]
وَٱللَّهُ يُحِبُّ and Allah likes those
ٱلْمُطَّهِّرِينَ ﴿١٠٨﴾ who purify themselves.[12]

أَفَمَنْ أَسَّسَ 109. Is the one who founded
بُنْيَٰنَهُۥ his structure[13]

1. تفريق *tafrîq* = division, separation, dispersion (verbal noun in form II of *faraqa* [*farq/furqân*], to separate). See *farraqa* at 6:158, p. 461, n. 9.
2. ارصاد *'irṣâd* = an observation post, a surveillance base (verbal noun in form IV of *raṣada*[*raṣd*], to lie in wait). See *marṣad* at 9:5, p. 578, n. 11.
3. حارب *ḥâraba* = he fought, warred (v. iii. m. s. past in form III of *ḥariba* [*ḥarab*], to be angry, furious. See *yuḥâribûna* at 5:33, p. 344, n. 7).
4. أردنا *'aradnâ* = we desired, intended, aimed at (v. i. pl. past from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 4:62, p.268, n. 11).
5. يشهد *yash-hadu* = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [*shuhûd*], to witness. See at 4:166, p. 319, n. 1).
6. كاذبون *kâdhibûn* (pl.; sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 7:66, p. 491, n.11).
7. The reference is to the Qubâ' Mosque which the Prophet, peace and blessings of Allah be on him, founded on the very first day of his arrival there on migration from Makka. أسس *'ussisa* = he or it is founded, established, set up (v. iii. m. s. past passive from *'assasa*, to found, form II of *'assa*(*asasa*)).
8. تقوى *taqwâ* = godliness, devoutness, piety, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 7:26, p. 473, n. 5.
9. أحق *'aḥaqq* = more entitled. more deserving. See at 9:62, p. 603, n. 10.
10. يحبون *yuḥibbûna* = they love, adore (v. iii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love, to like. See at 3:188, p. 230, n. 5).
12. i. e., from physical impurities as well as from spiritual impurities like polytheism, sins, unbelief and hypocrisy. يتطهرو *yataṭahharû*(*na*) = they purify themselves, get themselves cleaned (v. iii. m. pl. imperative from *taṭahhara*, form V of *ṭahara/ṭahura* [*ṭuhr /ṭahârah*], to be pure, clean. See *yataṭahharûna* at 7 :82, p. 497, n. 11).
13. بنيان *bunyân* = building, structure, edifice, construction.

عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ	on the fear of Allah
وَرِضْوَانٍ	and His Pleasure[1]
خَيْرٌ أَم مَّنْ	is better or the one who
أَسَّسَ بُنْيَانَهُ عَلَىٰ	founded[2] his structure on the
شَفَا جُرُفٍ هَارٍ	brink[3] of a crumbling[4] cliff[5]
فَانْهَارَ بِهِ	that collapses[6] with him
فِي نَارِ جَهَنَّمَ	in the fire of hell?
وَاللَّهُ لَا يَهْدِي	And Allah guides not
الْقَوْمَ الظَّالِمِينَ	the transgressing people.
١٠٩	
لَا يَزَالُ	110. There will not cease
بُنْيَانُهُمُ	the structure of theirs
الَّذِي بَنَوْا	which they built[7] to be
رِيبَةً فِي قُلُوبِهِمْ	a misgiving[8] in their hearts
إِلَّا أَن تَقَطَّعَ	unless cut to pieces be[8]
قُلُوبُهُمْ	their hearts.[9]
وَاللَّهُ عَلِيمٌ	And Allah is All-Knowing,
حَكِيمٌ ١١٠	All-Wise.

Section (*Rukû'*) 14

إِنَّ اللَّهَ اشْتَرَىٰ	111. Allah has purchased[10]
مِنَ الْمُؤْمِنِينَ	from the believers
أَنفُسَهُمْ وَأَمْوَالَهُم	their selves and properties
بِأَنَّ لَهُمُ	for that theirs shall be

1. رضوان ***riḍwân*** = pleasure, good will, favour, approval. See at 9:72, p. 609, n. 1.

2. أسس ***'assasa*** = he founded, established, set up (v. iii. m. s. past in form II of *'assa* { *'asasa*}. See *'ussisa* at 9:108, p. 624, n. 7).

3. شفا ***shafâ*** = edge, rim, brink, verge, border. See at 3:103, p. 196, n. 10.

4. هار ***hâr*** = crumbling, tottering, weak (act. participle from *hâra* [*hawr*], to be destroyed, wrecked).

5. جرف ***juruf*** (s.; pl. *jurûf/'ajrâf*) = cliff, precipice, bank.

6. انهار ***inhâra*** = he or it collapsed, fell down, crashed (v. iii. m. s. past in form VII of *hâra*. See n. 4 above).

7. بنوا ***banaw*** = they built, erected, set up (v. iii. m. pl. past from *banâ* [*binâ'/bunyân*], to build, to erect. See *bunyân* at 9:109, p. 624, n. 13.

8. i. e., to be a cause and source of misgiving; for they had built it with the evil purpose of causing dissension among the Muslims and for harming them. *rîbah* (s.; pl. *riyab*) = doubt, suspicion, misgiving. See *irtâbat* at 9:45, p. 597, n. 1.

8. تقطع ***taqaṭṭa'a*** = he or it is cut to pieces, severed, disrupted (v. iii. m. s. past in form V of *qaṭa'a* [*qaṭ'*], to cut. See *taqaṭṭa'at* at 2:166, p. 78, n. 8).

9. i. e., they meet with death.

10. i. e., Allah earmarks paradise for the believers in lieu of their dedicating their lives and properties in His way and for making His *dîn* prevail. اشترى ***ishtarâ*** = he bought, purchased, (v. iii. m. s. past in form VIII of *sharâ* [*shiran /shirâ'*], to buy. See *ishtaraw* at 9:9, p. 580, n. 8).

11. أموال ***'amwâl*** (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 8:27, p. 556, n. 11.

ٱلْجَنَّةَ	the paradise.
يُقَٰتِلُونَ	They fight[1]
فِى سَبِيلِ ٱللَّهِ	in the way of Allah,
فَيَقْتُلُونَ وَيُقْتَلُونَ	killing and being killed – a
وَعْدًا عَلَيْهِ حَقًّا	promise[2] on His part in truth,
فِى ٱلتَّوْرَىٰةِ وَ	in the *Tawrah* and
ٱلْإِنجِيلِ وَٱلْقُرْءَانِ	the Gospel and the Qur'ân.
وَمَنْ أَوْفَىٰ	And who is more faithful[3]
بِعَهْدِهِۦ مِنَ ٱللَّهِ	to his promise than Allah?
فَٱسْتَبْشِرُوا۟	So be delighted[4] with the
بِبَيْعِكُمُ ٱلَّذِى	bargain[5] of yours that you
بَايَعْتُم بِهِۦ	have contracted[6] with Him;
وَذَٰلِكَ هُوَ ٱلْفَوْزُ	and that is the success[7]
ٱلْعَظِيمُ ﴿١١١﴾	most magnificent.
ٱلتَّٰٓئِبُونَ	112. The penitents,[8]
ٱلْعَٰبِدُونَ	the worshippers,[9]
ٱلْحَٰمِدُونَ	the praising ones,[10]
ٱلسَّٰٓئِحُونَ	the fasting ones,[11]
ٱلرَّٰكِعُونَ	those bowing down, those
ٱلسَّٰجِدُونَ	prostrating themselves,[12]
ٱلْءَامِرُونَ بِٱلْمَعْرُوفِ	those enjoining the approved
وَٱلنَّاهُونَ	and forbidding
عَنِ ٱلْمُنكَرِ	the disapproved,

1. يقاتلون ***yuqâtilûna*** = they fight, wage war, battle (v. iii. m. pl. impfct. from *qâtala*, form III of *qatala* [*qatl*], to kill. See at 4:76, p. 274, n. 2).

2. وعد *wa'd* (s. ; pl. *wu'ûd*) = promise. See *wa'ada* at 7:44, p. 482, n. 3.

3. i. e., there can be none more truthful and faithful than Allah. أوفى ***'awfâ*** = more faithful, more fulfilling in promise, more true to one's word, more reliable (elative of *wafiy*, act. participle from *wafâ* [*wafâ'*], to be perfect, to live up to. See at 3:76, p. 185, n. 5).

4. استبشروا ***istabshirû*** = you (all) be delighted, rejoice, be happy {at the good news} (v. ii. m. pl. imperative from *istabshara*, form X of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See *bashshir* at 9:34, p. 591, n. 6).

5. بيع ***bay'*** (pl. *buyû'/buyû'ât*) = selling or buying, trading, bargain. See at 2:275, p. 144, n. 7.

6. بايعتم ***bâya'tum*** = you concluded, contracted, paid homage (v. ii. m. pl. past from *bâya'a*, form III of *bâ'a* [*bay'/mabî'*], to sell. See *tabâya'tum* at 2:282, p. 149, n. 9).

7. i. e, the obtaining of the promise of *jannah* and the Pleasure of Allah is the greatest success for a Muslim. فوز ***fawz*** = success, triumph, victory, achievement. See at 9:89, p. 615, n. 10.

8. i. e., such successful ones are the penitents, the worshippers, etc. تائبون ***tâ'ibûn*** (pl.; s. *tâ'ib*) = the repenting and returning ones, the repentant, the penitent (act. participle from *tâba* [*tawb/tawbah / matâb*], to turn. See *yatûba* at 9:102, p. 622, n. 5).

9. i. e., those who sincerely worship Allah Alone عابدون ***'âbidûn*** (sing. *'âbid*) = worshippers, adorers.See at 2:138, p. 65, n. 8.

10. i. e., those who praise Allah in all situations of happiness and sorrow, of ease and difficulty. حامدون ***hâmidûn*** (pl.; sing.. *hâmid*) = the praising ones, those who extol, laud (act. participle from *hamida* [*hamd*], to praise. See *yuhmadû* at 3:188, p. 230, n. 6).

11. سائحون ***sâ'ihûn*** (pl.; s. *sâ'ih*) = those fasting, running, roaming, sticking to mosques (act. participle from *sâha* [*sayh/sayhân*], to fast, to flow).

12. i. e., the performers of prayers with *rukû'* and *sijdah*.

وَٱلْحَـٰفِظُونَ and those upholding[1]
لِحُدُودِ ٱللَّهِ Allah's injunctions[2] –
وَبَشِّرِ and give the glad tidings[3] to
ٱلْمُؤْمِنِينَ the believers. (112)

مَا كَانَ لِلنَّبِيِّ 113. It befits not the Prophet
وَٱلَّذِينَ ءَامَنُوٓا۟ and those who believe
أَن يَسْتَغْفِرُوا۟ that they seek forgiveness[4]
لِلْمُشْرِكِينَ وَلَوْ for the polytheists, even if
كَانُوٓا۟ أُو۟لِى قُرْبَىٰ they were near relations,[5]
مِنۢ بَعْدِ مَا تَبَيَّنَ after that clear has become[6]
لَهُمْ أَنَّهُمْ to them[7] that they[8] will be
أَصْحَـٰبُ ٱلْجَحِيمِ the inmates of hell.
(113)

وَمَا كَانَ 114. Nor was Ibrâhîm's
ٱسْتِغْفَارُ إِبْرَٰهِيمَ asking of forgiveness[9]
لِأَبِيهِ for his father aught
إِلَّا عَن مَّوْعِدَةٍ but for a promise[10]
وَعَدَهَآ إِيَّاهُ he had made to him; but
فَلَمَّا تَبَيَّنَ لَهُۥٓ when clear had become to
أَنَّهُۥ عَدُوٌّ him that he was an enemy[11]
لِّلَّهِ تَبَرَّأَ of Allah he absolved
مِنْهُ himslef[12] of him.

1. i. e., by scrupulously carrying out the injunctions and prohibitions of Allah and His Messenger, peace and blessings of Allah be on him. حافظون *ḥâfiẓûn* (pl.; s. *ḥâfiẓ*) = keepers, preservers, observers, upholders (act. participle from *ḥafiẓa* [*ḥifẓ*], to preserve, to protect. See *yuḥâfiẓûna* at 6:92, p. 429, n. 2).

2. حدود *hudûd* (pl.; sing. *hadd*) = edges, boundaries, limits, Allah's rulings/ injunctions/ orders. See at 9:97, p. 619, n. 7.

3. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 9:112, p. 627, n. 3).

4. يستغفروا *yastaghfirû(na)* = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *istaghfir* at 9:80, p. 612, n. 1).

5. أولى قربى *'ûlî qurbâ* (acc./gen. of *'ûlû qurbâ*) = near relations, those close by. See *dhî qurbâ* at 8:41, p. 561, n. 6.

6. تبين *tabayyana* = he or it became clear /open/ evident/ manifest/plain/obvious (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 8:6, p. 548, n. 8).

7. i. e., to the Prophet, peace and blessings of Allah be on him, and the Muslims.

8. i. e., the polytheists.

9. استغفار *istighfâr* = asking of forgiveness, prayer for pardon (verbal noun in form X of *ghafara*. See *yastaghfirû* at n. 4 above.

10. See for the promise 19:47. موعدة *maw'idah* (s.; pl. *mawâ'id*) = promise, pledge, commitment. See *wa'd* at 9:111, p. 626, n. 2.

11. عدو *'adûww* (s.; pl. اعداء *'a'dâ'*) = foe, enemy. See at 8:60, p. 569, n. 5.

12. تبرأ *tabarra'a* = he cleared himself, rid himself of, disowned, disavowed, declared his innocence of, acquitted himself, absolved himself (v. iii. m. s. past in form V of *bari'a* [*barâ'ah*], to be clear, free. See at 2:166, p. 78, n. 5).

إِنَّ إِبْرَٰهِيمَ	Ibrâhîm was indeed
لَأَوَّٰهٌ	extremely kind-hearted,[1]
حَلِيمٌ ﴿١١٤﴾	most forbearing.[2]
وَمَا كَانَ ٱللَّهُ	115. Nor is Allah
لِيُضِلَّ قَوْمًا	to let go astray[3] a people
بَعْدَ إِذْ هَدَىٰهُمْ	after that He has guided them
حَتَّىٰ يُبَيِّنَ لَهُم	until He makes clear[4] to them
مَّا يَتَّقُونَ	what they should be wary of.[5]
إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ	Verly Allah is of everything
عَلِيمٌ ﴿١١٥﴾	All-Knowing.
إِنَّ ٱللَّهَ لَهُۥ	116. Verily Allah, His is the
مُلْكُ ٱلسَّمَٰوَٰتِ	dominion[6] of the heavens
وَٱلْأَرْضِ	and the earth.
يُحْيِۦ	He gives life[7]
وَيُمِيتُ	and causes to die;[8]
وَمَا لَكُم	and you do not have
مِّن دُونِ ٱللَّهِ	in lieu of Allah
مِن وَلِيٍّ	any Guardian-Protector,[9]
وَلَا نَصِيرٍ ﴿١١٦﴾	nor any helper.[10]
لَّقَد تَّابَ ٱللَّهُ عَلَى	117. Allah has just forgiven[11]

1. أواه *'awwâh* = extremely kind-hearted, most submissive in supplication.

2. حليم *halîm* = most forbearing, most clement. See at 4:12, p.244, n. 3).

3. يضل *yudilla(u)* = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from *'adalla*, form IV of *dalla* [*dalâl/ dalâlah*], to go astray.The last letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 6:144, p. 453, n. 6).

4. يبين *yubayyina(u)* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. The final letter takes *fathah* because of a hidden *'an* in *hattâ* coming before the verb. See at 4:25, p. 252, n. 4).

5. يتقون *yattaqûna* = they are on their guard, are wary[of], protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 8:56, p. 568, n. 4).

6. i. e., His is the absolute ownership and sovereignty of the heavens and the earth and all that exists. There is no partner of Him in the dominion. So He Alone deserves to be adored and He Alone is to be worshipped. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 7:158, p. 526, n.2.

7. يحي *yuhyî* = he gives life, revivifies, saves life, (v. iii. m. s. impfct. from *'ahyâ*, form IV of *hayiya* [*hayah*], to live. See at 7:158, p. 526, n. 3).

8. يميت *yumîtu* = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 7:158, p. 526, n. 4).

9. ولي *waliyy* (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 9:74, p. 610, n. 6).

10. نصير *nasîr* = (s.; pl. نصراء *nusarâ'*) = helper, defender, supporter, ally, protector, patron. See at 9:74, p. 610, n. 7).

11. تاب *tâba* = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawb, tawbah / matâb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 5:39, p. 347, n. 7.

النَّبِيِّ the Prophet

وَالْمُهَاجِرِينَ and the emigrants,

وَالْأَنصَارِ and the Helpers

الَّذِينَ اتَّبَعُوهُ فِي who followed[1] him in

سَاعَةِ الْعُسْرَةِ the hour[2] of difficulty,[3] afrer

مِن بَعْدِ مَا كَادَ that there were about to

يَزِيغُ قُلُوبُ swerve[4] the hearts

فَرِيقٍ مِّنْهُمْ of a section[5] of them.

ثُمَّ تَابَ عَلَيْهِمْ Then He forgave them.

إِنَّهُ بِهِمْ Verily He is to them

رَءُوفٌ Most Affectionate,[6]

رَّحِيمٌ ﴿١١٧﴾ Most Merciful.

وَعَلَى الثَّلَاثَةِ 118. And (also) the three

الَّذِينَ خُلِّفُوا who were left behind[7]

حَتَّىٰ إِذَا ضَاقَتْ till when straitened became[8]

عَلَيْهِمُ الْأَرْضُ on them the earth

بِمَا رَحُبَتْ though it was spacious,[9]

وَضَاقَتْ عَلَيْهِمْ and uneasy became on them

أَنفُسُهُمْ their selves, and

وَظَنُّوا أَن لَّا they were certain[10] that no

مَلْجَأَ مِنَ اللَّهِ refuge[11] was there from Allah

إِلَّا إِلَيْهِ except to Him;

1. اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 3:174, p. 224, n. 4).

2. ساعة ***sâ'ah*** (s.; pl. *sâ'ât*) = hour, time, clock, Hour of Resurrection. See at 7:187, p. 4538, n. 2

3. The allusion is to the Tabuk expedition. عسرة ***'usrah*** = difficulty, hardship, distress, straitened circumstances, poverty. See at 2:280, p. 146, n. 8.

4. The reference is to the attitude of some of the Muslims who, considering the distance and difficulty involved in the Tabuk expedition, temporarily thought of not joining it. يزيغ ***yazîghu*** = he swerves, deviates, turns aside (v. iii. m. s. impfct. from *zâgha* [*zaygh/zayghân*], to deviate, swerve. See *lâ tuzigh* at 3:8, p. 157, n. 4).

5. فريق ***farîq*** (pl. فروق *furûq*, افرقة *afriqah*) = section, group, faction, party, band. See at 7:30, p. 475, n. 2).

6. رءوف ***ra'ûf*** = most kind, most compassionate, most affectionate (active participle in the scale of *fa'ûl* from *ra'afa /ra'ufa* [*ra'fah/ ra'âfah*], to show mercy. See at 3:30, p. 167, n. 9).

7. See *'âyah* 106 of this *sûrah*, at p. 623, n. 6, for the three spoken of here. خلفوا ***khullifû*** = they were left behind, put behind, appointed as successors (v. iii. m. pl. past passive from *khallafa*, form II of *khalafa*, to follow, to be successor. See *'akhlafû* at 9:77, p. 611, n. 4).

8. i. e., they broke down with repentance and sorrow and all seemed lost to them. It is reported that they put themselves to self punishment out of remoarse and as means of seeking of forgiveness. ضاقت ***dâqat*** =she or it became constricted, tight, narrow, straitened, uneasy (v. iii. f. s. past from *dâqa* [*dayq/dîq*], to be narrow. See at 9:25, p. 587, n. 2).

9. رحبت ***rahubat*** = she or it became wide, spacious (v. iii. f. s. past from *rahuba* [*ruhb/ rahâbah*], to be wide. See at 9:25, p. 587, n. 3).

10. ظنوا ***zannû*** = they thought, thought for certain, supposed, believed, presumed (v. iii. m. pl. past from *zanna* [ظن *zann*], to think, to suppose. See *nazunnu* at 7:171, p. 532, n. 10).

11. ملجا ***malja'*** = refuge, shelter, retreat (adverb of place from *laja'a* [*laj'/lujû'*], to take refuge. See at 9:57, p. 601, n. 8.

ثُمَّ تَابَ عَلَيْهِمْ then He turned in Mercy to
لِيَتُوبُوٓا۟ them that they might repent.[1]
إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ Verily Allah, He is Oft-
ٱلرَّحِيمُ ﴿١١٨﴾ Forgiving, Most Merciful.

Section (*Rukû'*) 15

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 119. O you who believe,
ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ fear[2] Allah and be with
ٱلصَّٰدِقِينَ ﴿١١٩﴾ the truthful.[3]

مَا كَانَ 120. It behoves not for
لِأَهْلِ ٱلْمَدِينَةِ the inhabitants[4] of Madina
وَمَنْ حَوْلَهُم and those around[5] them
مِّنَ ٱلْأَعْرَابِ of the bedouins[6]
أَن يَتَخَلَّفُوا۟ عَن that they stay away[7] from
رَّسُولِ ٱللَّهِ وَلَا the Messenger of Allah nor
يَرْغَبُوا۟ بِأَنفُسِهِمْ that they prefer[8] their lives
عَن نَّفْسِهِۦ to his life.
ذَٰلِكَ بِأَنَّهُمْ That is because they are such
لَا يُصِيبُهُمْ that there afflicts[9] them not
ظَمَأٌ وَلَا نَصَبٌ any thirst[10] nor fatigue[11]
وَلَا مَخْمَصَةٌ nor hunger[12]
فِى سَبِيلِ ٱللَّهِ in the way of Allah,

1. يتوبوا ***yatûbû****(na)* = they turn in repentance (v. iii. m. pl. impfct. from *tâba* [*tawb/tawbah / matâb*], to turn. The terminal ***nûn*** is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 9:74, p. 610, n. 2).

2. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear Allah (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 8:69, p. 572, n. 11).

3. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 7:194, p. 5541, n. 4).

4. أهل ***'ahl*** (s.; pl. أهلون *'ahlûn*/أهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 7:123, p. 510, n. 5.

5. حول ***hawl*** = around, about, roughly; also year, might, power, change. See 2:1=240, p. 121, n.7.

6. أعراب ***'a'râb*** (pl.; s. *'arabî*) = bedouins, desert Arabs. See at 9:101, p. 621, n. 10.

7. يتخلفوا ***yatakhallafû****(na)* = they stay behind, fall behind, stay away (v. iii. m. pl. impfct. from *takhallafa*, form V of *khalafa*, to follow, to be successor, to come after. The terminal ***nûn*** is dropped because of the particle *'an* coming before the verb. See *khullifû* at 9:118, p. 629, n. 7).

8. يرغبوا ***yarghabû****(na)* = they like, desire, wish [followed by *'an* the verb means to prefer] (v. iii. m. pl. impfct. from *raghiba* [*raghbah/raghab*] to like, wish, desire; also to detest, dislike. The terminal ***nûn*** is dropped because the verb is conjunctive to the previous verb which is governed by the particle *'an*. See *targhabûna* at 4:127, p. 300, n. 5).

9. يصيب ***yuṣîbu*** = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. See at 9:90, p. 616, n. 5).

10. ظمأ ***ẓama'*** = thirst.

11. نصب ***naṣab*** = fatigue, strain, exertion, hardship.

12. مخمصة ***makhmaṣah*** = hunger.

وَلَا يَطَـُٔونَ مَوْطِئًا nor do they set foot[1] on a track
يَغِيظُ ٱلْكُفَّارَ that vexes[2] the unbelievers,
وَلَا يَنَالُونَ nor do they inflict[3]
مِنْ عَدُوٍّ نَّيْلًا on an enemy any harm[4]
إِلَّا كُتِبَ but that there is written
لَهُم بِهِۦ for them on that account
عَمَلٌ صَـٰلِحٌ a good deed.[5]
إِنَّ ٱللَّهَ لَا يُضِيعُ Verily Allah frustrates[6] not
أَجْرَ ٱلْمُحْسِنِينَ ﴿١٢٠﴾ the reward[7] of the righteous.[8]

وَلَا يُنفِقُونَ نَفَقَةً 121.Nor do they spend[9]
صَغِيرَةً وَلَا كَبِيرَةً a sum small or great
وَلَا يَقْطَعُونَ nor do they traverse[10]
وَادِيًا إِلَّا كُتِبَ a valley[11] but that it is written
لَهُمْ to their credit,
لِيَجْزِيَهُمُ ٱللَّهُ that Allah may reward[11] them
أَحْسَنَ مَا كَانُوا۟ the best for what they use
يَعْمَلُونَ ﴿١٢١﴾ to do.

وَمَا كَانَ ٱلْمُؤْمِنُونَ 122. Nor are the believers
لِيَنفِرُوا۟ كَآفَّةً to go forth[12] one and all;
فَلَوْلَا نَفَرَ so why not there go forth
مِن كُلِّ فِرْقَةٍ مِّنْهُمْ from each section of them

1. يطئون ***yaṭa'ûna*** = they tread, set foot on, walk (v. iii. m. pl. impfct. from *waṭa'a* [*waṭ'*], to tread, to set foot on. See *yuwâṭi'û* at 9:37, p. 593, n. 4).

2. يغيظ ***yaghîzu*** = he angers, enrages, vexes, infuriates, exasperate (v. iii. m. s. impfct. from *ghâẓa* [*ghayẓ*], to anger. See *ghayẓ* at 9:15, p. 582, n. 7).

3. ينالون ***yanâlûna*** = they attain, reach, affect, get hold of [followed by *min* the verb means to inflict, to cause harm to, to impair, to get] (v. iii. m. pl. impfct. from *nâla* [*nayl/manâl*], to reach, attain.

4. نيل ***nayl*** = attainment, acquisition [here , harm or damage, being an object of the verb *yanâlûna*].

5. i. e., merit for a good deed.

6. يضيع ***yuḍî'u*** = he ruins, lets perish, lets go in vain, frustrates (v. iii. m. s. impfct. from *'aḍâ'a*, form IV of *ḍâ'a* [*ḍay'/ḍiyâ'*] to get lost. See at 3:171, p. 223, n. 1).

7. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, emolument, fee. See at 9:22, p. 585, n. 8).

8. محسنين ***muḥsinîn*** = (acc. /gen. of *muḥsinûn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 7161, p. 528, n. 6).

9. ينفقون ***yunfiqûna*** = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 9:91, p. 617, n. 7).

10. يقطعون ***yaqṭa'ûna*** = they cut off, sever, traverse, pass through, cross (v. iii. m. pl. impfct. from *qaṭa'a* [*qaṭ'*], to cut, to sever. See at 2:27, p. 14, n. 10)

11. يجزي ***yajziya***(*zî*) = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yujzawna* at 7:180, p. 536, n. 6).

12. ينفروا ***yanfirû***(*na*) = they go forth, sally forth, rush (v. iii. m. pl. impfct. from *nafara* [*nufûr/nifâr*], to rush, to flee.The terminal *nûn* is dropped for the same reason as stated at n. 11 above. See *lâ tanfirû* at 9:81, p. 612, n. 10.

طَآئِفَةٌ a group[1]
لِّيَتَفَقَّهُوا۟ so that they[2] could acquire
فِى ٱلدِّينِ knowledge[2] in the religion
وَلِيُنذِرُوا۟ قَوْمَهُمْ and could warn[3] their people
إِذَا رَجَعُوٓا۟ إِلَيْهِمْ when they returned to them;
لَعَلَّهُمْ that they might
يَحْذَرُونَ ﴿١٢٢﴾ be on their guard.[4]

Section (Rukû') 16

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 123. O you who believe,
قَٰتِلُوا۟ ٱلَّذِينَ fight[5] those who
يَلُونَكُم are near[6] to you
مِّنَ ٱلْكُفَّارِ of the unbelievers
وَلْيَجِدُوا۟ فِيكُمْ and let them find[7] in you
غِلْظَةً severity;[8]
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ and know that Allah is
مَعَ ٱلْمُتَّقِينَ ﴿١٢٣﴾ with the godfearing.[9]

وَإِذَا مَآ أُنزِلَتْ 124. And if there is sent
سُورَةٌ down a *sûrah*
فَمِنْهُم there are some among them
مَّن يَقُولُ أَيُّكُمْ who say: "Which of you
زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا has this increased[10] in faith?"

1. It is not necessary for all Muslims to go forth on *jihâd*. The more intellectually capable of them should remain behind to devote themselves to acquiring the knowlge of the religion for propagating it and teaching their people when they return from the fighting. طائفة *ṭâ'ifah* (pl. طوائف *ṭawâ'if*) = section of people, sect, group. See at 9:83, , p. 613, n. 7).

2. i. e., those remaining behind.

3. يتفقهوا *yatafaqqahû* (*na*) = they acquire knowledge, comprehend, devote themselves to study (v. iii. m. pl. impfct. from *tafaqqaha*, form V of *faqiha* [*fiqh*], to understand. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yafqahûna* at 9:81, p. 613, n. 1).

4. i. e., against Allah's displeasure and punishment by knowing and carrying out His injunctions and prohibitions . يحذرون *yaḥdharûna* = they fear, apprehend, are wary, warn, are on their guard (v. iii. m. pl. impfct. from *ḥadhara*, form [*ḥidhr/ḥadhar*], to be cautious, to be on one's guard. See *yaḥdharu* at 9:64, p. 604, n.5).

5. i. e., fight first the enemies who are near. قاتلوا *qâtilû* = you (all) fight, wage war (v. ii. m. pl. imperative from *qâtala*, form III of *qatala* [*qatl*], to kill, slay. See at 9:29, p. 588, n. 9).

6. يلون *yalûna* = they come near, be close, lie next (v. iii. m. pl. impfct. from *waliya*, to come near, to be close. See *wallaw* at 9:57, p. 601, n. 11).

7. يجدوا *yajidû*(*na*)= they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. The terminal *nûn* is dropped because of the *lâm* (*li*) of command coming before the verb. See *yajidûna* at 9: 91, p. 616, n. 8).

8. غلظة *ghilẓah* = severity, harshness, toughness.

9. i. e., Allah's help and blessings are with them. متقين *muttaqîn* (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous. Active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 9:44, p. 596, n. 11).

10. زادت *zâdat* = she or it increases, augments, adds to (v. iii. f. s. past from *zâda* [*ziyâdah*], to be more. See at 8:2, p. 547, n. 7).

فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟	So as to those who believe,
فَزَادَتْهُمْ إِيمَـٰنًا	it increases them in faith
وَهُمْ يَسْتَبْشِرُونَ	and they do rejoice.[1]
١٢٤	
وَأَمَّا ٱلَّذِينَ	125. And as to those
فِى قُلُوبِهِم مَّرَضٌ	in whose hearts is a disease,[2]
فَزَادَتْهُمْ رِجْسًا	it increases them in filth[3]
إِلَىٰ رِجْسِهِمْ	added to their filth;
وَمَاتُوا۟	and they will die
وَهُمْ كَـٰفِرُونَ	while they are unbelievers.
١٢٥	
أَوَلَا يَرَوْنَ	126. Do they not see
أَنَّهُمْ يُفْتَنُونَ	that they are put to test[4]
فِى كُلِّ عَامٍ	every year
مَّرَّةً أَوْ مَرَّتَيْنِ	once or twice?[5]
ثُمَّ لَا يَتُوبُونَ	Even then they do not repent[6]
وَلَا هُمْ يَذَّكَّرُونَ	nor do they take heed.[7]
١٢٦	
وَإِذَا مَآ	127. And whenever there is
أُنزِلَتْ سُورَةٌ	sent down[8] a *sûrah*,
نَّظَرَ بَعْضُهُمْ	some of them look[9]
إِلَىٰ بَعْضٍ	at the others:
هَلْ يَرَىٰكُم مِّنْ أَحَدٍ	"Does anyone see you?"

1. i. e., they rejoice at what Allah has given them of guidance and faith and in expectation of rewards from Him. يستبشرون ***yastabshirûna*** = they rejoice, welcome (v. iii. m. pl. impfct. from *istabshara*, form X of *bashara/bashira* [*bishr/bushr*], to be happy. See at 3:169, p. 222, n. 10).

2. i. e., of unbelief and hypocrisy and jealousy. مرض ***maraḍ*** (pl. *'amrâḍ*) = disease, sickness, ailment, illness, malady. See at 8:49, p. 565, n. 9.

3. i. e., it increases them in the filth of their unbelief and hypocrisy which exist in them. رجس ***rijs*** (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act, punishment. See at 9:95, p. 618, n.11.

4. يفتنون ***yuftanûna*** = they are tried, put to test (v. iii. m. pl. impfct. passive from *fatana* [*fatn/futûn*], to turn away, to put to trial. See *lâ taftinnî* at 9:49, p. 598, n. 11).

5. i. e., by confronting them with such situations as expose their hypocrisy and unbelief. مرتين ***marrtayn*** (dual; acc./gen. of *marratân*; s. *marrah*, pl. *marrât*) = twice, two times. See at 9:101, p. 621, n. 12.

6. يتوبون ***yatûbûna*** = they turn, return, repent (v. iii. m. pl. impfct. from *tâba* [*tawb, tawbah / matâb*]). Technically it means, in respect of man, to turn to Allah in repentance and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 5:74, p. 367, n. 1).

7. يذكرون ***yadhdhakkarûna*** (originally *yatadhakkarûna*) = they remember, bear in mind, take heed (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr /tadhkâr*], to remember, to mention. See at 8:57, p. 568, n. 7).

8. أنزلت ***'unzilat*** = she was sent down (v. iii. f. s. past passive from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 9:86, p. 614, n. 8).

9. i. e., the hypocrites who are at the presence of the Prophet, peace and blessings of Allah be on him, wink at one another in detestation and derision and whisper to one another in preparation for leaving the assemblage saying : "Does anyone see you?" نظر ***naẓara*** = he glanced, looked, viewed, saw(v. iii. m. s. past from *naẓar*. See *yanẓurûna* at 7:52, p. 485, n. 11).

ثُمَّ انْصَرَفُوا Then they go away.[1]
صَرَفَ اللَّهُ قُلُوبَهُم Allah diverts[2] their hearts;
بِأَنَّهُمْ قَوْمٌ for they are a people
لَا يَفْقَهُونَ ﴿١٢٧﴾ that do not understand.[3]

لَقَدْ جَاءَكُمْ 128. There has indeed come
رَسُولٌ to you a Messenger[4]
مِنْ أَنْفُسِكُمْ from among yourselves;
عَزِيزٌ عَلَيْهِ hard[5] it is on him
مَا عَنِتُّمْ whatever you suffer[6] from;
حَرِيصٌ ardently anxious[7] is he
عَلَيْكُمْ over you;
بِالْمُؤْمِنِينَ to the believers
رَءُوفٌ most affectionate,[8]
رَحِيمٌ ﴿١٢٨﴾ very kind.

فَإِنْ تَوَلَّوْا 129. So if they trun away[9]
فَقُلْ حَسْبِيَ اللَّهُ then say: "Suffices me Allah;
لَا إِلَٰهَ إِلَّا هُوَ no deity is there except He;
عَلَيْهِ تَوَكَّلْتُ on Him I rely;[10]
وَهُوَ رَبُّ and He is the Lord of
الْعَرْشِ الْعَظِيمِ the Magnificent Throne."[11]
﴿١٢٩﴾

1. انصرفوا ***inṣarafū*** = they went away, turned away, departed, left (v. iii. m. pl. past from *inṣarafa*, form VII of *ṣarafa* [*ṣarf*], to turn away, divert. See *'aṣrifu* at 7:146, p. 519, n. 7).

2. i. e., diverts from guidance and belief on account of their hypocrisy. صرف ***ṣarafa*** = he turned away, diverted (v. iii. m. s. past from *ṣarf*, to turn, to turn away. See at 3:152, p. 214, n. 5; and n. 1 above).

3. i. e., they do not understand the truth, nor do they reflect and try to understand. يفقهون ***yafqahûna*** = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [فقه *fiqh*], to understand. See at 8:65, p. 571, n. 3).

4. i. e., Muhammad, peace and blessings of Allah be on him.

5. i. e., it pains him and is hard on him if you, Muslims, suffer from any difficulty or hardship. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, difficult, hard. See at 2:129, p. 61, n. 10.

6. عنتم ***'anittum*** = you suffered adversely, felt distressed, grieved, (v. ii. m. pl. past from *'anita* [*'anat*], to be in distress, to suffer adversely. See *'a'nata* at 3:118, p. 202, n. 11).

7. i. e., he is very anxious for your well-being and happiness, in this world as well as in the hereafter, and therefore to guide you to the right way of life. حريص ***ḥariṣ*** = ardently anxious, eager, desirous, covetous (act. participle in the scale of *fa'îl* from *ḥaraṣa/ḥariṣa* [*ḥirṣ*], to desire, to covet. See *ḥaraṣtum* at 4:129, p. 301, n. 9).

8. رءوف ***ra'ûf*** = most kind, most compassionate, most affectionate (active participle in the scale of *fa'ûl* from *ra'afa /ra'ufa* [*ra'fah/ ra'âfah*], to show mercy. See at 9:117, p. 629, n. 6).

9. i. e., if the unbelievers and hypocrites turn away. تولوا ***tawallaw*** = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 9:92, p. 617, n. 3).

10. توكلت ***tawakkaltu*** = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See *li-yatawakkal* at 9:51, p. 599, n. 8).

11. العرش ***al-'arsh*** = The Throne.

10. *SÛRAT YÛNUS*

Makkan: 109 *'âyahs*

This is a Makkan *sûrah* which deals with the fundamentals of the faith, namely, monotheism (*tawḥîd*), i. e., belief in Allah as the Only and Sole Creator, Nourisher and Sustainer of all beings, animate and inanimate, in His Attributes, and worshipping Him Alone to the exclusion of all imaginary gods and goddesses. It draws attention to the fact that Allah has sent His Prophets and Messengers with Books of guidance to different peoples at different times, that Muhammad, peace and blessings of Allah be on him, is His final Messenger with the final Book of guidance, the Qur'ân, replacing and overriding the previous Books. Further, it stresses the fact of resurrection after death and judgement and rewards. These matters are illustrated with reference to the stories of some of the Prophets like Nûḥ, Mûsâ and Yûnus (peace be on them) and how their respective peoples behaved with them. Reference is also made to the attitude of the Makkans to the Prophet Muhammad, peace and blessings of Allah be on him, and a challenge is thrown out to them and to the unbelievers of all times to come up with any text like that of the Qur'ân.

The *sûrah* is named after the Prophet Yûnus, peace be on him, whose people were forgiven and saved from punishment as they ultimately believed in the message delivered to them.

سُورَةُ يُونُسَ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓر 1. *Alif - Lâm - Râ.*[1]

تِلْكَ ءَايَٰتُ These are the *'âyahs* of

ٱلْكِتَٰبِ ٱلْحَكِيمِ the Book, Full of Wisdom.[2] ١

أَكَانَ لِلنَّاسِ عَجَبًا 2. Is it for man a wonder[3]

أَنْ أَوْحَيْنَآ that We have communicated

إِلَىٰ رَجُلٍ مِّنْهُمْ to a man[4] from among them

أَنْ أَنذِرِ ٱلنَّاسَ that you warn[5] mankind and

وَبَشِّرِ ٱلَّذِينَ give glad tidings to those

ءَامَنُوٓا أَنَّ who believe, that they will

لَهُمْ قَدَمَ صِدْقٍ have a respectable position[6]

عِندَ رَبِّهِمْ before their Lord?

1. Allah Alone knows the meaning and significance of these letters. See at 2:1, p. 4, n. 1.
2. i. e., the Qur'ân is full of infallibly wise guidance given by Allah, detailing what is proper and improper to do for obtaining an eternally blissful life in the hereafter. حكيم *ḥakîm* (s.; pl. *ḥukamâ'*) = wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 3:58, p. 178, n. 12). *Al-Dhikr al-Ḥakîm* is another name of the Qur'ân.
3. The Quraysh unbelievers of Makka used to express surprise how a man from among themselves could be Allah's Messenger and why an angel was not sent to them (see for instance 6:8-9). The *'âyah* is a reply to such misgivings. عجب *'ajab* (s.; pl. *'a'jâb*) = wonder, surprise, astonishment, marvel, amazement. See *'ajibtum* at 7:69, p. 492, n. 4.
4. i. e., Muhammad, peace and blessings of Allah be on him.
5. i. e., warn against the consequences of polytheism and unbelief. أنذر *'andhir* = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nudhûr*], to dedicate, to make a vow. See at 6:51, p. 410, n. 11).
6. قدم *qadam* (s.; pl. *'aqdâm*) = foot, step, footing, standing. *qadam sidq* is an idiom meaning "high and respectable position". See *'aqdâm* at 3:147, p. 212, n. 12.

قَالَ ٱلْكَٰفِرُونَ	The unbelievers say:
إِنَّ هَٰذَا لَسَٰحِرٌ	"This is indeed a sorcerer[1]
مُّبِينٌ ۝	all too clear."[2]
إِنَّ رَبَّكُمُ ٱللَّهُ	3. Verily your Lord is Allah
ٱلَّذِى خَلَقَ	Who created[3]
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ	the heavens and the earth
فِى سِتَّةِ أَيَّامٍ	in six days;
ثُمَّ ٱسْتَوَىٰ	then He took Position[4]
عَلَى ٱلْعَرْشِ	on the Throne
يُدَبِّرُ ٱلْأَمْرَ	conducting[5] the affair.
مَا مِن شَفِيعٍ	No intercessor[6] can be there
إِلَّا مِنۢ بَعْدِ إِذْنِهِۦ	except after His Permission.
ذَٰلِكُمُ ٱللَّهُ	That is Allah,
رَبُّكُمْ	your Lord.
فَٱعْبُدُوهُ	So you all worsdhip Him.
أَفَلَا تَذَكَّرُونَ ۝	Will you not then take heed?[7]
إِلَيْهِ	4. To Him shall be your
مَرْجِعُكُمْ جَمِيعًا	return, one and all —
وَعْدَ ٱللَّهِ حَقًّا	a promise of Allah in truth.
إِنَّهُۥ يَبْدَؤُا۟ ٱلْخَلْقَ	He initiates[8] the creation,
ثُمَّ يُعِيدُهُۥ	and then He will repeat[10] it;

1. The Makkan unbelievers used to say that the Prophet was a sorcerer. ساحر *sâhir* (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *sahara* [*siḥr*], to enchant, to bewitch. See at 7:109, p. 507, n. 8).

2. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear. See at 7:60, p. 489, n. 6.

3. It is repeatedly emphasized in the Qur'ân that the heavens and the earth and all that exists are created by Allah Alone. They did not come into existence by themselves. Therefore He is the Creator and Lord of all things, of the nature itself, and He Alone is to be worshipped, obeyed and adored. خلق *khalaqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 9:36, p. 592, n. 5).

4. i. e., in such manner as befits the Sublimity of Allah. استوى *istawâ* = he became even (i. e., took position), straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 7:54, p. 486, n. 7).

5. i. e., Allah conducts and regulates every affair in the heavens and the earth. Some of the instances are mentioned in *'âyahs* 5 and 6 below. يدبر *yudabbiru* = he arranges, organizes, regulates, directs, manages, conducts (v. iii. m. s. impfct. from *dabbara*, form II of *dabara* [*dubûr*], to turn one's back, to pass. See *yatadabbarûna* at 4:82, p. 277, n. 8).

6. The polytheists say that the deities they worship will intercede for them with Allah on the Day of Judgement. The *'âyah* points out the mistake in this claim. شفيع *shafî'* (s.; pl.*shufa'â'*) = intercessor, advocate (active participle on the scale of *fa'îl* from *shafa'a* (*shaf'*), to double, to attach. See at 6:51, p. 411, n. 1.

7. تذكرون *tadhakkarûna*(*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 7:57, p.488, n. 12).

8. يبدأ *yabda'u* = he initiates, begins, starts (v. iii. m. s. impfct. from *bada'a* [*bad'*] to start. See *bada'û* at 9:13, p. 581, n. 13).

9. يعيد *yu'îdu* = he repeats, causes to come back (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awdah/ma'âd*], to return. See *ya'ûdû* at 8:38, p. 560, n. 6).

لِيَجْزِىَ that He may recompense[1]
ٱلَّذِينَ ءَامَنُوا۟ those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ and do good deeds[2]
بِٱلْقِسْطِ according to equity;[3]
وَٱلَّذِينَ كَفَرُوا۟ and those who disbelieve,
لَهُمْ شَرَابٌ they shall have a drink
مِّنْ حَمِيمٍ of boiling water[4] and
وَعَذَابٌ أَلِيمٌۢ a punishment most painful[5]
بِمَا كَانُوا۟ because they use to
يَكْفُرُونَ disbelieve.

هُوَ ٱلَّذِى جَعَلَ 5. He it is Who made
ٱلشَّمْسَ ضِيَآءً the sun an incadescent light[6]
وَٱلْقَمَرَ نُورًا and the moon a light,
وَقَدَّرَهُۥ مَنَازِلَ and assigned[7] it stages[8]
لِتَعْلَمُوا۟ that you may know
عَدَدَ ٱلسِّنِينَ the number of years[9]
وَٱلْحِسَابَ and the calculation.[10]
مَا خَلَقَ ٱللَّهُ ذَٰلِكَ Allah did not create this
إِلَّا بِٱلْحَقِّ except in truth.
يُفَصِّلُ ٱلْـَٔايَٰتِ He spells out[11] the signs
لِقَوْمٍ يَعْلَمُونَ for a people that know.

1. يجزى *yajziya(zî)* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 9:121, p. 637, n.1).

2. صالحات *ṣâliḥât* (pl.; sing. صالحة *ṣâliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah*). See at 7:41, p. 480, n. 13.

3. قسط *qisṭ* = justice, equity, fairness. See at 7:29, p. 474, n.7).

4. حميم *ḥamîm* = boiling water, close friend. See at 6:70, p. 419, n.

5. أليم *'alîm* = agonizing, anguishing, excruciating, most painful. See at 9:61, p. 603, n. 7.

6. Note that while the sun is described as an incandescent light, indicative of its extreme heat, the moon is simply called a light, thus pointing to the different nature of the two. This different nature is further indicated in the next clause of the *'âyah* which speaks about the stages assigned to the moon, thereby indicating its rotation, while no such thing is spoken of the sun. ضياء *ḍiyâ'* = incandescent light, incandescence, glow. See *'aḍâ'a* at 20, p. 10, n. 14.

7. قدرنا *qaddarnâ* = we assigned, appointed, determined, decreed, assessed (v. i. pl. past from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See *qadarû* at 6:91, p. 427, n. 9).

8. منازل *manâzil* (pl.; s. *manzil*) = stopping places, way stations, stages, houses (adverb of place from *nazala*[*nuzûl*], to come down).

9. *sinîn* (pl.; s. *sanah*) = years.

10. i. e., by the sun days can be calculated and by the moon, months and years. حساب *ḥisâb* (pl. حسابات *ḥisâbât*)= calculation, reckoning, accounting, account. See at 6:52, p. 411, n.7.

11. i. e., He elaborates the signs all around us that point to the Creator and Lord. يفصل *yufaṣṣilu* = he spells out, elaborates, elucidates, sets out in detail (v. iii. m. s. impfct. from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See *faṣṣalnâ* at 7:52, p. 485, n. 9).

إِنَّ فِي ٱخْتِلَـٰفِ 6. Verily in the alternation[1]
ٱلَّيْلِ وَٱلنَّهَارِ of the night and the day
وَمَا خَلَقَ ٱللَّهُ and all that Allah has created
فِي ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ in the heavens[2] and the earth[3]
لَـَٔايَـٰتٍ لِّقَوْمٍ are sure signs[4] for a people
يَتَّقُونَ ۝٦ that are afraid of Allah.[5]

إِنَّ ٱلَّذِينَ 7. Verily those who do not
لَا يَرْجُونَ لِقَآءَنَا look forward[6] to meeting Us
وَرَضُوا۟ and become happy[7]
بِٱلْحَيَوٰةِ ٱلدُّنْيَا with the worldly life
وَٱطْمَأَنُّوا۟ بِهَا and feel reassured[8] with it,
وَٱلَّذِينَ هُمْ and those who are
عَنْ ءَايَـٰتِنَا about Our signs[9]
غَـٰفِلُونَ ۝٧ heedless[10] –

أُو۟لَـٰٓئِكَ 8. Such people,
مَأْوَىٰهُمُ ٱلنَّارُ their abode[11] will be the fire
بِمَا كَانُوا۟ because of what they use to
يَكْسِبُونَ ۝٨ acquire.[12]

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ 9. Verily those who believe
وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ and do good deeds,[13]

1. اختلاف *ikhtilâf* = alternation, coming of one after another, variation, disagreement (verbal noun in form VIII of *khalafa* [*khalf*], to come after, to follow. See at 4:182, p. 277, n. 10).

2. Such as the sun, the moon, the stars, the planets, the galaxies, light and darkness, air, etc.

3. Such as the immense varieties of animals and species on and inside land and water, plants, fruits, plains, mountains, seas, rivers, etc.

4. i. e., signs pointing to the Creator and Lord, Allah.

5. يتقون *yattaqûna* = they are on their guard, are wary [of], protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 9:115, p. 628, n. 5).

6. يرجون *yarjûna* = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajâ* [*rajâ'/rajâh/marjâh*], to hope, to expect. See at 2:218, p. 106, n. 6).

7. رضوا *raḍû* = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *raḍiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See at 9:93, p. 617, n. 10).

8. اطمأنوا *iṭma'annû* = they felt safe, reassured, were at ease (v. iii. m. pl. past from *iṭma'anna*, form IV of *ṭam'ana/ṭa'mana*, to calm, to appease. See *iṭma'nantum* at 4:103, p. 290, n. 14).

9. آيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 9:11, p. 581, n. 3.

10. غافلون *ghâfilûn* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ ghufûl*], to neglect, to ignore. See at 7:179, p. 536, n. 1.

11. i. e., in the hereafter. مأوى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 9:73, p. 609, n. 6).

12. i. e., of guilt and sins. يكسبون *yaksibûna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 9:95, p. 618, n. 12).

13. صالحات *ṣâliḥât* (pl.; sing. صالحة *ṣâliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah*). See at 10:3, p. 637, n. 2.

يَهْدِيهِمْ رَبُّهُم their Lord guides them[1]
بِإِيمَـٰنِهِمْ for their faith.
تَجْرِى مِن تَحْتِهِمُ There will flow[2] below them[3]
ٱلْأَنْهَـٰرُ the rivers[4]
فِى جَنَّـٰتِ ٱلنَّعِيمِ ﴿٩﴾ in the Gardens of Bliss.

دَعْوَىٰهُمْ فِيهَا 10. Their prayer[5] therein will
سُبْحَـٰنَكَ ٱللَّهُمَّ be: "Glory to You, O Allah";
وَتَحِيَّتُهُمْ فِيهَا and their greeting[6] therein
سَلَـٰمٌ will be: "Peace";
وَءَاخِرُ دَعْوَىٰهُمْ and the close of their prayer
أَنِ ٱلْحَمْدُ لِلَّهِ will be: "All the praise is for
رَبِّ ٱلْعَـٰلَمِينَ Allah, Lord of all beings."[7]
﴿١٠﴾

Section (Rukû') 2

وَلَوْ يُعَجِّلُ ٱللَّهُ 11. And were Allah to hasten[8]
لِلنَّاسِ ٱلشَّرَّ for men the evil
ٱسْتِعْجَالَهُم as the hastening[9] to them
بِٱلْخَيْرِ the good,
لَقُضِىَ إِلَيْهِمْ decreed to them would
أَجَلُهُمْ surely have been their term.[10]
فَنَذَرُ ٱلَّذِينَ So We let alone[11] those who
لَا يَرْجُونَ لِقَآءَنَا do not expect meeting Us

1. i. e., guides them to the way of *jannah* and the eternally blissful life in the hereafter.

2. تجرى *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 9:100, p. 621, n. 5).

3. i. e., below their residences by the side of rivers.

4. أنهار *'anhâr* (sing. *nahr*) = rivers, streams. See at 9:100, p. 621, n.6.

5. دعوى *da'wâ* (s.; pl. *da'âwâ/da'âwin*) = claim, allegation, plea, prayer. 7:5, p. 466, n. 9.

6. i. e., the greeting of Allah and of the angels to them, and their greeting to one another will be "Peace". تحية *taḥiyyah* (s.; pl. تحيات *taḥiyyât*) = greeting, salute, salutation. See at 4:86, p. 279, n. 8.

7. عالمين *'âlamîn* (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 6:86, p. 426, n. 2).

8. The *âyah* has reference as well to the Makkan polytheists who, out of their disbelief in resurrection, the Day of Judgement and punishment and reward, tauntingly asked for the punishment to be descended on them immediately (see for instance 8:32) as to those who, out of folly and dissatisfaction imprecate themselves or others and call for evil. It points out that were Allah to hasten for men the evil they sometimes ask for themselves as He readily responds to their prayer for good things, they would have met with their destruction; but Allah leaves them to enjoy His bounties till the appointed term. يعجل *yu'ajjilu* = he hastens, expedites, quickens, hurries, rushes, speeds up, accelerates (v. iii. m. s. impfct. from *'ajjala*, form II of *'ajila* [*'ajal/'ajalah*], to harry. See *'ajiltum* at 7:150, p. 521, n. 7).

9. استعجال *isti'jâl* = to hurry, to hasten, to wish to hasten (verbal noun in form X of *'ajila*). See n. 8 above; also see *tasta'jilûna* at 6:57, p. 413, n. 9.

10. i. e., they would have been destroyed. اجل *'ajal* (pl. *'âjâl*) = appointed time, term, date, deadline. See at 7:134, p. 514, n. 8.

11. i. e., their punishment is withheld till the appointed term. نذر *nadharu* = we leave, forsake, abandon, let alone (v. i. pl. impfct. from *wadhara/yadharu*, to leave. See at 6:110, p. 437, n. 10).

فِي طُغْيَٰنِهِمْ in their intransigence[1]
يَعْمَهُونَ ﴿١١﴾ to roam blindly.[2]
وَإِذَا مَسَّ ٱلْإِنسَٰنَ 12. And if there afflicts[3] man
ٱلضُّرُّ any harm[4]
دَعَانَا لِجَنۢبِهِۦٓ he calls Us lying on his side
أَوْ قَاعِدًا أَوْ قَآئِمًا or sitting or standing;[5]
فَلَمَّا كَشَفْنَا but when We have removed[6]
عَنْهُ ضُرَّهُۥ from him his disadvantage,
مَرَّ كَأَن he goes by[7] as if
لَّمْ يَدْعُنَآ إِلَىٰ he did not call Us to
ضُرٍّ مَّسَّهُۥ any harm that afflicted him.
كَذَٰلِكَ زُيِّنَ Thus is embellished[8]
لِلْمُسْرِفِينَ to the transgressors[9]
مَا كَانُوا۟ يَعْمَلُونَ ﴿١٢﴾ what they use to do.
وَلَقَدْ أَهْلَكْنَا 13. We did indeed destroy[10]
ٱلْقُرُونَ مِن قَبْلِكُمْ the generations[11] before you
لَمَّا ظَلَمُوا۟ when they transgressed
وَجَآءَتْهُمْ while there had come to
رُسُلُهُم them their Messengers
بِٱلْبَيِّنَٰتِ with the clear evidences[12]
وَمَا كَانُوا۟ and they were not
لِيُؤْمِنُوا۟ disposed to believe.[13]

1. طغيان **tughyân** = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 7:186, p.537, n. 13.

2. يعمهون **ya'mahûna** = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from *'amaha* [*'amah*], to stray, to rove blindly. See at 7:186, p. 538, n. 1).

3. The *'âyah* is a censure on those who call Allah at the time of difficulty and suffering but forget Him as soon as He removes the difficulty or suffering. مس **massa** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 8:68, p. 572, n. 7).

4. ضر **ḍurr** = harm, damage, detriment, disadvantage. See *darr* at 5:76, p. 367, n. 9.

5. i. e., in any position he might be.

6. كشفنا **kashafnâ** = we removed, lifted, disclosed, uncovered, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove. See at 7:134, p. 514, n. 7).

7. مر **marra** = he went by, passed , walked past, elapsed, ran out (v. iii. m. s. past [*marr/murûr/mamarr*], to pass, go by. See at 2:259, p. 134, n. 4).

8. زين **zuyyina** = he or it is embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to adorn. See at 9:37, p. 593, n. 5).

9. مسرفين **musrifîn** (pl; acc./gen. of *musrifûn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See n. 9 above and *musrifûn* at 7:31, p. 475, n. 10).

10. أهلكنا **'ahlaknâ** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 8:54, p. 567, n. 9).

11. قرون **qurûn** (pl.; s. *qarn*) = generations, centuries, horns. See *qarn* at 6:6, p. 593, n. 4.

12. بينات **bayyinât** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 9:70, p. 607, n. 6).

13. i. e., they were destroyed because they transgressed and did not believe the Messengers.

كَذَٰلِكَ نَجْزِي	Thus do We recommense[1]
الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾	the people committing sins.[2]
ثُمَّ جَعَلْنَٰكُمْ	14. Then We made you
خَلَٰٓئِفَ فِي الْأَرْضِ	successors[3] in the land
مِنۢ بَعْدِهِمْ	after them
لِنَنظُرَ	that We might see[4]
كَيْفَ تَعْمَلُونَ ﴿١٤﴾	how you act.
وَإِذَا تُتْلَىٰ	15.And when recited[5]
عَلَيْهِمْ ءَايَاتُنَا	to them[6] are Our revelations
بَيِّنَٰتٍ	open and clear,
قَالَ الَّذِينَ	there say those who do not
لَا يَرْجُونَ لِقَآءَنَا	look forward[7] to meeting Us:
ائْتِ بِقُرْءَانٍ	"Bring us a Qur'ân
غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ	other than this or alter[8] it."
قُلْ مَا يَكُونُ لِيٓ	Say: " It is not for me
أَنْ أُبَدِّلَهُۥ	that I can alter it
مِن تِلْقَآيِٕ نَفْسِيٓ	of my own accord.[9]
إِنْ أَتَّبِعُ إِلَّا	I follow[10] naught but what
مَا يُوحَىٰٓ إِلَيَّ	is communicated[11] to me.
إِنِّيٓ أَخَافُ إِنْ عَصَيْتُ	I dread,if I disobey[12] my Lord,
رَبِّي عَذَابَ يَوْمٍ	the punishment of a Day
عَظِيمٍ ﴿١٥﴾	Most Stupendous."

1. نجزي ***najzî*** = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 7:152, p. 522, n. 8).

2. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See at 9:66, p. 605, n. 8).

3. خلائف ***khalâ'if*** (pl.; s. خليفة *khalîfah*) = successors, deputies, vicegerents, delegates. (active participle from *khalafa*, to succeed, to follow, to come after. See at 7:69, p. 492 , n. 8).

4. i. e., to make it seen and evident; for Allah knows everything.

5. تتلى ***tutlâ*** = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 8:31, p. 557, n.5).

6. i. e., the Makkan unbelievers.

7. i. e., do not believe in the resurrection and the Day of Judgement. يرجون ***yarjûna*** = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajâ* [*rajâ'/rajâh/marjâh*], to hope, to expect. See at 10:7, p. 638, n. 6).

8. The polytheists demanded of the Prophet, peace and blessings of Allah be on him, so to alter the Qur'ân as would suit their whims and caprices. The *'âyah* emphasizes that the Qur'ân is not the Prophet's own composition nor does it lie in his power to alter it. بدل ***baddil*** = alter, change, substitute (v. ii. m. s. imperative from *baddala*, form II of *badala* [*badal*], to replace. See *baddala* at 7:162, p. 528, n. 7).

9. تلقاء ***tilqâ'a***= opposite, in front of. *tilqâ'a nafsî* is an idiom meaning "of my own accord".

10. أتبع ***'attabi'u*** = I follow, obey, succeed (v. i. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 6:56, p. 413, n. 7).

11. يوحى ***yûḥâ*** = it is communicated (v. iii. m. s. impfct. passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 7:203, p. 544, n. 1). The word *waḥy* technically means Allah's communication to His Prophets by various means.(See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

12. عصيت ***'aṣaytu*** = I disobeyed, rebelled, defied (v. i. s. past from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to disobey, to defy. See at 6:715, p. 397, n. 6).

قُل لَّوْ شَآءَ ٱللَّهُ	16. Say: " If Allah so willed,
مَا تَلَوْتُهُۥ	I would not have recited[1] it
عَلَيْكُمْ وَلَآ	unto you, nor would
أَدْرَىٰكُم بِهِۦ	He have informed[2] you of it;
فَقَدْ لَبِثْتُ فِيكُمْ	for I have stayed[3] amidst you
عُمُرًا مِّن قَبْلِهِۦٓ	a lifetime[4] before this.
أَفَلَا تَعْقِلُونَ ﴿١٦﴾	Will you not then realize?[5]
فَمَنْ أَظْلَمُ	17. Then, who is viler
مِمَّنِ	than the one who
ٱفْتَرَىٰ عَلَى ٱللَّهِ	fabricates[6] against Allah
كَذِبًا أَوْ كَذَّبَ	a lie or calls lies[7]
بِـَٔايَـٰتِهِۦٓ	to His revelations.
إِنَّهُۥ لَا يُفْلِحُ	Surely there will not succeed[8]
ٱلْمُجْرِمُونَ ﴿١٧﴾	the sinful.
وَيَعْبُدُونَ	18. They worship
مِن دُونِ ٱللَّهِ مَا	in lieu of Allah that which
لَا يَضُرُّهُمْ	can neither harm[9] them
وَلَا يَنفَعُهُمْ	nor benefit[10] them;
وَيَقُولُونَ هَـٰٓؤُلَآءِ	and they say: "These are our
شُفَعَـٰٓؤُنَا عِندَ ٱللَّهِ	intercessors before Allah."
قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ	Say: " Do you notify[12] Allah

1. The *'âyah* points out to the Makkan unbelievers (and hence to all unbelievers) that it was only on receipt of *wahy* and by Allah's command that the Prophet, peace and blessings of Allah be on him, recited unto them the Qur'ân, for he had lived more than forty years of his life amidst them and they knew that he was an unlettered person incapable of producing all of a sudden a unique literary piece and, further, that he was always truthful and known as the "trustworthy" so that he would not make a false claim. تلوت ***talawtu*** = I recited, read out (v. i. s. past from *talâ* [*tilâwah*], to recite. See *tuliyat* at 8:2, p. 547, n.5).

2. أدرى ***'adrâ*** = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See *tadrûna* at 4:11, 242, n. 3).

3. لبثت ***labithtu*** = I stayed, remained, lingered, persisted (v. i. s. past from *labitha* [*labth, lubth/lubâth*], to remain).

4. عمر ***'umur*** (s.; pl. *'a'mâr*) = lifetime, life, age.

5. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* ['*aql*], to be endowed with reason. See at 7:169, p. 532, n. 3).

6. افترى ***iftarâ*** = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 7:37, p.478 , n. 1).

7. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:37, p. 478, n. 3).

8. يفلح ***yufliḥu*** = he succeeds, prospers (v. iii. m. s. impct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split. See at 6:135, p. 448, n.6).

9. يضر ***yaḍurru*** = he harms, damages, hurts, (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See *yaḍurra* at 6:71, p. 419, n. 10).

10. ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 6:158, p. 461, n. 5).

11. تنبئون ***tunabbi'ûna*** = you (all) notify, inform, make know (v. ii. m. pl. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *tunabbi'u* at 9:64, p. 604, n. 17).

بِمَا لَا يَعْلَمُ	of what He knows not
فِي السَّمَٰوَٰتِ	in the heavens
وَلَا فِي الْأَرْضِ	or in the earth?
سُبْحَٰنَهُۥ	Sacrosanct[1] is He,
وَتَعَٰلَىٰ عَمَّا	and High Above[2] is he of all
يُشْرِكُونَ ﴿١٨﴾	that they set as partners."[3]
وَمَا كَانَ النَّاسُ إِلَّا	19. Mankind was not but
أُمَّةً وَٰحِدَةً	a single community[4];
فَاخْتَلَفُوا	then they differed.[5]
وَلَوْلَا كَلِمَةٌ	And had not a word[6]
سَبَقَتْ مِن رَّبِّكَ	preceded[6] from your Lord,
لَقُضِيَ	decreed[7] would surely have
بَيْنَهُمْ فِيمَا	been between them regarding
فِيهِ يَخْتَلِفُونَ ﴿١٩﴾	what they differ in.
وَيَقُولُونَ لَوْلَا	20. And they say: "Why is
أُنزِلَ عَلَيْهِ	not there sent down on him
ءَايَةٌ مِّن رَّبِّهِۦ	a miracle[8] from his Lord?"
فَقُلْ إِنَّمَا الْغَيْبُ	Say: "The unseen only
لِلَّهِ	belongs to Allah.
فَانتَظِرُوا إِنِّي مَعَكُم	So await![9] I am along with
مِّنَ الْمُنتَظِرِينَ ﴿٢٠﴾	you of those awaiting."

1. The word سبحان ***Subḥân*** is derived from *sabbaha*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 9:31, p.590, n.1.

2. تعالى ***ta'âlâ*** = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of *'alâ* [*'ulûw*], to be high).

3. يشركون ***yushrikûna*** = they set partners,, associate, give share to (v. iii. m. pl. impfct. from *'ushraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 9:31, p. 590, n. 2).

4. i. e., in respect of faith, which is Islam, since the time of 'Âdam, peace be on him. أمة ***'ummah*** (pl. أمم ***'umam***) = community, people, nation, generation, species, class, category, faith, model. See at 7:159, p. 526, n.9.

5. i. e., they deviated from Islam and started worshipping different imaginary gods and goddesses round whom they also built up different views. اختلفوا ***ikhtalafû*** = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See at 4:157, p. 315, n. 3).

6. i. e., for giving respite to sinners and not punishing them till an appointed time. سبقت ***sabaqat*** = she or it preceded, went or happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See *sabaqa* at 8:68, p. 572, n. 6).

7. قضى ***quḍiya*** = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 6:58, p. 414, n. 2).

8. i. e., a miracle as suggested by them, such as are mentioned at 6:8, 17:90-93 and 25:7; for otherwise the Qur'ân itself is a miracle which they themselves, out of surprise, used to call a "sorcery"; and there were other miracles that Allah caused to happen at the hands of the Prophet, peace and blessings of Allah be on him.

9. انتظروا ***intaẓirû*** = you (all) wait, await, look closely, look expectantly, bide time (v. ii. m. pl. imperative from *intaẓara*, form VIII of *naẓara*. See at 7:71, p. 493, n. 12).

Section (*Rukû'*) 3

وَإِذَآ أَذَقْنَا ٱلنَّاسَ	21. If We make men taste[1]
رَحْمَةً مِّنۢ بَعْدِ ضَرَّآءَ	a mercy after a suffering[2]
مَسَّتْهُمْ	that had afflicted[3] them,
إِذَا لَهُم مَّكْرٌ	lo, they have a plot[4]
فِىٓ ءَايَاتِنَا	about Our revelations!
قُلِ ٱللَّهُ أَسْرَعُ	Say: "Allah is quickest
مَكْرًا	in plotting."
إِنَّ رُسُلَنَا	Verily Our messengers[5]
يَكْتُبُونَ مَا تَمْكُرُونَ ٢١	write down what you plot.[6]
هُوَ ٱلَّذِى يُسَيِّرُكُمْ	22. He it is Who makes you
فِى ٱلْبَرِّ وَٱلْبَحْرِ	travel[7] in the land and the sea[8]
حَتَّىٰٓ إِذَا كُنتُمْ	so much so that when you
فِى ٱلْفُلْكِ	are in the ships[9]
وَجَرَيْنَ بِهِم	and they move with them[10]
بِرِيحٍ طَيِّبَةٍ	with a good wind
وَفَرِحُوا۟ بِهَا جَآءَتْهَا	and they rejoice[11] at it, there
رِيحٌ عَاصِفٌ	comes to it a violent[12] wind
وَجَآءَهُمُ ٱلْمَوْجُ	and the wave comes to them
مِن كُلِّ مَكَانٍ	from every place,
وَظَنُّوٓا۟ أَنَّهُمْ	and they think they are
أُحِيطَ بِهِمْ	surrounded[13] by them,

1. The *'âyah* illustrates *how* the unbelievers become ungrateful even after the receipt of Allah's grace and engage themselves in scheming against His revelations. أذقنا *'adhaqnâ* = we made (someone) taste (v. i. pl. past from *'adhâqa*, form IV of *dhâqa [dhawq/ madhâq]*, to taste. See *dhûqû* at 9:35, p. 592, n. 1).
2. Such as disease, poverty, insecurity of life and property. ضراء *ḍarrâ'* = affliction, suffering, illness, distress. See at 7:95, p. 503, n. 3.
3. مست *massat* = she or it touched, afflicted, affected (v. iii. f. s. past from *massa [mass/masîs]*, to feel, to touch. See at 2:214, p. 103, n. 4).
4. i. e., they engage themselves in scheming. مكر *makr* = plan, expedient, tactic, stratagem, ruse, plot, scheme. trickery. See at 7:123, p. 510, n. 2.
5. i. e., the angels appointed for the purpose.
6. So you cannot hide anything and you will be duly punished. تمكرون *tamkurûna* = you (all) plot, engage yourselves in scheming/conspiring (v. ii. m. pl. impfct. from *makara [makr]*, to deceive, to delude. See *yamkurû*, p. 8:30, p. 557, n. 1).
7. This and the following *'âyah* give a specific instance of the polytheists' ingratitude. يسير *yusayyiru* = he makes (someone) travel, sets in motion, drives, moves (v. iii. m. s. impfct. from *sayyara*, for II of *sâra [sayr /sayrûrah / masîr /masîrah/tasyâr]* to move, to travel. See *sîrû* at 3: 137, p. 209, n. 2).
8. i. e., He provides the means of travel, such as riding animals, land routes, waterways, winds.
9. فلك *fulk* (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 7:64, p. 490, n. 13.
10. i. e., with the crew and passengers.
11. فرحوا *fariḥû* = they became happy, rejoiced, were glad, were delighted, were elated with joy (v. iii. m. pl. past from *fariḥa [farḥ]*, to be glad. See 6:43, p. 408, n. 5).
12. عاصف *'âṣif* = violent, gusty, stormy (wind), cyclone, tempest, gale, hurricane (act. participle from *'aṣafa ['aṣf/'uṣûf]*, to blow violently, to rage).
13. أحيط *'uḥîṭa* = he or it is encompassed, encircled, enclosed, surrounded (v. iii. m. s. past passive from *'aḥâṭa*, form IV of *ḥâṭa [ḥawṭ/ ḥîṭah/ ḥiyâṭah]*, to encircle, enclose, guard. See *muḥîṭah* at 9:49, p. 598, n. 13).

دَعَوُا ٱللَّهَ	they invoke[1] Allah
مُخْلِصِينَ لَهُ	making exclusive [2] for Him
ٱلدِّينَ	the worship [3][saying]:
لَئِنْ أَنجَيْتَنَا مِنْ هَٰذِهِۦ	"If you save[4] us from this
لَنَكُونَنَّ	we will surely be
مِنَ ٱلشَّٰكِرِينَ ﴿٢٢﴾	of the grateful."
فَلَمَّآ أَنجَىٰهُمْ	23.But when He saved them,
إِذَا هُمْ يَبْغُونَ	lo! they act outrageously[5]
فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ	in the earth without right.
يَٰٓأَيُّهَا ٱلنَّاسُ	O men,
إِنَّمَا بَغْيُكُمْ	verily your outraging[6] is but
عَلَىٰٓ أَنفُسِكُم مَّتَٰعَ	against yourselves–a delight[7]
ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ	of the worldly life; thereafter
إِلَيْنَا مَرْجِعُكُمْ	to Us shall be your return;[8]
فَنُنَبِّئُكُم	then We shall apprise[9] you
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٣﴾	of what you use to do.
إِنَّمَا مَثَلُ	24. Verily the simile of
ٱلْحَيَوٰةِ ٱلدُّنْيَا	the worldly life is like
كَمَآءٍ أَنزَلْنَٰهُ	the water We send down[10]
مِنَ ٱلسَّمَآءِ	from the sky
فَٱخْتَلَطَ بِهِۦ	wherewith then mingle[11]

1. دعوا ***da'aw*** = they called, invoked, called, prayed (v. iii. m. pl. past from *da'â* [*du'â'*], to call, to summon. See *tad'ûna* at 7:37, p. 478, n. 8).

2. i. e., the polytheists then realise the futility of their imaginary deities and direct their prayer only to Allah. مخلصين ***mukhliṣîn*** (pl.; acc./gen. of *mukhliṣûn;* sing. *mukhliṣ*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See at 7:29, p. 474, n. 9.

3. دين ***dîn*** = religion, creed, faith, worship. See at 8:39, p. 560, n. 11.

4. أنجيت ***'anjayta*** = you saved, rescued, delivered (v. ii. m. s. past from *'anjâ*, form IV of *najâ* [*najw/ najâ'/ najâh*], to save. See *'anjaynâ* at 7:141, p. 516, n.10).

5. يبغون ***yabghûna*** = they act outrageously, commit wrong (v. iii. m. pl. impfct. from *baghâ* [*baghy'*], to commit outrage/wrong. See at 9:47, p. 598, n. 1).

6. بغي ***baghy*** = outrage, injustice, wrong.

7. i. e., what you obtain by your insincerity and outrageous conduct is nothing but an ephemeral and inconsequential worldly enjoyment. متاع ***matâ'*** (pl. *'amti'ah*)= enjoyment, pleasure, delight, useful article, gear, provision. See at 9: 38, p. 593, n. 11.

8. i. e. after resurrection. مرجع ***marji'*** (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 6:164, p. 463, n. 9).

9. i. e., shall make you realize the consequences of your deeds by awarding the deserved punishment. ننبئ ***nunabbi'u*** = we notify, inform, make know, apprise (v. i. pl. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *tunabbi'ûna* at 10:18, p. 642, n. 11).

10. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 8:41, p. 561, n. 8).

11. اختلط ***ikhtalaṭa*** = he or it was mixed, mingled, blended (v. iii. m. s. past in form VIII of *khalaṭa* [*khalṭ*], to mix, mingle. See at 6:146, p. 454, n. 12).

نَبَاتُ ٱلْأَرْضِ مِمَّا	the plants[1] of the earth
يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَٰمُ	of which[2] men and cattle[3] eat
حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ	till when the earth takes on
زُخْرُفَهَا	its ornament[4]
وَٱزَّيَّنَتْ	and becomes adorned,[5]
وَظَنَّ أَهْلُهَآ	and its inhabitants think[6]
أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ	they have mastery[7] over it,
أَتَىٰهَآ أَمْرُنَا	there comes to it Our Decree
لَيْلًا أَوْ نَهَارًا	by night or by day[8] and
فَجَعَلْنَٰهَا حَصِيدًا	We make it a mown field[9]
كَأَن لَّمْ تَغْنَ	as if it did not flourish[10]
بِٱلْأَمْسِ	the previous day.[11]
كَذَٰلِكَ نُفَصِّلُ	Thus We spell out[12]
ٱلْءَايَٰتِ	the revelations
لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾	for a people that reflect.[13]
وَٱللَّهُ يَدْعُوٓا۟	25. And Allah invites
إِلَىٰ دَارِ ٱلسَّلَٰمِ	to the Abode of Peace
وَيَهْدِى مَن يَشَآءُ	and guides whom He will
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٥﴾	to a straight path.
لِّلَّذِينَ أَحْسَنُوا۟	26. Those who do good
ٱلْحُسْنَىٰ وَزِيَادَةٌ	will have the best and more;

1. نبات ***nabât*** = vegetation, plants, vegetable organism. See at 7:58, p. 488, n. 13.
2. i. e., of the plants and their corns and fruits.
3. أنعام ***'an'âm*** (pl.; s. نعم ***na'am***) = grazing livestock (sheep, cattle, camels, goats). See at 6:139, p. 450, n. 5.
4. i. e., the earth becomes beautiful by its trees, plants, fruits and flowers. زخرف ***zukhruf*** (s.; pl. *zakhârif*) = ornament, decoration, embellishment, finery. See at 6:112, p. 438, n. 7.
5. ازينت ***izzayyanat*** (originally *tazayyanat*) = she became adorned, decorated (v. iii. f. s. past in form V of *zâna* [*zayn*], to decorate, to adorn. See *zuyyina* at 10:12, p. 640, n. 8).
6. ظن ***ẓanna*** = he thought, supposed, believed, presumed (v. iii. m. s. past from ظن *ẓann*, to think, to suppose. See *ẓannû* at 9:118, p. 629, n. 10).
7. i. e., they can possess and enjoy them as long as they like. قادرون ***qâdirûn*** (pl.; s. *qâdir*) = those having power, mastery, ability (act. participle from *qadara/qadira* [[*qudrah/ maqdurah/ maqdarah/ maqdirah/qadar*], to have power, to be master. See *taqdirû* at 5:34, p. 345, n. 8).
8. i. e., the Decree of Allah for their end and destruction at any time of the day or night.
9. حصيد ***haṣîd*** (s.; pl. *haṣâ'id*) = mown field, harvested land, harvest, crop.
10. تغن ***taghna(nâ)*** = she is free from want, prospers (v. iii. f. s. impfct. from *ghaniya* [*ghinan/ghanâ'*], to be free from want. The final *yâ'* is dropped because of the particle *lam* coming before the verb. See *tughni* at 9:25, p. 587, n. 1).
11. This is a very appropriate simile; for when man attains the pinnacle of his life in position and possessions, either he is removed from the scene or he loses his possessions and position by Allah's decree.
12. نفصل ***nufaṣṣilu*** = we elaborate, elucidate, set forth in detail, make clear, spell out (v. i. pl. impfct. from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See at 9:11, p. 581, n. 2).
13. يتفكرون ***yatafakkarûna*** = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 7:176, p.534, n. 11).

وَلَا يَرْهَقُ	and there will not overtake[1]
وُجُوهَهُمْ قَتَرٌ	their faces any gloom[2]
وَلَا ذِلَّةٌ	nor any disgrace.[3]
أُولَٰٓئِكَ أَصْحَٰبُ	They will be the inmates[4]
ٱلْجَنَّةِ هُمْ فِيهَا	of the Garden; they in there
خَٰلِدُونَ ﴿٢٦﴾	shall remain for ever.[5]
وَٱلَّذِينَ كَسَبُوا۟	27. And those who aquire[6]
ٱلسَّيِّـَٔاتِ	the evil deeds[7] – the
جَزَآءُ سَيِّئَةٍۭ	recompense of an evil deed
بِمِثْلِهَا	wil be the like of it[8] and there
وَتَرْهَقُهُمْ ذِلَّةٌ	will overtake[9] them disgrace.
مَّا لَهُم	They will not have for them
مِّنَ ٱللَّهِ	against Allah[10]
مِنْ عَاصِمٍ	any protector.[11]
كَأَنَّمَآ أُغْشِيَتْ	As if covered[12] will be their
وُجُوهُهُمْ قِطَعًا مِّنَ ٱلَّيْلِ	faces with segments[13] of night
مُظْلِمًا	growing dark.[14]
أُولَٰٓئِكَ أَصْحَٰبُ	They will be the inmates
ٱلنَّارِ	of the fire.
هُمْ فِيهَا	They in there
خَٰلِدُونَ ﴿٢٧﴾	will live for ever.

1. يرهق ***yarhaqu*** = he overtakes, comes over (v. iii. m. s. impfct. from *rahaqa* [*rahaq*], to come over, overtake).

2. قتر ***qatar*** = smoke, gloom.

3. ذلة ***dhillah*** = disgrace, ignominy, debasement, lowness, depravity. See at 3:112, p. 199, n. 11.

4. أصحاب ***'ashâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors . See at 7:42, p. 481, n. 1).

5. خالدون ***khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 9:100, p. 621, n. 7).

6. كسبوا ***kasabû*** = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 4:88, p. 280, n. 5).

7. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evil deeds, offences, sins, bad sides. See at 7:168, p. 531, n. 5.

8. i. e., the punishment will be in due proportion to the nature and extent of the offence, in contrast with the reward for good deeds which will be, as mentioned in the previous *'âyah*, the best of what is due and more as of grace from Allah.

9. ترهق ***tarhaqu*** = she or it overtakes, comes over (v. iii. f. s. impfct. from *rahaqa*. See n. 1 above).

10. i. e., against Allah's retribution.

11. عاصم ***'âṣim*** = protector, defender. See *ya'ṣimu* at 5:67, p. 363, n. 7.

12. أغشيت ***'ughshiyat*** = she or it was covered, veiled, wrapped, enveloped, overwhelmed (v. iii. f. s. past passive from *'aghshâ*, form IV of *ghashiya* [*ghashâwah*], to cover. See *yughshî* at 7:54, p. 486, n. 9.

13. قطع ***qiṭa'*** (pl.; s. قطعة *qiṭ'ah*) = segments, pieces, portions, sections, strips.

14. See 75:22-25 and 80:38-42. مظلم ***muẓlim*** = that which grows dark, darkening (act. participle from *'aẓlama*, form IV of *ẓalima* [*ẓalm*], to be dark. See *'aẓlama* at 2:20, p. 10, n. 5).

وَيَوْمَ نَحْشُرُهُمْ The day We shall gather[1] them all[2]

جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ and then shall say to those

أَشْرَكُوا who set partners:[3]

مَكَانَكُمْ "To your place,[4]

أَنتُمْ وَشُرَكَاؤُكُمْ you and your partners."[5]

فَزَيَّلْنَا بَيْنَهُمْ Then We shall separate[6] them

وَقَالَ شُرَكَاؤُهُم and their partners will say:

مَّا كُنتُمْ إِيَّانَا "It was not us you used

تَعْبُدُونَ ﴿٢٨﴾ to worship."[7]

فَكَفَىٰ بِاللَّهِ 29. "So Sufficient[8] is Allah

شَهِيدًا as a witness[9]

بَيْنَنَا وَبَيْنَكُمْ between us and you.

إِن كُنَّا عَنْ عِبَادَتِكُمْ We were of your worship

لَغَافِلِينَ ﴿٢٩﴾ indeed unaware."[10]

هُنَالِكَ 30. On that spot will

تَبْلُوا كُلُّ نَفْسٍ experience[11] every individual

مَّا أَسْلَفَتْ what it had advanced;[12] and

وَرُدُّوا إِلَى they will be brought back

اللَّهِ مَوْلَاهُمُ الْحَقِّ to Allah, their Lord in truth;

وَضَلَّ عَنْهُم and lost to them will be

مَّا كَانُوا يَفْتَرُونَ ﴿٣٠﴾ what they used to trump up.[13]

1. i. e., on resurrection for judgement. نحشر *naḥshuru* = we muster, gather, collect, assemble, herd (v. i. pl. impfct. from *ḥashara* [*ḥashr*], to gather. See at 6:22, p. 399, n. 7).

2. i. e., the believers, unbelievers and all those that were set as partners of Allah.

3. i. e., set partners with Allah. أشركوا *'ashrakû* = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 6:148, p. 455, n. 5).

4. i. e., remain at your respective places.

5. i. e., the partner-gods and goddesses.

6. i. e., distinguish them and make their minds free from any attachment to one another. زيلنا *zayyalnâ* = we separated, scattered (v. i. pl. past from *zayyala*, form II of *zâla* [*zayl/zawl*], to disappear, to vanish).

7. i. e., the gods and goddesses will be given power to speak out and they will declare their innocence and say that they neither asked anyone to worship them nor were aware of it, and will further say that Allah is Sufficient as a witness between them and the polytheists (Al-Ṭabarî, XI, 111. See also 2:165-167).

8. كفى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 4:171, p. 321, n. 8).

9. شهيد *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 6:19, p 398, n. 2).

10. غافلين *ghâfilîn* (pl.; acc./gen. of *ghâfilûn*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, unaware (act. participle from *ghafala* [*ghaflah /ghufûl*], to neglect, to ignore. See at 7:205, p. 544, n.10.

11. تبلو *tablû* = she tests, experiences (v. iii. f. s. impfct. from *balâ* [*balw / balâ'*], to test, to try. See *yubliya* at 8:17, p. 552, n. 11).

12. أسلفت *'aslafat* = she or it advanced, made (something) go before (v. iii. f. s. past from *'aslafa*, form IV of *salafa* [*salaf*], to be over. See *salafa* at 8:38, p.560, n. 5).

13. يفترون *yaftarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise, to fabricate. See at 7:53, p. 486, n. 6).

Section (*Rukû'*) 4

قُلْ مَن يَرْزُقُكُم	31. Say: "Who provides[1] for
مِّنَ ٱلسَّمَآءِ	you from the heaven[2]
وَٱلْأَرْضِ أَمَّن يَمْلِكُ	and the earth,[3] or who owns[4]
ٱلسَّمْعَ وَٱلْأَبْصَٰرَ	hearing and sight[5]
وَمَن يُخْرِجُ	and who brings out[6]
ٱلْحَىَّ مِنَ ٱلْمَيِّتِ	the living from the dead
وَيُخْرِجُ ٱلْمَيِّتَ	and brings out the dead
مِنَ ٱلْحَىِّ	from the living, and
وَمَن يُدَبِّرُ ٱلْأَمْرَ	who regulates[7] all affairs?"
فَسَيَقُولُونَ ٱللَّهُ	They will say: "Allah".
فَقُلْ أَفَلَا	Then say: "Will you not then
تَتَّقُونَ ﴿٣١﴾	be on your guard?"[8]
فَذَٰلِكُمُ ٱللَّهُ	32. Such is Allah,
رَبُّكُمُ ٱلْحَقُّ	your Lord in truth.
فَمَاذَا بَعْدَ	So what else is there after
ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ	the truth except error?[9]
فَأَنَّىٰ	How could then
تُصْرَفُونَ ﴿٣٢﴾	you be turned away?[10]
كَذَٰلِكَ حَقَّتْ	33. Thus became due[11]
كَلِمَتُ رَبِّكَ	the Word[12] of your Lord

1. يرزق ***yarzuqu*** = he gives provision, bestows, provides (v. iii. m. s. impfct. from *razaqa* [*rizq*], to give the means of subsistence. See at 3:37, p. 170, n. 6).

2. i. e, by sending down rains for providing water and growing therewith all kinds of plants, crops and fruits and living beings.

3. i. e., all means of subsistence grown out of the earth including minerals, water, and living beings in water and land.

4. i. e., owns the power of giving the hearing and seeing faculties. يملك ***yamliku*** = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 5:17, p. 337, n. 3).

5. أبصار ***'abṣâr*** (sing. بصر *baṣar*) = visions, eyes, sight, insight, discernment, perception. See at 6:110, p.437, n. 9).

6. يخرج ***yukhrija(u)*** = he brings out, produces, expels, drives out (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See *yukhrija* at 7:110, p. 507, n. 10).

7. i. e., all the affairs of the heavens and the earth يدبر ***yudabbiru*** = he arranges, organizes, regulates, directs, conducts (v. iii. m. s. impfct. from *dabbara*, form II of *dabara* [*dubûr*], to turn one's back, to pass. See at 10:3, p. 636, n. 5).

8. i. e., against Allah's displeasure and punishment by worshipping Him Alone and following His injunctions. تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 7:65, p. 491, n. 6).

9. ضلال ***ḍalâl*** = error, straying from the right path. See at 3:164, p. 220, n. 9.

10. i. e., from the right course of monotheism to the error of polytheism. تصرفون ***tuṣrafûna*** = you are deluded, diverted, turned away (v. ii. m. pl. impfct. passive from *ṣarafa* [*ṣarf*], to turn, to turn away. See *ṣarafa* at 9:127, p. 634, n. 2).

11. i. e., because of disobedience even after the giving of proper guidance and warning. حقت ***ḥaqqat*** = she or it became due, proved true, correct, right, incumbent, deserving (v. iii. f. s. past from *ḥaqqa*. See at 7:30, p. 475, n. 3).

12. i. e., the Decree of Allah for retribution.

عَلَى الَّذِينَ فَسَقُوا on those who turn defiant[1]
أَنَّهُمْ لَا يُؤْمِنُونَ in that they do not believe.
﴿٣٣﴾

قُلْ هَلْ مِن 34. Say: "Is there among the
شُرَكَائِكُم مَّن partners of yours[2] anyone that
يَبْدَؤُا الْخَلْقَ initiates[3] the creation
ثُمَّ يُعِيدُهُ then repeats[4] it?"
قُلِ اللَّهُ يَبْدَؤُا الْخَلْقَ Say: "Allah initiates creation
ثُمَّ يُعِيدُهُ then repeats it.
فَأَنَّىٰ تُؤْفَكُونَ ﴿٣٤﴾ How then are you deluded?"[5]

قُلْ هَلْ مِن 35. Say: "Is there among the
شُرَكَائِكُم مَّن partners of yours anyone
يَهْدِي إِلَى الْحَقِّ that guides[6] to the truth?"
قُلِ اللَّهُ يَهْدِي لِلْحَقِّ Say:'Allah guides to the truth
أَفَمَن يَهْدِي Is then the One Who guides
إِلَى الْحَقِّ أَحَقُّ to the truth more entitled[7]
أَن يُتَّبَعَ to be followed[8] or
أَمَّن لَّا يَهِدِّي the one who finds no way[9]
إِلَّا أَن يُهْدَىٰ except that it is guided?"
فَمَا لَكُمْ Then what is the matter with
كَيْفَ تَحْكُمُونَ ﴿٣٥﴾ you? How you judge?
وَمَا يَتَّبِعُ أَكْثَرُهُمْ 36. And most of them follow
إِلَّا ظَنًّا naught but conjecture.

1. فسقوا ***fasaqû*** = they turned defiant, disobeyed, strayed from the right course, rebelled (v. iii. m. pl. past from *fasaqa* [*fisq/fusûq*], to stray from the right course, to renounce obedience. See *yafsuqûna* at 7:4163, p. 529, n. 6).

2. i. e., the gods and goddesses the polytheists imagine as partners of Allah. This and the succeeding two *'âyahs* bring home the folly and unreasonableness of polytheism by pointing out that Allah Alone creates and recreates, gives guidance to the truth and responds to the prayers of His creation while the imaginary gods and goddesses do not have any power whatsoever.

3. يبدأ ***yabda'u*** = he initiates, begins, starts (v. iii. m. s. impfct. from *bada'a* [*bad'*] to start. See at 10:4, p. 636, n. 8).

4. يعيد ***yu'îdu*** = he repeats, causes to come back, returns, resumes, reinstates (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. See *ya'âdû* at 8:38, p. 560, n. 6.

5. i. e., from the right course into worshipping others than Allah. تؤفكون ***tu'fakûna*** = you are deluded, beguiled, turned away (v. ii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufûk*], to lie, to deceive. See at 6:95, p. 431, n. 7).

6. Such as by sending Messengers and Books of guidance. يهدي ***yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady hudan/hidâyah*], to guide, to lead. See *yahdiya* at 4:137, p. 305, n. 8).

7. أحق ***'aḥaqq*** = more entitled. more deserving. See at 9:108, p. 624, n. 9.

8. يتبع ***yuttab'a*(*u*)** = he is followed, pursued (v. iii. m. s. impfct. passive from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *yattabi'* at 4:115, p. 295, n. 9).

9. i. e., the idols and images cannot even move from one place to another except when they are moved by others. يهدي ***yahiddî*** (originally *yahtadî*; the *tâ'* is changed into *dâl* and then assimilated into the following *dâl* and a *kasrah* is put under the preceding *hâ'* to avoid the meeting of two vowelless letters) = he finds way, receives guidance (v. iii. m. s. impfct. from *ihtadâ*, form VIII of [*hidâyah/ hudan/hady*], to lead, to guide. See *muhtadûn* at 9:18, p. 584, n. 4).

إِنَّ الظَّنَّ لَا يُغْنِي	Verily conjecture avails[1] not
مِنَ الْحَقِّ شَيْئًا	against the truth whatsoever.
إِنَّ اللَّهَ عَلِيمٌ	Indeed Allah is All-Knowing
بِمَا يَفْعَلُونَ ﴿٣٦﴾	of what you do.
وَمَا كَانَ هَٰذَا الْقُرْآنُ	37. Nor is this Qur'ân such
أَن يُفْتَرَىٰ	as could be made up[2]
مِن دُونِ اللَّهِ	by anyone besides Allah,
وَلَٰكِن تَصْدِيقَ	but a confirmation[3] of
الَّذِي بَيْنَ يَدَيْهِ	what is before it and
وَتَفْصِيلَ الْكِتَابِ	an elucidation[4] of the Book[5]–
لَا رَيْبَ فِيهِ	wherein is no doubt[6] –
مِن رَّبِّ الْعَالَمِينَ ﴿٣٧﴾	from the Lord of all beings.[7]
أَمْ يَقُولُونَ	38. Or do they say
افْتَرَاهُ	he has made it up?[8]
قُلْ فَأْتُوا	Say: "Then produce
بِسُورَةٍ مِّثْلِهِ	a *sûrah* like it and
وَادْعُوا مَنِ اسْتَطَعْتُم	call on whom you can[9]
مِّن دُونِ اللَّهِ	besides Allah,
إِن كُنتُمْ صَادِقِينَ ﴿٣٨﴾	if you are truthful.
بَلْ كَذَّبُوا	39. Nay, they call lies to

1. يغني ***yughnî*** = he suffices, makes free from want, enriches, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan* / *ghanâ'*], to be free from want, to be rich. See *tughni* at 9:28, p. 588, n. 7).

2. يفترى ***yuftarâ*** = he or it is trumped up, fabricated, made up, invented falsely, slandered (v. iii. m. s. impfct. passive from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See *iftarâ* at 10:17, p.642 , n. 6)

3. i. e., it has been sent by Allah as a confirmation of what is before it of revealed Books; for it is the same religion of Islam and monotheism which has been communicated through the different Messengers. تصديق ***taṣdîq*** = confirmation, attestation, authentication, verification (verbal noun in form II of *ṣadaqa* [*ṣadq/ṣidq*], to tell the truth. See ***muṣaddiq*** at 6:92, p. 428, n. 11).

4. تفصيل ***tafṣîl*** = elaboration, explanation, to set in detail, to spell out, to cut out (verbal noun in form II of *faṣala* [*faṣl*], to separate, to cut off. See at 7:145, p. 519, n. 3).

5. i. e., the rules and injunctions set therein (Al-Ṭabarî, XI, 117).

6. i. e., there is no doubt that this Book, the Qur'ân, has been sent by Allah, Lord of all beings, as a confirmation of the previously revealed Books and as an elaboration of the rules and injunctions for guidance. ريب ***rayb*** = doubt, suspicion, misgivings. See at 9:45 p. 597, n.2.

7. See 32:2. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 10:10, p. 639, n. 7).

8. The question is put to point out the absurdity of such allegation and a challenge is thrown out for anyone to come up with even a single *sûrah* like that of the Qur'ân. (see also 2:23, 11:13 and 17:88). افترى ***iftarâ*** = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 10:17, p.642 , n. 6. See also n. 2 above).

9. i. e., call on anyone to help you. استطعتم ***istaṭa'tum*** = you were able to, capable of, you could (v. ii. m. pl. past from *istaṭâ'a*, form X of *ṭâ'a* [*taw'*], to obey. See *istaṭa'ta* at 6:35, p. 404, n. 11).

بِمَا لَمْ يُحِيطُوا۟	what they do not encompass[1]
بِعِلْمِهِۦ	the knowledge of,[2]
وَلَمَّا يَأْتِهِمْ	and there has not yet come
تَأْوِيلُهُۥ	to them its exposition.[3]
كَذَٰلِكَ كَذَّبَ	Thus did disbelieve[4]
ٱلَّذِينَ مِن قَبْلِهِمْ	those before them.
فَٱنظُرْ كَيْفَ كَانَ	Then see how was the
عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٣٩﴾	end[5] of the transgressors.[6]
وَمِنْهُم مَّن	40. And of them[7] are those
يُؤْمِنُ بِهِۦ	who believe in it;
وَمِنْهُم مَّن	and of them are those who
لَّا يُؤْمِنُ بِهِۦ	do not believe in it.
وَرَبُّكَ أَعْلَمُ	And your Lord knows best
بِٱلْمُفْسِدِينَ ﴿٤٠﴾	the trouble-makers.[8]

Section (*Rukû'*) 5

وَإِن كَذَّبُوكَ	41. And if they call lies to
فَقُل لِّى عَمَلِى	you, say: "For me is my deed
وَلَكُمْ عَمَلُكُمْ	and for you is your deed;[9]
أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ	you are free[10] from what I do
وَأَنَا۠ بَرِىٓءٌ	and I am free
مِّمَّا تَعْمَلُونَ ﴿٤١﴾	from what you do.

1. يحيطوا ***yuḥîṭû(na)*** = they comprehend, grasp fully, encompass, enclose, encircle (v. iii. m. pl. impfct. from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ /ḥîṭah / ḥiyâṭah*], to surround, to guard, to watch. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *'uḥîṭa* at 10:22, p. 644, n. 13).

2. People are prone to oppose and decry what they do not understand nor try to understand.

3. i. e., the truth of what it contains of promises and warnings. تأويل ***ta'wîl*** = exposition, explication, explanation, interpretation (verbal noun from *'âla* [*'awl/ ma'âl*], to revert, to return, to be attributed. See at 4:59, p. 267, n. 6).

4. i. e., thus did the previous peoples disbelieve without understanding and without caring to understand. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 10:17, p. 642, n. 7).

5. عاقبة ***âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:128, p. 512, n. 2.

6. ظالمين ***zâlimîn*** (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors (i. e., polytheists, *shirk* being called a grave *zulm* at 31:13 in the Qur'ân), wrong-doers, unjust persons Active participle of *zalama* [*zulm*], to transgress, do wrong. See at 5:29, p. 343, n. 1).

7. The immediate reference is to the Makkan people, but it applies to all peoples at all times.

8. مفسدين ***mufsidîn*** (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 7:103, p. 506, n. 5).

9. i. e., everyone is individually accountable to Allah. See also 6:164, 17:15, 35:18, 39:7, 41:46, 45:15 and 53:38.

10. بريء ***barî'*** (s.; pl. *abriyâ'/ burâ'/ birâ'*) = innocent, guiltless, free, exempt, absolved. See at 9:3, p. 577, n. 3.

وَمِنْهُم مَّن 42. And of them are those
يَسْتَمِعُونَ إِلَيْكَ who listen[1] to you; but
أَفَأَنتَ تُسْمِعُ الصُّمَّ can you make the deaf[2] hear,[3]
وَلَوْ كَانُوا۟ even though they do not use
يَعْقِلُونَ ﴿٤٢﴾ to understand?

وَمِنْهُم مَّن 43. And of them are those
يَنظُرُ إِلَيْكَ who look[4] at you;
أَفَأَنتَ تَهْدِى ٱلْعُمْىَ but can you guide the blind,[5]
وَلَوْ كَانُوا۟ even though they use
لَا يُبْصِرُونَ ﴿٤٣﴾ not to see.[6]

إِنَّ ٱللَّهَ لَا يَظْلِمُ 44. Verily Allah wrongs[7] not
ٱلنَّاسَ شَيْـًٔا وَلَـٰكِنَّ man whatsoever;[8] but
ٱلنَّاسَ أَنفُسَهُمْ men to themselves
يَظْلِمُونَ ﴿٤٤﴾ do wrong.

وَيَوْمَ 45. And the day
يَحْشُرُهُمْ He will muster[9] them –
كَأَن لَّمْ يَلْبَثُوٓا۟ as if they had stayed[10] not
إِلَّا سَاعَةً مِّنَ ٱلنَّهَارِ but an hour of the day – they
يَتَعَارَفُونَ بَيْنَهُمْ recognizing[11] one another.
قَدْ خَسِرَ ٱلَّذِينَ Losers will indeed be those

1. i. e., they only listen but their minds are not inclined to understand. يستمعون *yastami'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [*sam'* /*samâ'* /*samâ'ah* /*masma'*], to hear. See *yastami'u* at 6:36, p. 415, n. 2).

2. i. e., mentally deaf, whose hearts and minds are averse to receiving the truth.

3. تسمع *tusmi'u* = you make (someone) hear, pay attention (v. ii. m. s. impfct. from *'asma'a*, form IV of *sami'a*. See n. 1. above).

4. i. e., they simply look without wanting to see the truth. ينظر *yanẓuru* = he looks, sees, views, glances (v. iii. m. s. impfct. from *naẓara* [*naẓara* [*naẓr/manẓar*], to see, view, look at. See *naẓara* at 9:127, p. 633, n. 9).

5. i. e. , mentally blind being averse to seeing the truth. عمى *'umy* (sing. *'a'mâ*) = blind. See *'a'mâ* at 6:50, p. 410, n. 8).

6. يبصرون *yubṣirûna* = they see, realize, comprehend (v. iii. m. pl. impfct from *'abṣara*, form IV of *baṣura/baṣira* [بصر *baṣar*], to look, to see. See at 7:195, p. 541, n. 8).

7. يظلم *yaẓlimu* = he wrongs, does injustice, oppresses, transgresses (v. iii. m. s impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *lâ taẓlimû* at 9:36, p. 592, n. 8.

8. i. e., He does not convict or punish anyone, without one's own fault.

9. i. e., after resurrection on the Day of Judgement. يحشر *yaḥshuru* = he musters, gathers, collects, assembles, herds (v. iii. m. s. impfct. from *ḥashara* [*hashr*], to gather. See *nahshuru* at 10:28, p. 648, n. 1).

10. i. e., it will seem to them that they had lived in the worldly life only for an hour. يلبثوا *yalbathû* (*na*) = they stayed, remained, lingered, persisted, tarried (v. iii. m. pl. impfct. from *labitha* [*labth,lubth/lubâth*], to remain. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See *labithtu* at 10:16, p. 642, n. 3).

11. يتعارفون *yata'ârafûna* = they recognize one another, know one another, become acquainted with one another (v. iii. m. pl. impfct. from *ta'ârafa*, form VI of *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See *ya'rifûna* at 7:46, p. 483, n. 3).

كَذَّبُوا	who disbelieved[1]
بِلِقَآءِ ٱللَّهِ	in the meeting with Allah
وَمَا كَانُوا۟	and were not
مُهْتَدِينَ ﴿٤٥﴾	recievers of guidance.[2]
وَإِمَّا نُرِيَنَّكَ	46. And whether We make
بَعْضَ ٱلَّذِى	you see[3] some of what
نَعِدُهُمْ	We promise[4] them
أَوْ نَتَوَفَّيَنَّكَ	or cause you to die,[5]
فَإِلَيْنَا مَرْجِعُهُمْ	to Us shall be their return.[6]
ثُمَّ ٱللَّهُ شَهِيدٌ	Moreover Allah is Witness
عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾	over what they do.
وَلِكُلِّ أُمَّةٍ	47. And for every people[7]
رَّسُولٌ	there was a Messenger.[7]
فَإِذَا جَآءَ	So when their Messenger
رَسُولُهُمْ قُضِىَ	will come,[8] decree will be
بَيْنَهُم	given[9] as between them
بِٱلْقِسْطِ وَهُمْ	with equity[10] and they
لَا يُظْلَمُونَ ﴿٤٧﴾	will not be wronged.
وَيَقُولُونَ	48. They say:
مَتَىٰ هَٰذَا ٱلْوَعْدُ	"When is this promise,[11]

1. كذبوا ***kadhdhabû*** = they cried lies, regarded as false, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 8:54, p. 567, n. 7).

2. مهتدين ***muhtadîn*** (accu. /gen. of *muhtadûn*, sing. *muhtadin*) = those in receipt of guidance, are guided aright, are led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 9:18, p. 584, n. 4).

3. نرين ***nuriyanna*** = we show, make (someone) see (v. i. pl. emphatic impfct. in form IV of *ra'â* [*ra'y/ru'yah*], to see *nurî* at 6:75, p. 421, n. 10).

4. i. e., of retributions in this world for unbelief and disobedience. نعد ***na'idu*** = we promise, assure, threaten, (v. i. s. impfct. from *w'ada* [*wa'd*], to make a promise. See *ya'idu* at 8:7, p. 548, n. 10).

5. نتوفين ***natawaffayanna*** = we take fully, cause to die (v. i. pl. emphatic impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See *yatawaffâ* at 8:50, p. 566, n. 1).

6. i. e. after resurrection, so that they cannot escape due punishment. مرجع ***marji'*** (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 10:23, p. 645, n. 8).

7. i. e., a Messenger was sent to every people that had passed away before the time of Muhammad, peace and blessings of Allah be on him (Al-Tabarî, XI, 121).

8. i. e. on the Day of Judgement the Messengers will be confronted with their respective peoples (Al-Tabarî, XI, 121).

9. قضي ***qudiya*** = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *qadâ* [*qadâ'*], to settle, to decide. See at 10:19, p. 643, n. 7).

10. i. e., everyone will be recompensed according one's deeds and no injustice will be done to anyone. قسط ***qist*** = justice, equity, fairness. See at 7:29, p. 474, n.7).

11. i. e., the promised event – the Resurrection and the Day of Judgement. وعد ***wa'd*** (s. ; pl. *wu'ûd*) = promise. See at 9:111, p. 626, n. 2.

إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾	if you are truthful?[1]
قُل لَّآ أَمْلِكُ	49. Say: "No power I have[2]
لِنَفْسِي ضَرًّا	to do myself any harm[3]
وَلَا نَفْعًا	nor any benefit[4]
إِلَّا مَا شَآءَ ٱللَّهُ	except what Allah will.
لِكُلِّ أُمَّةٍ	For every people
أَجَلٌ	there is an appointed time.[5]
إِذَا جَآءَ أَجَلُهُمْ	When their time comes,
فَلَا يَسْتَـْٔخِرُونَ سَاعَةً	they cannot delay[6][it]an hour
وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾	nor can they advance[7] [it].
قُلْ أَرَءَيْتُمْ	50. Say: "Do you see,
إِنْ أَتَىٰكُمْ عَذَابُهُۥ	if His punishment comes to you
بَيَٰتًا أَوْ نَهَارًا	by night[8] or by day,[9]
مَّاذَا يَسْتَعْجِلُ مِنْهُ	what of it will the sinners
ٱلْمُجْرِمُونَ ﴿٥٠﴾	seek to be hastened?"[10]
أَثُمَّ	51. Is it then that
إِذَا مَا وَقَعَ	when it will have happened[11]
ءَامَنتُم بِهِۦٓ	you will believe in it?
ءَآلْـَٰٔنَ وَقَدْ كُنتُم بِهِۦ	Now![12] You had indeed been
تَسْتَعْجِلُونَ ﴿٥١﴾	seeking to hasten[13] it.

1. i. e., if you are truthful in your statement that there will be resurrection and judgement. صادقين *ṣâdiqîn* (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq*/ *ṣidq*], to speak the truth. See at 9:119, p. 630, n. 3).

2. أملك *'amliku* = I own, possess, have power over (v. i. s. impfct. from *malaka* [*malk* /*mulk* /*milk*], to take in possession. See *yamliku* at 7:188, p. 538, n. 10).

3. ضر *ḍarr* = harm, damage, injury. See at 7:188, p. 538, n. 12.

4. نفع *naf'* = benefit, use, usefulness, profit. See at 7:188, p. 538, n. 11.

5. أجل *'ajal* (pl. *'âjâl*) = appointed time, term, date, deadline. See at 10:11, p. 639, n. 10.

6. يستأخرون *yasta'khirûna* = they put off, seek to defer, delay (v. iii. m. pl. impfct. from *ista'khara*, form X from the root *'akhr*. See *'akhkharta* at 7:34, p. 477, n. 1).

7. يستقدمون *yastaqdimûna* = they seek to bring forward, to have in advance (v. iii. m. pl. impfct. from *isataqdama*, form X of *qadima* [*qudûm*], to arrive, to reach. See *qaddamat* at 7:34, p. 477, n. 2).

8. بياتا *bayâtan* = by night, while sleeping at night. See at 7:97, p. 503, n. 15.

9. i. e., whenever it comes, you will not be able to resist or avert it. نهار *nahâr* (s.; pl. *'anhur/nuhur*) = day. See at 3:190, p. 231, n. 2.

10. يستعجل *yasta'jilu* = he seeks to hasten, expedites (v. iii. m. s. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See *isti'jâl* at 10:11, p. 639, n. 9).

11. وقع *waqa'a* = he or it fell, fell down, occurred, came to pass, happened (v. iii. m. s. past from *wuqû'*, to fall. See at 7:134, p. 514, n. 2).

12. i. e., it will be said to them that their believing then will not be of any avail, for they had disbelieved and had been seeking to hasten it out of their utter unbelief.

13. تستعجلون *tasta'jilûna* = you hasten, make haste, hurry, wish to expedite (v. ii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See n. 10 above).

ثُمَّ قِيلَ	52. Then it will be said
لِلَّذِينَ ظَلَمُوا	to those who do wrong;[1]
ذُوقُوا	"You all taste[2] the
عَذَابَ الْخُلْدِ	punishment in perpetuity.[3]
هَلْ تُجْزَوْنَ	Are you recompensed[4] aught
إِلَّا بِمَا كُنتُمْ	but for what you used
تَكْسِبُونَ ﴿٥٢﴾	to acquire?"[5]
وَيَسْتَنۢبِـُٔونَكَ	53. And they enquire of you:
أَحَقٌّ هُوَ قُلْ إِي وَرَبِّي	"Is it true?" Say: "Yes,by my
إِنَّهُ لَحَقٌّ	Lord, it is indeed true;
وَمَا أَنتُم بِمُعْجِزِينَ ﴿٥٣﴾	and you cannot baffle[6] it."

Section (*Rukû'*) 6

وَلَوْ أَنَّ لِكُلِّ	54. And were there for every
نَفْسٍ ظَلَمَتْ	individual that transgresses[7]
مَا فِي الْأَرْضِ	all that is in the earth,
لَافْتَدَتْ	he would redeem himself[8]
بِهِ	therewith;[9]
وَأَسَرُّوا	and they would conceal[10]
النَّدَامَةَ لَمَّا	the repentance[11] when
رَأَوُا الْعَذَابَ	they saw the punishment;
وَقُضِيَ	and decree will be given[12]

1. i. e., by committing *kufr* (unbelief) and by setting partners with Allah. ظلموا *ẓalamû* = they did wrong/injustice, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 7:160, p. 527, n. 12).

2. ذوقوا *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 9:35, p. 592, n. 1).

3. i. e. punishment and suffering that will continue for ever. خلد *khuld* = eternity, endless duration, perpetuity. See *khâlidûn* at 10:26, p. 647, n. 5.

4. تجزون *tujzawna* = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See *yujzawna* at 7:180, p. 536, n. 6).

5. i. e., of guilt and sin. تكسبون *taksibûna* = you (all) acquire, earn, gain (v. ii. m. pl. impfct. from *kasaba* [*kasb*], to earn, acquire. See at 7:39, p. 479, n. 12).

6. معجزين *mu'jizîn* (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who baffle, incapacitate, disable, paralyze, frustrate (act. participle from *'a'jaza*, form IV of *'ajaza/ajiza* [*'ajz*], to be weak, incapable. See *mu'jizî* at 9:2, p. 576, n. 5).

7. i. e., by committing *kufr* (unbelief) and by setting partners with Allah. ظلمت *ẓalamat* = she did wrong, transgressed, committed injustice (v. iii. f. s. past from *ẓalama*. See n. 1 above.

8. افتدت *iftadat* = she redeemed herself, ransomed herself, freed herself, sacrificed (v. iii. f. s. past from *iftadâ*, form VIII of *fadâ* [*fidan/fidâ'*], to redeem, ransom. See at 2:229, p. 113, n. 6).

9. i. e., one would like to sacrifice all the wealth of the world to get rid of the punishment.

10. i. e., the leaders of the unbelievers would attempt to conceal their repentance from their followers (Al-Tabarî, XI, 123). أسروا *'asarrû* = they concealed, secreted, hid (v. iii. m. pl. past from *'asarra*, form IV of *sarra* [*surûr/tasirrah/ masarrah*], to make happy. See at 5:52, p. 356, n. 8).

11. ندامة *nadâmah* = repentance, remorse, regret. See *nâdimîn* at 5:52, p. 356, n. 9.

12. قضي *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 10:47, p. 654, n. 9).

بَيْنَهُم بِالْقِسْطِ	between them with equity[1]
وَهُمْ	and they
لَا يُظْلَمُونَ ﴿٥٤﴾	will not be wronged.[2]
أَلَا إِنَّ لِلَّهِ	55. Lo, to Allah belongs
مَا فِي السَّمَاوَاتِ	all that is in the heavens
وَالْأَرْضِ	and the earth.[3]
أَلَا إِنَّ وَعْدَ اللَّهِ	Oh sure, Allah's promise[4]
حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ	is true, but most of them
لَا يَعْلَمُونَ ﴿٥٥﴾	do not know.[5]
هُوَ يُحْيِي	56. He gives life[6]
وَيُمِيتُ	and causes to die;[7]
وَإِلَيْهِ	and to Him
تُرْجَعُونَ ﴿٥٦﴾	you shall be returned.[8]
يَا أَيُّهَا النَّاسُ	57. O mankind,
قَدْ جَاءَتْكُم	there has indeed come to you
مَّوْعِظَةٌ مِّن رَّبِّكُمْ	exhortation[9] from your Lord;
وَشِفَاءٌ لِّمَا	and a remedy[10] for what is
فِي الصُّدُورِ	in the hearts;[11]
وَهُدًى وَرَحْمَةٌ	and guidance and mercy
لِّلْمُؤْمِنِينَ ﴿٥٧﴾	for the believers.

1. قسط *qisṭ* = justice, equity, fairness. See at 10:47, p. 654, n.10).

2. i. e., everyone will be recompensed according to one's deeds. يظلمون *yuẓlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 6:160, p. 462, n. 5).

3. Allah has absolute ownership and authority over the heavens and the earth and all that exists in them. None has any share in them, neither in their creation nor in their management and disposal. Hence these will not be available to anyone on the Day of Judgement for one's redemption therewith from the punishment.

4. i. e., the promise of resurrection, Day of Judgement, reward and punishment. وعد *wa'd* (s.; pl. *wu'ûd*) = promise. See at 10:48, p. 654, n. 4.

5. i. e., most of them do not know the reality of the occurrence of the resurrection, Day of Judgement, reward and punishment. يعلمون *ya'lamûna* = they know (v. iii. m. pl. imfct. from *'alima*, to know, be aware of. See at 6:97, p. 432, n. 4).

6. يحيي *yuḥyî* = he gives life, revivifies, saves life, (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 9:116, p. 628, n. 7).

7. Allah has absolute power to give life to any lifeless being and cause any living being to die as and when He wills. So it is nothing difficult for Him to resurrect the dead and make them return to Him, as stressed in the next clause of the *'âyah*. يميت *yumîtu* = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 9:116, p. 628, n. 8).

8. ترجعون *turja'ûna* = you (all) are returned, sent back, brought back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return). See *turja'u* at 8:44, p. 563, n. 9).

9. So none will have the excuse of not knowing the truth. موعظة *maw'iẓah* (pl. مواعظ *mawâ'iẓ*) = admonition, exhortation, counsel. See at 7:145, p. 519, n. 2.

10. شفاء *shifâ'* = remedy, cure, healing. See *yashfi* at 9:14, p. 582, n. 5.

11. i. e., of ignorance and misgivings.

قُلْ بِفَضْلِ ٱللَّهِ	58. Say: "By Allah's grace
وَبِرَحْمَتِهِۦ	and by His mercy."[1]
فَبِذَٰلِكَ فَلْيَفْرَحُوا۟	So in that let them rejoice.[2]
هُوَ خَيْرٌ مِّمَّا	It is better than all that
يَجْمَعُونَ ﴿٥٨﴾	they accumulate.[3]
قُلْ أَرَءَيْتُم	59. Say: "Do you see[4]
مَّآ أَنزَلَ ٱللَّهُ	what Allah has sent down[5]
لَكُم مِّن رِّزْقٍ	for you of provision,[6]
فَجَعَلْتُم مِّنْهُ	then you have made of it
حَرَامًا وَحَلَٰلًا	unlawful and lawful?"[7]
قُلْ ءَآللَّهُ أَذِنَ	Say: "Has Allah permitted[8]
لَكُمْ أَمْ عَلَى ٱللَّهِ	you, or against Allah
تَفْتَرُونَ ﴿٥٩﴾	you invent lies?"[9]
وَمَا ظَنُّ	60. And what do think[10]
ٱلَّذِينَ يَفْتَرُونَ	those who fabricate against
عَلَى ٱللَّهِ ٱلْكَذِبَ	Allah the lie [will be done]
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Resurrection?
إِنَّ ٱللَّهَ لَذُو	Verily Allah is
فَضْلٍ عَلَى ٱلنَّاسِ	Full of Bounty to men[11]
وَلَٰكِنَّ أَكْثَرَهُمْ	but most of them
لَا يَشْكُرُونَ ﴿٦٠﴾	do not express gratitude.[12]

1. i. e., the guidance and exhortation contained in the Qur'ân, in other words Islâm, is bestowed by Allah's grace and mercy; and in this grace and favour of Allah the believers should rejoice.

2. يفرحوا *yafraḥû(na)* = they rejoice, become happy, delighted (v. iii. m. pl. impfct. from *fariḥa* [*faraḥ*], to be glad. The terminal *nûn* is dropped because of the *lâm* of command coming before the verb. See at 3:120, p. 203, n. 12).

3. i. e., of worldly wealth and resources, which are in fact only ephemeral. يجمعون *yajma'ûna* = they (all) accumulate, gather, collect, amass, bring together (v. iii. m. pl. impfct. from *jama'a* [*jam'*], to gather, to collect. See at 3:157, p. 218, n. 1).

4. i. e., do you consider and reflect over?

5. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 6: 91, p. 427, n. 10).

6. i. e., whatever Allah has sent down of water and has created therewith of plants, corns, fruits and animals that live on them. رزق *rizq* (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 8:74, p. 575, n. 8.

7. Such as the polytheists did by earmarking some parts of their crops for their gods and goddesses or tabooing some animals for particular reasons (see 8:103 & 6:136).

8. أذن *'adhina* = he permitted, gave leave, allowed (v. iii. m. s. past from *'idhn* , to allow, to permit, to listen. See *'adhinta* at 9:43, p. 596, n. 8).

9. تفترون *taftarûna* = you (all) fabricate, make up, invent falsely, trump up, calumniate (v. ii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فری *fary*], to cut lengthwise, to fabricate. See *yaftarûna* at 10:30, p. 648, n. 13).

10. i. e., do they think that on the Day of Resurrection they will not be punished for their having invented lies against Allah? No, that will not be the case. They will be duly punished.

11. For, He defers punishing men for their sins till the Day of Judgement and, at the same time, continues to bestow graces on them till their death (Al-Tabbarî, XI, 128).

12. يشكرون *yashkurûna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank. See at 7:58, p. 488, n. 17).

Section (*Rukû'*) 7

وَمَا تَكُونُ 61. And whatever situation[1]
فِي شَأْنٍ you[2] are in
وَمَا تَتْلُوا and whatever you recite[3]
مِنْهُ مِن قُرْءَانٍ of it[4] of the Qur'ân,[5]
وَلَا تَعْمَلُونَ and you all do not do[6]
مِنْ عَمَلٍ إِلَّا كُنَّا any deed except that We are
عَلَيْكُمْ شُهُودًا over you witnesses[7]
إِذْ تُفِيضُونَ فِيهِ as you are engaged[8] in it;
وَمَا يَعْزُبُ nor does there slip[9]
عَن رَّبِّكَ from your Lord
مِن مِّثْقَالِ ذَرَّةٍ فِي even the weight[10] of an atom[11]
الْأَرْضِ وَلَا فِي السَّمَاءِ in the earth or in the heaven;
وَلَا أَصْغَرَ مِن nor anything smaller[12] than
ذَٰلِكَ وَلَا أَكْبَرَ that nor anything bigger
إِلَّا فِي كِتَٰبٍ except that it is in a book[13]
مُّبِينٍ ﴿٦١﴾ all too clear.[14]

أَلَا 62. Oh sure,
إِنَّ أَوْلِيَاءَ اللَّهِ the friends[15] of Allah,
لَا خَوْفٌ عَلَيْهِمْ no fear will be on them
وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ nor will they grieve[16] –

1. شأن ***sha'n*** (s.; pl. ***shu'ûn***) = situation, condition, state, circumstances, affair, matter.
2. The address is to the Prophet, peace and blessings of Allah be on him.
3. تتلوا ***tatlû*** = you recite, read, rehearse (v. ii. m. s. impfct. from *talâ* [*tilâwah/talw*], to read, to follow. See *talawtu* at 10:16, p. 642, n. 1).
4. i. e., of the Book given by Allah, the Qur'ân.
5. i. e., any portion you recite (Al-Ṭabarî, XI, 129).
6. The address is to people in general. تعملون ***ta'malûna*** = you all do, act, perform (v. ii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 2:140, p. 66, n. 8).
7. شهود ***shuhûd*** (pl.; s. ***shâhid***) = witnesses. See *shahîd* at 10:29, p. 648, n. 9.
8. تفيضون ***tufîḍûna*** = you (all) are engaged, take part, undertake (v. ii. m. pl. impfct. from *'afâḍa*, form IV of *fâḍa* [*fayḍ/fayḍân*], to flow, overflow, inundate. *'afîḍû* at 7:50, p. 484, n. 7).
9. يعزب ***ya'zubu*** = he slips, escapes, becomes distant (v. iii. m. s. impfct. from *'azaba* [*'uzûb*], to slip, to be far).
10. مثقال ***mithqâl*** (s.; pl. مثاقيل ***mathâqîl***)= weight. See at 4:40, p. 258, n. 5.
11. ذرة ***dharrah*** (s.; pl. ذرات ***dharrât***) = atom, tiny particle, dust speck, the measure of a small ant. See 4:40, p. 258, n. 6.
12. أصغر ***'aṣghar*** = smaller, smallest, younger, youngest (elative of *ṣaghîr*). See *ṣâghirûn* at 9:29, p. 589, n. 2.
13. i. e., recorded in a book. كتاب ***kitâb*** = writing, writ, prescript, book, document, contract. See at 8:68, p. 572, n. 5.
14. مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear. See at 10:2, p. 636, n. 2.
15. The qualifications of the *'awliyâ'* of Allah are mentioned in the next *'âyah*. أولياء ***'awliyâ'*** (pl.; sing. ولي ***waliyy***) = helpers, friends, allies, patrons, legal guardians. See at 9:23, p. 585, n. 10.
16. i. e., on the Day of Judgement. يحزنون ***yaḥzanûna*** = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve. See at 7:49, p. 484, n. 5).

ٱلَّذِينَ ءَامَنُوا۟	63. Those who believe[1]
وَكَانُوا۟	and use to
يَتَّقُونَ ﴿٦٣﴾	be on their guard.[2]
لَهُمُ ٱلْبُشْرَىٰ	64. For them are glad tidings[3]
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا	in the worldly life[4]
وَفِى ٱلْءَاخِرَةِ	and in the hereafter.[5]
لَا تَبْدِيلَ	There is no variation[6]
لِكَلِمَٰتِ ٱللَّهِ	in the words[7] of Allah.
ذَٰلِكَ هُوَ ٱلْفَوْزُ	This is the success[8]
ٱلْعَظِيمُ ﴿٦٤﴾	most magnificent.[9]
وَلَا يَحْزُنكَ	65. Nor let there sadden[10] you
قَوْلُهُمْ	their saying.[11]
إِنَّ ٱلْعِزَّةَ	Verily power and prestige[12]
لِلَّهِ جَمِيعًا	belong to Allah *in toto*.
هُوَ ٱلسَّمِيعُ	He is the All-Hearing,
ٱلْعَلِيمُ ﴿٦٥﴾	the All-Knowing.
أَلَآ	66. Behold,
إِنَّ لِلَّهِ	verily to Allah belongs
مَن فِى ٱلسَّمَٰوَٰتِ	whoever[13] is in the heavens
وَمَن فِى ٱلْأَرْضِ	and whoever is in the earth.[14]

1. i. e., the *'awliyâ'* of Allah are those who believe in Allah, His Messenger Muhammad, peace and blessings of Allah be on him, and the Book (Qur'ân) that has been sent down to him
2. i. e., they continue to be on their guard against Allah's displeasure by scrupulously following His injunctions contained in the Qur'ân and the instructions of His Messenger (*sunnah*). يتقون *yattaqûna* = they are on their guard, are wary [of], protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 10:6, p. 638, n. 5).
3. بشرى *bushrâ* = glad tidings, good news. See at 7:57, p. 488, n. 3.
4. i. e., of Allah's help (see for instance 40:51 and 47:7).
5. i. e., of forgiveness and *jannah* (See for instance 5:9, 9:72, 41:30 and 48:29. Also see Al-Ṭabrî, XI, 133-134; Ibn Kathîr, IV, 216-217).
6. تبديل *tabdîl* = to vary, to alter, to change, exchange (verbal noun in form II of *badala*, to replace. See *baddil* at 10:15, p. 641, n. 8).
7. i. e., the promises of Allah (see 6:34,115; 13:31; 18:27; 39:20).
8. i. e, the obtaining of the promise of *jannah* and the Pleasure of Allah is the greatest success for a Muslim. فوز *fawz* = success, triumph, victory, achievement. See at 9:111, p. 626, n. 7.
9. عظيم *'aẓîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:89, p. 615, n. 11).
10. لا يحزن *lâ yaḥzun(u)* = let he or it not grieve, sadden (v. iii. m. s. imperative [prohibition] from *ḥazana* [*ḥazan/ḥuzn*]. The last letter is vowelless because of the *lâ* of prohibition coming before the verb. See at 5:41, p. 348, n. 2.
11. i. e., the sayings of the unbelievers about Allah, His Messenger, peace and blessings of Allah be on him, and about the Book (the Qur'ân) sent down to him.
12. عزة *'izzah* = might, power, respect, self-respect, prestige, honour, fame, renown, pride, arrogance. See at 4:139, p. 306, n. 6.
13. Note the word *man* which applies to animate beings.
14. Therefore Allah Alone deserves to be worshipped, none or nothing else.

وَمَا يَتَّبِعُ And naught do there follow[1]
ٱلَّذِينَ يَدْعُونَ those who invoke[2]
مِن دُونِ ٱللَّهِ besides Allah
شُرَكَآءَ partners-gods[3] –
إِن يَتَّبِعُونَ naught do they follow
إِلَّا ٱلظَّنَّ except conjecture;[4]
وَإِنْ هُمْ and naught do they do
إِلَّا يَخْرُصُونَ ٦٦ except telling lies.[5]

هُوَ ٱلَّذِى 67. He it is Who
جَعَلَ لَكُمُ ٱلَّيْلَ has set[6] for you the night
لِتَسْكُنُوا۟ فِيهِ that you may repose[7] therein,
وَٱلنَّهَارَ مُبْصِرًا and the day giving visibility.[8]
إِنَّ فِى ذَٰلِكَ Verily therein are
لَءَايَـٰتٍ لِّقَوْمٍ sure signs[9] for a people
يَسْمَعُونَ ٦٧ that listen.[10]

قَالُوا۟ 68. They say
ٱتَّخَذَ ٱللَّهُ وَلَدًا Allah has taken[11] a son.
سُبْحَـٰنَهُۥ Sacrosanct is He;
هُوَ ٱلْغَنِىُّ He is the One Above Want.
لَهُۥ To Him belongs
مَا فِى ٱلسَّمَـٰوَٰتِ all that is in the heavens

1. يتبع *yattabi'u* = he follows, pursues (v. iii. m. s. impfct. from *ittaba'a,* form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See *yuttaba'a* at 10:35, p. 650, n. 8).

2. يدعون *yad'ûna* = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 6:108, p. 436, n. 6).

3. i. e., partners with Allah, partner-gods شركاء *shurakâ'* (pl.; s. *sharîk*) partners, sharers, associates. See at 7:190, p. 540, n. 3.

4. i. e., the gods and goddesses the polytheists worship and invoke have no real existence but are mere invention of their own imagination and conjecture.

5. i. e., in setting up the imaginary gods and goddesses and in attributing imaginary functions to them. يخرصون *yakhruṣûna* = they tell lies, surmise, conjecture (v. iii. m. pl. impfct. from *kharaṣa* [*kharṣ*], to guess, to tell an untruth. See *takhruṣûna* at 6:148, p. 455, n. 11).

6. جعل *ja'ala* = he made, set, put, placed, appointed (v. iii. s. past from *ja'l*, to make, to put. See *ja'alnâ* at 5: 20, p. 319, n.5).

7. تسكنوا *taskunû(na)* = you (all) repose, rest, be tranquil, calm (v. ii. m. pl. impfct. from *sakana* [*sukûn*], to be calm, still. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *uskunû* at 7:161, p. 527, n. 13).

8. مبصر *mubṣir* (s.; pl. *mubṣirûn*) = one who sees through/perceives/ discerns, gives visibility (act. participle from *'abṣara*, form IV of *baṣura/ baṣira* [*baṣar*], to see, to understand. See *mubṣirûn* at 7:201, p. 543, n. 8).

9. آيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 10:7, p. 638, n. 9.

10. i. e., listen attentively in order to understand. يسمعون *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 8:21, p. 554, n. 1).

11. اتخذ *ittakhadha* = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 4:125, p. 299, n. 12).

وَمَا فِي الْأَرْضِ and all that is in the earth.
إِنْ عِندَكُم You do not have with you
مِّن سُلْطَانٍ بِهَٰذَا any authority[1] for this.
أَتَقُولُونَ عَلَى اللَّهِ Do you say against Allah
مَا لَا تَعْلَمُونَ ﴿٦٨﴾ what you do not know?[2]

قُلْ 69. Say:
إِنَّ الَّذِينَ يَفْتَرُونَ "Verily those who fabricate[3]
عَلَى اللَّهِ الْكَذِبَ against Allah the lie
لَا يُفْلِحُونَ ﴿٦٩﴾ shall not succeed.[4]

مَتَاعٌ 70. An enjoyment[5]
فِي الدُّنْيَا in this world;
ثُمَّ إِلَيْنَا thereafter to Us
مَرْجِعُهُمْ ثُمَّ shall be their return;[6] then
نُذِيقُهُمُ We will make them taste[7]
الْعَذَابَ الشَّدِيدَ the severe[8] punishment
بِمَا كَانُوا because they use to
يَكْفُرُونَ ﴿٧٠﴾ disbelieve.[9]

Section (*Rukû'*) 7

وَاتْلُ عَلَيْهِمْ 71. And recite[10] unto them
نَبَأَ نُوحٍ the tidings[11] of Nûh.

1. i. e., any sanction and evidence for saying that Allah has taken a son for Himself. سلطان ***sulṭân*** = authority, mandate, rule, evidence. See at 7:33, p. 476, n. 13.

2. i. e., what you do not know the reality and truth of.

3. يفترون ***yaftarûna*** = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فري *fary*], to cut lengthwise, to fabricate. See at 10:30, p. 648, n. 13).

4. i. e., in the hereafter. يفلحون ***yufliḥûna*** = they succeed, prosper (v. iii. m. pl. impct. from *'aflaha*, form IV of *falaḥa* [*falḥ*], to split. See *yufliḥu* at 10:17, p. 642, n.8).

5. i. e., what the unbelievers say and do is merely their enjoyment in this world. متاع ***matâ'*** (pl. *'amti'ah*)= enjoyment, pleasure, delight, useful article, gear, provision. See at 10: 23, p. 645, n. 7.

6. i. e. after resurrection. مرجع ***marji'*** (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 10:46, p. 654, n. 6).

7. نذيق ***nudhîqu*** = we make (someone) taste (v. i. pl. impfct. from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. See *'adhaqnâ* at 10:21, p. 644, n. 1).

8. شديد ***shadîd*** (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = severe, stern, rigorous, hard, harsh, strong. See at 6:124, p. 443, n. 10).

9. يكفرون ***yakfurûna*** = they disbelieve, turn ungrateful, deny (v. iii. m. pl. impfct. from *kafara* [*kufr*], to disbelieve, to cover. See at 3:21, p.163, n. 1).

10. اتل ***utlu*** = recite, read aloud (v. ii. m. s. imperative from *talâ* [*tilâwah*], to recite. See at 7:175, p. 533, n. 10).

11. نبأ ***naba'*** (s.; pl. *'anbâ'*) = news, tidings. See at 9:70, p. 607, n. 4.

إِذْ قَالَ لِقَوْمِهِۦ When he said to his people:
يَٰقَوْمِ "O my people,
إِن كَانَ كَبُرَ عَلَيْكُم if it is heavy[1] on you
مَّقَامِى وَتَذْكِيرِى my sojourn[2] and reminding[3]
بِـَٔايَٰتِ ٱللَّهِ of the revelations of Allah,
فَعَلَى ٱللَّهِ تَوَكَّلْتُ then on Allah I depend.[4]
فَأَجْمِعُوٓا۟ So you all resolve[5] on your
أَمْرَكُمْ وَشُرَكَآءَكُمْ plan and your partners[6],
ثُمَّ لَا يَكُنْ أَمْرُكُمْ then let not your plan be
عَلَيْكُمْ غُمَّةً on you any distress[7]
ثُمَّ ٱقْضُوٓا۟ إِلَىَّ and execute[8] [it] on me
وَلَا تُنظِرُونِ ﴿٧١﴾ and give me no respite.[9]

فَإِن تَوَلَّيْتُمْ 72. But if you turn away,[10]
فَمَا سَأَلْتُكُم then[11] I have not asked of
مِّنْ أَجْرٍ you any reward.[11]
إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ My reward is but on Allah;
وَأُمِرْتُ أَنْ and I have been commanded
أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٧٢﴾ that I be of the Muslims.

فَكَذَّبُوهُ 73.But they cried lies[12] to
فَنَجَّيْنَٰهُ him; so We rescued[13] him
وَمَن مَّعَهُۥ and those with him

1. كبر ***kabura*** = he or it became big, too big, heavy (v. iii. m. s. past from *kubr/kibâr/kabârah*, to be big. See at 6:35, p. 404, n. 9).

2. مقام ***maqâm*** = place, standing, position (here stay, sojourn). (Noun of place from *qâma* [*qawmah/ qiyâm*], to get up, to stand. See *muqîm* at 9:68, p. 60, n. 4).

3. i. e., reminding of the duty to worship Allah Alone. تذكير ***tadhkîr*** = to remind, to call attention to (verbal noun in form II of *dhakara* [*dhikr/tadhkâr*], to remember. See *tadhakkarûna* at 10:3, p. 636, n. 7.

4. i. e., for support and help. توكلت ***tawakkaltu*** = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See at 9:129, p. 634, n. 10).

5. أجمعوا ***'ajmi'û*** = you (all) resolve on a plan, make a joint decision, come to terms (v. ii. m. pl. imperative from *'ajma'a*, form IV of *jama'a* [*jam'*], to gather, to collect. *'ajma'û 'amrahum* is an idiom meaning they all agreed on a plan).

6. i. e., the partner-gods. The word *wa* here means "with" (*Tafsîr al-Jalâlayn*).

7. غمة ***ghummah*** = distress, anxiety, affliction.

8. اقضوا ***uqḍû*** = you (all) execute, carry out, accomplish, finish, conclude, decree (v. ii. m. pl. imperative from *qaḍâ* [*qaḍâ'*], to settle, to decide. See *quḍiya* at 10:54, p. 656, n. 12).

9. لا تنظرو ***lâ tunẓirû*** (*ni*, originally *nî*) = do not grant respite (v. ii. m. pl. imperative (prohibition) from *'anẓara*, form IV of *naẓara* [*naẓar* / *manẓar*], to see. See at 7:195, p. 541, n. 11).

10. i. e.,from the truth you are called to. توليتم ***tawallaytum*** = you (all) turned away/back; also took charge of, took possession of (v. ii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near , to lie next. See at 9:3, p. 577, n. 5).

11. i. e., know that I do not ask any benefit fot it.

12. كذبوا ***kadhdhabû*** = they cried lies, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 10:45, p. 654, n. 1).

13. نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 2:49, p. 23, n. 13).

فِي ٱلْفُلْكِ	in the Ark[1]
وَجَعَلْنَٰهُمْ خَلَٰٓئِفَ	and made them successors[2]
وَأَغْرَقْنَا ٱلَّذِينَ	and drowned[3] those who
كَذَّبُوا۟ بِـَٔايَٰتِنَا	cried lies to our revelations.
فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ	So see how was the end[4]
ٱلْمُنذَرِينَ ﴿٧٣﴾	of those that were warned.[5]
ثُمَّ بَعَثْنَا	74. Then We sent out[6]
مِنۢ بَعْدِهِۦ رُسُلًا	after it Messengers
إِلَىٰ قَوْمِهِمْ	to their peoples;
فَجَآءُوهُم	and they came to them
بِٱلْبَيِّنَٰتِ	with the clear evidences;[7]
فَمَا كَانُوا۟ لِيُؤْمِنُوا۟	but they were not to believe
بِمَا كَذَّبُوا۟ بِهِۦ	in what they had cried lies to
مِن قَبْلُ	afore.
كَذَٰلِكَ نَطْبَعُ	Thus do We put a seal[8]
عَلَىٰ قُلُوبِ	on the hearts of
ٱلْمُعْتَدِينَ ﴿٧٤﴾	the transgressors.[9]
ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم	75. Then We sent out after
مُّوسَىٰ وَهَٰرُونَ	them Mûsâ and Hârûn to
إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ	the Pharaoh and his chiefs[10]
بِـَٔايَٰتِنَا	with Our signs;[11]

1. فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 10:22, p. 644, n. 9.

2. i. e., successors in the earth. خلائف ***khalâ'if*** (pl.; s. خليفة ***khalîfah***) = successors, deputies, vicegerents, delegates. (active participle from *khalafa*, to succeed, to follow, to come after. See at 7:69, p. 492 , n. 8).

3. أغرقنا ***'aghraqnâ*** = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 8:54, p. 567, n. 10).

4. عاقبة ***âqibah*** (s.; pl. عواقب ***'awâqib***) = end, ultimate, outcome, upshot, consequence, effect, result. See at 10:39, p. 652, n. 5.

5. منذرين ***mundharîn*** (pl.; accusative/ gen. of *mundharûn*, sing. *mundhar*) = those who are warned, (pass. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr /nudhûr*], to dedicate, to make a vow. See *mundhirîn* at 6:48, p. 409, n. 11).

6. بعثنا ***ba'athnâ*** = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [*ba'th*], to raise, resurrect. See at 7:103, p. 505, n. 10).

7. i. e., Allah's messages as well as the miracles that Allah caused to happen through their hands. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 10:13, p. 640, n. 7).

8. i. e., because of their persistence in unbelief and transgression their hearts are closed to the truth. نطبع ***naṭba'u*** = we print, put a seal, imprint, impress (v. i. pl. impfct. from *ṭaba'a* [*ṭab'*], to impress, to set a seal. See at 7:100, p. 504, n. 10).

9. i. e., who transgress and violate the injunctions and prohibitions of Allah. معتدين ***mu'tadîn*** (pl.; acc./gen. of *mu'tadûn*, s. *mu'tadin*) = transgressors, aggressors, assailants (active participle from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to run. See at 7:55, p. 487, n. 8).

10. ملأ ***mala'*** = crowd, gathering, host, grandees, council of elders, notables, chiefs. See at 7:88, p. 500, n. 4).

11. i. e., messages as well as miracles. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 10:67, p. 661, n. 9.

فَٱسْتَكْبَرُوا	but they turned arrogant[1]
وَكَانُوا۟ قَوْمًا	and continued to be a people
مُّجْرِمِينَ ﴿٧٥﴾	committing sins.[2]
فَلَمَّا جَآءَهُمُ	76. So when there came to
ٱلْحَقُّ مِنْ عِندِنَا	them the truth[3] from Us
قَالُوٓا۟ إِنَّ هَٰذَا	they said: "This indeed is
لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾	a sorcery[4] quite obvious."[5]
قَالَ مُوسَىٰٓ	77. Mûsâ said:
أَتَقُولُونَ لِلْحَقِّ	"Do you say [this]of the truth
لَمَّا جَآءَكُمْ	when it has come to you?
أَسِحْرٌ هَٰذَا	A sorcery is this?
وَلَا يُفْلِحُ	But successful will not be[6]
ٱلسَّٰحِرُونَ ﴿٧٧﴾	the sorcerers"
قَالُوٓا۟ أَجِئْتَنَا	78. They said: "Have you
لِتَلْفِتَنَا	come to us to divert[7] us
عَمَّا وَجَدْنَا	from what we found
عَلَيْهِ ءَابَآءَنَا	our fathers on[8] and
وَتَكُونَ لَكُمَا	that there be for you two[9]
ٱلْكِبْرِيَآءُ فِى ٱلْأَرْضِ	the greatness[10] in the land?
وَمَا نَحْنُ لَكُمَا	But we are not to you two
بِمُؤْمِنِينَ ﴿٧٨﴾	giving credence.[11]

1. استكبروا ***istakbarû*** = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara [kubr/ kibar/ kabârah/kabr]*, to become great, to be older. See at 7:133, p. 513, n. 14).

2. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama [jarm]* , to commit a crime. See at 10:13, p. 641, n 2).

3. i. e., the proofs of the truth, the miracles that Allah caused to happen at the hands of Mûsâ.

4. سحر ***siḥr*** (pl. *asḥâr*) = sorcery, magic, witchcraft , enchantment. See at 6:7, p. 394, n. 4.

5. مبين ***mubîn*** = all too clear, glaringly obvious, manifest, patent. See at 10:61, p. 659, n. 14.

6. i. e., the sorcerers whom the Pharaoh summoned to discredit Mûsâ, peace be on him (see *'âyah* 79 below and also, for instance, 7:103-125 and 79:21-25). يفلح ***yufliḥu*** = he succeeds, prospers, becomes successful (v. iii. m. s. impct. from *'aflaḥa*, form IV of *falaḥa [falḥ]*, to split. See at 10:17, p. 642, n.8).

7. تلفت ***talfita(u)*** = you turn, direct, draw to { followed by the particle *'an* it means "you turn away from", divert} (v. ii. m. s. impfct. from *lafata [laft]*, to turn, to direct. The terminal letter is given *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb).

8. i. e., the religion and customs on which we found our fathers and forefathers. This plea of ancestral religion has ever since been put forward by polytheists and others in support of their beliefs and practices.

9. i. e., Mûsâ and Hârûn, peace be on them.

10. The Pharaoh unjustly accused Mûsâ and Hârûn, peace be on them, of being motivated by the desire to gain power and prominence in Egypt. It was a totally false accusation. They acted only on Allah's command (see 79:15-20) and did not desire to obtain any worldly gain out of their mission. كبرياء ***kibriyâ'*** = greatness, magnificence, pride, arrogance.

11. مؤمنين ***mu'minîn*** (pl.; acc./gen. of *mu'minûn*; s. *mu'min*) = believers, those who give credence, have faith (act. participle from *âmana ['îmân]*, from IV of *amina*, to be safe. See *yu'minûna* at 7:27, p. 474, n. 3).

وَقَالَ فِرْعَوْنُ	79. And the Pharaoh said:
ٱئْتُونِى بِكُلِّ سَـٰحِرٍ	"Bring me every sorcerer[1]
عَلِيمٍ ﴿٧٩﴾	well-informed."[2]
فَلَمَّا جَآءَ ٱلسَّحَرَةُ	80. When the sorcerers came
قَالَ لَهُم مُّوسَىٰٓ	Mûsâ said to them:
أَلْقُوا۟ مَآ أَنتُم	"Throw[3] what you are
مُّلْقُونَ ﴿٨٠﴾	going to throw."[4]
فَلَمَّآ أَلْقَوْا۟	81. So when they threw[5]
قَالَ مُوسَىٰ	Mûsâ said: "What you have
مَا جِئْتُم بِهِ ٱلسِّحْرُ	come up with is a sorcery.[6]
إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ	Verily Allah will nullify[7] it;
إِنَّ ٱللَّهَ لَا يُصْلِحُ	verily Allah makes not good[8]
عَمَلَ	the deed of
ٱلْمُفْسِدِينَ ﴿٨١﴾	the mischief-makers.[9]
وَيُحِقُّ ٱللَّهُ	82."And Allah effectuates[10]
ٱلْحَقَّ بِكَلِمَـٰتِهِۦ	the truth with His words
وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ	though the sinful[11] detest.[12]
﴿٨٢﴾	**Section (*Rukû'*) 9**
فَمَآ ءَامَنَ لِمُوسَىٰٓ	83. But none believed Mûsâ
إِلَّا ذُرِّيَّةٌ	except an offspring[13]

1. ساحر ***sâhir*** (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*siḥr*], to enchant. See at 10:2, p. 636, n. 1).

2. عليم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, All-Knowing, Omniscient.

3. ألقوا ***'alqû*** = you (all) throw, cast, fling, deliver, submit (v. ii. m. pl. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqâ* at 7:150, p. 521, n. 8). 4. ملقون ***mulqûn*** (pl.; s. *mulqin*) = throwers, casters, those who are going to throw (active participle from *'alqâ* . See n. 3 above).

5. ألقوا ***'alqaw*** = they threw, cast, flung, posed, offered (v. iii. m. pl. past. from *'alqâ*. See n. 3 above. See also at 4:90, p.281, n. 13).

6. i. e., it has no real worth and existence, and it is not comparable to what I have been sent with.

7. يبطل ***yubṭilu*** = he nullifies, renders void (v. iii. m. s. impfct. from *'abṭala*, form IV of *baṭala* [*buṭl/buṭlân*], to be void. See at 8:8, p. 548, n. 7).

8. يصلح ***yuṣlihu*** = he makes good, reforms, amends, sets right, rectifies (v. iii. m. s. impfct. from *'aṣlaḥa* form IV of *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/ maṣlaḥah*], to be good, proper. See *'aṣlaḥa* at 6:54, p. 412, n. 8).

9. مفسدين ***mufsidîn*** (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 10:40, p. 652, n. 8).

10. يحق ***yuḥiqqu*** = he enforces, accomplishes, effectuates (v. iii. m. s. impfct. from *'aḥaqqa*, form IV of *ḥaqq*, to be true, right. See *ḥaqqat* at 10:33, p. 649, n. 11).

11. مجرمون ***mujrimûn*** (pl.; s. *mujrim*) = sinful, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama*[*jarm*], to commit a crime. See at 8:8, p. 548, n. 9).

12. كره ***kariha*** = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root *karh/ kurh/ karâhah/ karâhiyah*, to detest. See at 9:46, p. 597, n. 6).

13. ذرية ***dhurriyah*** (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendants. See at 7:172, p. 533, n. 2).

مِّن قَوْمِهِۦ	of his people
عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ	due to fear[1] of the Pharaoh
وَمَلَإِيْهِمْ	and their chiefs[2] that
أَن يَفْتِنَهُمْ	they would persecute[3] them;
وَإِنَّ فِرْعَوْنَ	and the Pharaoh was indeed
لَعَالٍ فِي ٱلْأَرْضِ وَإِنَّهُۥ	a tyrant[4] in the land and was
لَمِنَ ٱلْمُسْرِفِينَ ﴿٨٣﴾	of those committing excesses.[5]
وَقَالَ مُوسَىٰ	84. And Mûsâ said:
يَٰقَوْمِ إِن كُنتُمْ	"O my people, if you have
ءَامَنتُم بِٱللَّهِ	believed in Allah
فَعَلَيْهِ تَوَكَّلُوٓاْ	then on Him you all rely,[6]
إِن كُنتُم مُّسْلِمِينَ ﴿٨٤﴾	if you are Muslims."[7]
فَقَالُواْ	85. So they said:
عَلَى ٱللَّهِ تَوَكَّلْنَا	"On Allah we do rely.
رَبَّنَا لَا تَجْعَلْنَا	Our Lord, do not make us
فِتْنَةً لِّلْقَوْمِ	a trial[9] for the people
ٱلظَّٰلِمِينَ ﴿٨٥﴾	committing injustice."[10]
وَنَجِّنَا	86. "And rescue[11] us
بِرَحْمَتِكَ	by Your mercy
مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٨٦﴾	from the infidel people."

1. خوف ***khawf*** = fear, apprehension, dread, threat. See at 7:49, p. 484, n. 4.

2. ملأ ***mala'*** = crowd, gathering, host, grandees, council of elders, notables, chiefs. See at 10:75, p. 664, n. 10).

3. يفتن ***yaftina(u)*** = he puts to trial, he torments/ troubles/persecutes (v. iii. m. s. impfct. from *fatana* [*fatn/futûn*], to put to trial, to tempt. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 4:101, p. 288, n. 11).

4. عال ***'âlin***= tyrant, self-exalting.

5. مسرفين ***musrifîn*** (pl; acc./gen. of *musrifûn;* s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 10:12, p. 640, n. 9).

6. توكلوا ***tawakkalû*** = you (all) rely, depend, put your trust in (v. ii. m. pl. imperative from *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See *tawakkal* at 8:61, p. 569, n. 11).

7. مسلمين ***Muslimîn*** (pl.; acc./gen. of *Muslimûn;* sing. *Muslim*) = a *Muslim* is one who surrenders himself completely and sincerely to Allah. (active participle from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless. See at 6:163, p. 463, n. 3).

8. i. e., an object of trial and persecution (see *Safwat*, p. 282). فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 8:72, p. 575, n. 2.

10. ظالمين ***zâlimîn*** (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, those who commit injustice (active participle of *zalama* [*zulm*], to transgress, do wrong. See at 7:150, p. 522, n. 2).

11. نج ***najji*** = you rescue, save, deliver (v. ii. m. s. imperative from *najjâ*, form II of *najâ[najw/ najâ'/ najâh*], to be saved, to escape. See *najjâ* at 7:89, p. 500, n. 13).

وَأَوْحَيْنَآ	87. And We communicated[1]
إِلَىٰ مُوسَىٰ وَأَخِيهِ	to Mûsâ and his brother
أَن تَبَوَّءَا	that you provide[2]
لِقَوْمِكُمَا بِمِصْرَ	for your people in Egypt
بُيُوتًا وَٱجْعَلُوا۟	houses and make your
بُيُوتَكُمْ قِبْلَةً	houses a prayer niche,[3]
وَأَقِيمُوا۟	and properly perform[4]
ٱلصَّلَوٰةَ	the prayers
وَبَشِّرِ	and give glad tidings[5]
ٱلْمُؤْمِنِينَ ﴿٨٧﴾	to the believers.
وَقَالَ مُوسَىٰ	88. And Mûsâ said:
رَبَّنَآ إِنَّكَ ءَاتَيْتَ	"Our Lord, You have given
فِرْعَوْنَ وَمَلَأَهُۥ	the Pharaoh and his chiefs
زِينَةً وَأَمْوَٰلًا	grandeur[6] and riches
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا رَبَّنَا	in the worldly life, our Lord,
لِيُضِلُّوا۟	that they may lead astray[7]
عَن سَبِيلِكَ رَبَّنَا	from your way. Our Lord,
ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ	efface[8] their wealth
وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ	and stiffen[9] their hearts
فَلَا يُؤْمِنُوا۟	so that they may not believe
حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ	till they see the punishment
ٱلْأَلِيمَ ﴿٨٨﴾	most painful.[10]

1. أوحينا *'awhaynâ* = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 7:117, p. 509, n. 1) The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

2. تبوءا *tabawwa'â* = you (two) provide, put up (v. ii. m. dual imperative from *tabawwa'a*, form V of *bâ'a* [*baw'*], to return, to be back. See *bawwa'a* at 7:74, p. 494, n. 4).

3. i. e., places for worship; for the Pharaoh had prohibited the performance of prayers to Allah. قبلة *qiblah* = the direction to turn in prayer (toward the Ka'ba), prayer niche. See at 2:142, p. 67, n. 2.

4. أقيموا *'aqîmû* = you (all) properly perform, set, set up (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 7:16, p. 469, n. 9).

5. i. e., of deliverance from the tyranny and oppression of the Pharaoh and of rewards in the hereafter. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See at 9:112, p. 627, n. 3).

6. زينة *zînah* = adornment, embellishment, ornament, finery, grandeur, splendour. See at 7:31, p. 475, n. 8.

7. i. e., lead astray their subject people. يضلوا *yuḍillû(na)* = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 6:116, p. 440, n. 6).

8. اطمس *iṭmis*= efface, obliterate, wipe out, destroy (v. ii. m. s. imperative from *ṭamasa ṭams/ṭumûs*], to be effaced. See *naṭmisa* at 4:47, p. 262, n. 6).

9. اشدد *ushdud* = make hard, harden, stiffen (v. ii. m. s. imperative from *shadda* [*shadd*], to make firm/hard. See *shadîd* at 10:70, p. 622, n. 8).

10. أليم *'alîm* = agonizing, anguishing, excruciating, most painful. See at 10:4, p. 637, n. 5.

قَالَ قَدْ أُجِيبَت	89. He said: "Answered[1] has
دَّعْوَتُكُمَا	already been your prayer".
فَٱسْتَقِيمَا	So you two be steadfast[2]
وَلَا تَتَّبِعَآنِّ سَبِيلَ	and must not follow[3] the way
ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾	of those who do not know.[4]
وَجَٰوَزْنَا	90. And We crossed[5]
بِبَنِيٓ إِسْرَٰٓءِيلَ	with the Children of Isrâ'îl
ٱلْبَحْرَ	the sea.
فَأَتْبَعَهُمْ	So there pursued[6] them
فِرْعَوْنُ وَجُنُودُهُۥ	the Pharaoh and his hosts
بَغْيًا وَعَدْوًا	in outrage[7] and aggression[8]
حَتَّىٰٓ إِذَآ	till when
أَدْرَكَهُ ٱلْغَرَقُ	the drowing[9] overtook[10] him
قَالَ ءَامَنتُ أَنَّهُۥ	he said; "I believe that
لَآ إِلَٰهَ إِلَّا ٱلَّذِيٓ	there is no deity except He
ءَامَنَتْ بِهِۦ	in Whom there believe
بَنُوٓاْ إِسْرَٰٓءِيلَ	the Children of Isrâ'îl,
وَأَنَا۠ مِنَ ٱلْمُسْلِمِينَ ﴿٩٠﴾	and I am a Muslim."
ءَآلْـَٰٔنَ وَقَدْ عَصَيْتَ	91. Now?[11] While you
قَبْلُ وَكُنتَ	defied[12] before and were
مِنَ ٱلْمُفْسِدِينَ ﴿٩١﴾	of the mischief-makers.

1. i. e., it has been acceded to and granted. أجيبت *'ujîbat* = she or it was answered, responded to (v. iii. f. s. past passive from *'ajâba*, form IV of *jâba* [*jawb*], to travel, to explore. See *'ujibtum* at 5:109. p. 384, n. 8).

2. i. e., in your mission and faith. استقيما *istaqîmâ* = you (two) be steadfast, upright (v. ii. m. dual imperative from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to get up, to stand up. See *istaqâmû* at 9:7, p. 579, n. 8).

3. لا تتبعان *lâ tattabi'ânni* = you two must not follow, should not follow (v. ii. m. dual, emphatic imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See *yattabi'u* at 10:66, p. 661, n. 1).

4. i. e., do not know the truth and the consequences of disobedience to Allah and disregard of His warnings.

5. جاوزنا *jâwaznâ* = we crossed, passed by, overstepped (v. i. pl. past from *jâwaza*, form III of *jâza* [*jawz/jawâz/majâz*], to pass, to be allowed. See at 7:138, p. 515, n. 11).

6. أتبع *'atba'a* = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of [*taba'/tabâ'ah*], to follow. See at 7:175, p. 534, n. 3).

7. بغى *baghy* = outrage, injustice, wrong. See at 10:23, p. 645, n. 6.

8. عدو *'adw* = aggression, hostility, oppression.

9. The Pharaoh and his hosts were drowned in the sea while Allah enabled Mûsâ and his followers to cross it safely by separating its water and making a path for them through it (see 2:50). غرق *gharaq* = drowning, sinking, immersion. See *'aghraqnâ* at 10:73, p. 664, n. 3.

10. أدرك *'adraka* = he overtook, attained, reached, grasped, understood (v. iii. m. s. past in form IV of *daraka* [*darak/dark*], to attain. See *tudriku* at 6:103, p. 434, n. 8).

11. i. e., now that the punishment has already befallen you, your believing and submitting will be of no avail.

12. عصيت *'aṣayta* = you disobeyed, rebelled, defied (v. ii. s. past from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to disobey, to defy. See *'aṣaytu* at 10:91, p. 669, n. 12).

فَٱلْيَوْمَ	92. So today
نُنَجِّيكَ	We shall deliver[1] you
بِبَدَنِكَ لِتَكُونَ	with your body that you be
لِمَنْ خَلْفَكَ ءَايَةً	for those after you a sign.[2]
وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ	And verily many of men are
عَنْ ءَايَٰتِنَا	about Our signs
لَغَٰفِلُونَ ﴿٩٢﴾	indeed heedless.[3]

Section (*Rukû'*) 10

وَلَقَدْ بَوَّأْنَا	93. And We had settled[4]
بَنِىٓ إِسْرَٰٓءِيلَ	the Children of Isrâ'îl in
مُبَوَّأَ صِدْقٍ	a domicile[5] of dignity[6]
وَرَزَقْنَٰهُم	and gave them provision[7]
مِّنَ ٱلطَّيِّبَٰتِ	of the good things.[8]
فَمَا ٱخْتَلَفُوا۟	So they did not differ[9]
حَتَّىٰ جَآءَهُمُ	until there came to them
ٱلْعِلْمُ	the knowledge.[10]
إِنَّ رَبَّكَ	Verily your Lord
يَقْضِى بَيْنَهُمْ	will decide[11] between them
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Resurrection
فِيمَا كَانُوا۟	regarding what they use to
فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾	differ in.

1. The dead body of the Pharaoh was thrown out of the water on to a raised ground so that people could see that he was dead and destroyed (Al-Tabarî, XI, 164-166). نُنجي ***nunajjî*** = we deliver, save, rescue (v. i. pl. impfct. from *najjâ*, form II of *najâ* [*najw/ najâ'/ najâh*], to save. See *najjâ* at 7:89, p. 500, n. 13).

2. i. e., a warning and matter for reflection.

3. i. e., they do not reflect over them. غافلون ***ghâfilûn*** = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ ghufûl*], to neglect, to ignore. See at 10:7, p. 638, n. 10).

4. i. e., in Egypt and Syria. بوأنا ***bawwa'nâ*** = we settled, set up, provided accommodation, made (someone) take position (v. i. pl. past from *bawwa'a*, form II of *bâ'a* [*baw'*],to be back. See *tabawwa'a* at 10:87, p. 668, n. 2).

5. مبوأ ***mubawwa'*** = domicile, habitation, settlement (see n. 4 above).

6. *sidq* is used here as an idiom meaning dignity, honour. See *qadam sidq* at 10:2, p. 635, n. 6. صدق ***ṣidq*** = truth, truthfulness, veracity. See at 6:115, p. 440, n. 1.

7. رزقنا ***razaqnâ*** = we provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. i. pl. past from *razaqa* [*rizq*], to provide, bestow. See at 8:3, p. 547, n. 10).

8. i. e., lawful and beneficial things for food. طيبات ***ṭayyibât*** (pl.; sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 8:26, p. 556, n. 12.

9. i. e., they did not differ about the coming of Prophet Muhammad, peace and blessings of Allah be on him, which was foretold in their scripture (Al-Ṭabarî, XI, 167). اختلفوا ***ikhtalafû*** = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See at 10:19, p. 643, n. 5).

10. i. e., what they had already the knowledge of, the object of their knowledge, namely, Prophet Muḥammad, peace and blessings of Allah be on him (Al-Ṭabarî,XI, 167). يقضي ***yaqḍî*** = he spends, settles, concludes, decides, decrees (v. iii. m. s. impfct. from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 8:44, p. 563, n. 7).

فَإِن كُنتَ	94. So if you are
فِي شَكٍّ مِّمَّآ	in any doubt[1] about what
أَنزَلْنَآ إِلَيْكَ	We have sent down[2] to you
فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ	then ask those who read
ٱلْكِتَٰبَ مِن قَبْلِكَ	the Book before you.[3]
لَقَدْ جَآءَكَ	There has really come to you
ٱلْحَقُّ مِن رَّبِّكَ	the truth[4] from your Lord.
فَلَا تَكُونَنَّ	So you must not be
مِنَ ٱلْمُمْتَرِينَ ٩٤	of the sceptics.[5]
وَلَا تَكُونَنَّ	95. Nor ever be
مِنَ ٱلَّذِينَ كَذَّبُوا۟	of those who called lies[6]
بِـَٔايَٰتِ ٱللَّهِ	to the revelations[7] of Allah
فَتَكُونَ	and be as such
مِنَ ٱلْخَٰسِرِينَ ٩٥	of those in loss.[8]
إِنَّ ٱلَّذِينَ	96. Verily those
حَقَّتْ عَلَيْهِمْ	on whom has become due[9]
كَلِمَتُ رَبِّكَ	the word[10] of your Lord
لَا يُؤْمِنُونَ ٩٦	will not believe –
وَلَوْ جَآءَتْهُمْ	97. Even if there came to
كُلُّ ءَايَةٍ	them every sign[11] –

1. شك ***shakk*** (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 4:157, p. 315, n. 4.

2. i. e., the Qur'ân and the mission you are entrusted with. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 10:24, p. 645, n. 10).

3. For, there is definite information in their Scripture about the coming of you as the Final Messenger of Allah.

4. i. e., the Messengership of Muḥammad, peace and blessings of Allah be on him, and the Qur'ân containing instructions about the true and universal religion, Islam.

5. ممترين ***mumtarîn*** (acc./gen. of *mumtarûn*, sing. *mumtarin*) = sceptics, the doubting ones, those who doubt, entertain doubts (active participle from *imtâra*, form VIII from *miryah/muryah*, doubt, dispute. See at 6:114, p. 439, n. 10).

6. كذبوا ***kadhdhabû*** = they cried lies, regarded as false, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 10:73, p. 663, n. 12).

7. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 10:75, p. 664, n. 11.

8. i. e., deprived of Allah's pleasure and mercy, especially in the hereafter. خاسرين ***khâsirîn*** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 7:149, p. 521, n. 3).

9. حقت ***ḥaqqat*** = she or it became due, proved true, correct, right, incumbent, deserving (v. iii. f. s. past from *ḥaqqa*. See at 10:33, p. 649, n. 11).

10. i. e., Allah's decree to deprive them of His mercy.

11. i. e., every miracle and evidence. See n. 7 above.

حَتَّىٰ يَرَوُا till they saw

الْعَذَابَ الْأَلِيمَ ٩٧ the punishment most painful.

فَلَوْلَا كَانَتْ 98. So why was not there

قَرْيَةٌ آمَنَتْ a habitation[1] that believed

فَنَفَعَهَا إِيمَانُهَا and its belief profited[2] it? –

إِلَّا قَوْمَ يُونُسَ Except the people of Yûnus;[3]

لَمَّا آمَنُوا when they believed

كَشَفْنَا عَنْهُمْ We removed[4] from them

عَذَابَ الْخِزْيِ the punishment of disgrace[5]

فِي الْحَيَاةِ الدُّنْيَا in this worldly life

وَمَتَّعْنَاهُمْ and granted them to enjoy[6]

إِلَىٰ حِينٍ ٩٨ till a time.

وَلَوْ شَاءَ رَبُّكَ 99. Had your Lord so willed,

لَآمَنَ there would have believed

مَنْ فِي الْأَرْضِ those in the earth,

كُلُّهُمْ جَمِيعًا all of them in a body.

أَفَأَنْتَ تُكْرِهُ النَّاسَ Are you then to coerce[7] men

حَتَّىٰ يَكُونُوا till they became

مُؤْمِنِينَ ٩٩ believers?

وَمَا كَانَ لِنَفْسٍ 100. Nor is it for any person

1. قرية ***qaryah*** (s.; pl. قرى ***quran***) = habitation, town, village, hamlet. See at 7:161, p. 527, n. 14.

2. i. e., unlike the Pharaoh's declaration of belief when faced with Allah's retribution, why did a people not believe in time so that they could profit by their belief? نفع ***nafa'a*** = he or it profited, benefited, availed, was of use (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See *yanfa'u* at 10:16, p. 642, n. 10).

3. i. e., except as was the case of the people of Prophet Yûnus, peace be on him, who believed when faced with sure retribution but were nonetheless saved.

4. كشفنا ***kashafnâ*** = we removed, lifted, disclosed, uncovered, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove. See at 10:12, p. 640, n. 6).

5. خزي ***khizy*** = disgrace, ignominy, humiliation, degradation, abasement. See at 9:63, p. 604, n. 3.

6. متعنا ***matta'nâ*** = we made (someone) enjoy, granted (someone) enjoyment, furnished (v. i. pl. past from *matta'a*, form II of *mata'a* [*mat'/mut'ah*], to take away. See *istamta'tum* at 9:69, p.606, n. 9).

7. تكره ***tukrihu*** = you coerce, compel, force, constrain (v. ii. m. s. impfct. from *'akraha*, form IV of *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See *kariha* at 10:82, p. 666, n. 12).

أَن تُؤْمِنَ	to believe
إِلَّا بِإِذْنِ ٱللَّهِ	except by the leave[1] of Allah;
وَيَجْعَلُ ٱلرِّجْسَ	and He puts[2] the filth[3]
عَلَى ٱلَّذِينَ	on those who
لَا يَعْقِلُونَ ﴿١٠٠﴾	do not exercise reason.[4]
قُلِ ٱنظُرُوا۟ مَاذَا فِى	101. Say: "Look[5] at what is
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	in the heavens and the earth";
وَمَا تُغْنِى	but there avail[6] not
ٱلْءَايَٰتُ وَٱلنُّذُرُ	the signs and the warners[7]
عَن قَوْمٍ لَّا يُؤْمِنُونَ ﴿١٠١﴾	a people that do not believe.
فَهَلْ يَنتَظِرُونَ	102. So do they await[8] aught
إِلَّا مِثْلَ أَيَّامِ	but the like of the days[9] of
ٱلَّذِينَ خَلَوْا۟	those who passed away[10]
مِن قَبْلِهِمْ	before them?
قُلْ فَٱنتَظِرُوٓا۟	Say: "Then keep waiting.
إِنِّى مَعَكُم	I am too along with you
مِّنَ ٱلْمُنتَظِرِينَ ﴿١٠٢﴾	of those waiting."
ثُمَّ نُنَجِّى	103. Then, We deliver[11]
رُسُلَنَا	Our Messengers
وَٱلَّذِينَ ءَامَنُوا۟	and those who belive.

1. Guidance takes place entirely by Allah's leave; but He does not punish anyone except those who do not exercise their reason, which is a gift of His, and who fail to reflect on what is in the heavens and the earth, as stated in the next clause of this *'âyah* and in the following *'âyah*. اذن *'idhn* (pl. اذون *'udhûn* /اذونات *'udhûnât*) = leave, permission, authorization (See at 8:66, p. 571, n.6).

2. يجعل *yaj'alu* = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*] to make, to put. See *ja'ala* at 10:67, p. 661, n. 6).

3. i. e., filth of punishment. رجس *rijs* (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act, punishment. See at 9:125, p. 633, n.3.

4. يعقلون *ya'qilûna* = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to be reasonable, to have intelligence. See at 8:22, p. 554, n. 6).

5. انظروا *unzurû* = you (all) see, look at, observe (v. ii. m. pl. imperative from *nazara* [*nazar/ manzar*], to see. See at 6:11, p. 395, n. 6).

6. تغنى *tughnî*= she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See *tughniya* at 8:19, p. 553, n. 8).

7. نذر *nudhur* (pl.; s. *nadhîr*) = warners (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See *nadhîr* at 7:188, p.539, n. 6.

8. ينتظرون *yantazirûna* = they await, wait, anticipate, look expectantly, bide time (v. iii. m. pl. impfct. from *intazara*, form VIII of *nazara* [*nazar/manzar*], to see, view. See *intazirû* at 10:20, p. 643, n. 9).

9. i. e., the days of punishment and retribution.

10. خلوا *khalaw* = they retired into privacy, secluded themselves, were alone, became vacant, passed away (v. iii. m. pl. past from *khalâ* [*khulû'/khalâ'*], to be empty. See at 3:119, n. 4).

11. i. e., it has been Our (Allah's) practice to deliver. ننجى *nunajjî* = we deliver, save, rescue (v. i. pl. impfct. from *najjâ* , form II of *najâ* [*najw/ najâ'/ najâh*], to save. See at 10:92, p. 670, n. 1).

كَذَٰلِكَ حَقًّا عَلَيْنَا Thus it is incumbent on Us,[1]

نُنجِ الْمُؤْمِنِينَ We will rescue the believers.

(١٠٣)

Section (*Rukû'*) 11

قُلْ يَا أَيُّهَا النَّاسُ 104. Say: "O men,

إِن كُنتُمْ فِي شَكٍّ if you are in doubt[2]

مِّن دِينِي about my religion,[3]

فَلَا أَعْبُدُ then [note] I do not worship[4]

الَّذِينَ تَعْبُدُونَ those that you worship

مِن دُونِ اللَّهِ in lieu of Allah;

وَلَٰكِنْ أَعْبُدُ اللَّهَ الَّذِي but I worship Allah Who

يَتَوَفَّاكُمْ causes you to die[5]

وَأُمِرْتُ and I have been commanded

أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ that I be of the believers.

(١٠٤)

وَأَنْ أَقِمْ 105. And that you set

وَجْهَكَ لِلدِّينِ your face[6] to the religion

حَنِيفًا being a sincere monotheist[7]

وَلَا تَكُونَنَّ مِنَ and never be of

الْمُشْرِكِينَ the polytheists.[8] (١٠٥)

وَلَا تَدْعُ 106. Nor invoke

مِن دُونِ اللَّهِ in lieu of Allah

1. This was an assurance by Allah to the Prophet, peace and blessings of Allah be on him, that He would deliver him and the believers from the persecution of the unbelievers and from any retribution that might befall the latter on account of their unbelief and disobedience.

2. شك *shakk* (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 10:94, p. 671, n. 1.

3. دين *dîn* = religion, creed, faith, worship, judgement. See at 10:22, p. 645, n. 3.

4. This is a clear statement of *tawhîd* (monotheism) in respect of worship and submission. أعبد *'a'budu* = I worship, serve, adore (v. i. s. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship, serve. See *u'bdû* at 7:73, p. 494, n. 6 and *na'budu* at 1:5, p. 2, n. 1).

5. يتوفى *yatawaffâ* = he takes fully, receives in full, causes to die (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See at 8:50, p. 566, n. 1).

6. i. e., your whole self, without turning to anything or anyone else in paying allegiance, worshipping and seeking assistance. وجه *wajh* (s.; pl. *wujûh*) = appearance, face, countenance, front, direction, purpose, goal, intent, objective. See at 3:72, p. 183, n. 5; 2:115, p. 55, n. 3.

7. حنيف *ḥanîf* (s.; pl. *ḥunafâ'*) = one who shuns the false religions and follows the true religion, a true, sincere and absolute monotheist. The term *ḥanîf* has been used a dozen times in the Qur'ân, always in contradistinction to polytheism and polytheists. See at 6:78, , p. 423, n. 5).

8. This concluding clause clarifies the sense of a *hanîf* being the very opposite of a polytheist. مشركين *mushrikîn* (pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 6:161, p. 462, n. 10).

مَا لَا يَنفَعُكَ	that which neither benefits[1]
وَلَا يَضُرُّكَ	you nor harms[2] you.
فَإِن فَعَلْتَ	If you do,
فَإِنَّكَ إِذًا	you will indeed then be
مِّنَ الظَّالِمِينَ ﴿١٠٦﴾	of the transgressors.[3]
وَإِن يَمْسَسْكَ اللَّهُ	107. And if Allah hits[4]
بِضُرٍّ	you with a harm,
فَلَا كَاشِفَ لَهُ	none is there to remove[5] it
إِلَّا هُوَ	except He;
وَإِن يُرِدْكَ	and if he intends[6] for you any
بِخَيْرٍ فَلَا رَادَّ	good, none can hold back[7]
لِفَضْلِهِ	His bounty.
يُصِيبُ بِهِ مَن يَشَاءُ	He bestows[8] it on whom He
مِنْ عِبَادِهِ	will of His servants; and
وَهُوَ الْغَفُورُ	He is the Most Forgiving,
الرَّحِيمُ ﴿١٠٧﴾	Most Merciful.
قُلْ يَا أَيُّهَا النَّاسُ	108. Say: "O men, there
قَدْ جَاءَكُمُ الْحَقُّ	has come to you the truth
مِن رَّبِّكُمْ	from your Lord. So
فَمَنِ اهْتَدَىٰ	whoever receives guidance,[9]
فَإِنَّمَا يَهْتَدِي	He but receives guidance

1. The idols and images, indeed all the imaginary gods and goddesses that the polytheists worship have no power to do any god or harm. It is Allah Alone Who has the power to do good or to cause harm, as stated in the next *'âyah.* ينفع *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 10:18, p. 642, n. 10).

2. يضر *yaḍurru* = he harms, damages, hurts, (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See *yaḍurra* at 10:18, p. 642, n. 19).

3. Note that those who set partners with Allah and worship them are *ẓâlimîn* (transgressors). At 31:13 the Qur'ân calls *shirk* a grave *ẓulm.* ظالمين *ẓâlimîn* (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors wrong-doers, unjust persons (active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 10:39, p. 652, n. 6).

4. يمسس *yamsas* (*yamassu* from *yamsasu*)= he touches, feels, hits (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. The final letter is vowelless for the verb is in a conditional clause preceded by *'in* . See at 6:17, p. 397, n. 8).

5. كاشف *kâshif* (s.; pl. *kâshifûn/ kashafah*) = one who removes, discoverer, investigator (active participle from *kashafa* [*kashf*], to remove, to throw open). See at 6:17, p. 397, n. 10.

6. يرد *yurid* (*yurîdu*)= he intends, desires, has in mind (v. iii. m. s. impfct. from *'arâda*, form IV from *râda* [*rawd*], to walk about. The final letter is vowelless and so the medial *yâ'* is dropped because the verb is in a conditional clause preceded by *'in* . See at 6:125, p. 444, n. 1).

7. راد *râdd* = one who puts back, repels, resists, returns, holds back (active participle from *radda* [*radd*], to send back, to put back. See *yaruddûna* at 9:101, p. 621, n. 13).

8. يصيب *yuṣîbu* = he or it hits, reaches, afflicts, bestows, allots, makes to fall to (v. iii. m. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb* / *ṣaybûbah*], to hit the mark, to be right. See at 9:120, p. 630, n. 9).

9. اهتدى *ihtadâ* = he received guidance, was led on the right way (v. iii. m. s. past in form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See *muhtadîn* at 10:45, p. 654, n. 2).

لِنَفْسِهِۦ for himself;

وَمَن ضَلَّ and whoever goes astray,[1] he

فَإِنَّمَا يَضِلُّ عَلَيْهَا but strays to his loss;

وَمَآ أَنَا۠ عَلَيْكُم and I am not over you

بِوَكِيلٍ ١٠٨ a guarduan-trustee."[2]

وَٱتَّبِعْ مَا 109. And follow[3] what

يُوحَىٰٓ إِلَيْكَ is communicated[4] to you

وَٱصْبِرْ and have patience[5]

حَتَّىٰ يَحْكُمَ ٱللَّهُ until Allah decides;[6]

وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ١٠٩ and He is the Best of Judges.

1. ضل *ḍalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 7:37, p. 478, n. 9).

2. وكيل *wakîl* (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl* /*wukûl*], to entrust. See at 6:107, p. 436, n. 4).

3. اتبع *ittabi'* = follow, obey (v. ii. m. s. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See *attabi'u* at 6:106, p. 435, n. 14).

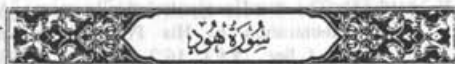
4. يوحى *yûḥâ* = it is communicated (v. iii. m. s. impfct. passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 10:15, p. 641, n. 11). The word *waḥy* technically means Allah's communication to His Prophets by various means.(See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

5. اصبر *iṣbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See *iṣbirû* at 8:46, p. 564, n. 5).

6. i. e., decides between you and the unbelievers who do you wrong. يحكم *yaḥkuma(u)* = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. The last letter takes *fatḥah* because of a hidden *'an* in *ḥattâ* coming before the verb. See at 7:88, p. 500, n. 3).

11. *SÛRAT HÛD*

Makkan: 123 *'âyahs*

This is a late Makkan *sûrah*, revealed after the death of *'Umm al-Mu'minîn* Khadîjah, (r. a.) and the Prophet's uncle 'Abû Ṭâlib. Like all Makkan *sûrahs* it concentrates on the fundamentals of the faith, namely, monotheism (*tawhîd*), *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him), the truth of the Qur'ân being a Book sent by Allah, Resurrection, Day of Judgement, reward and punishment. The Islamic mission and the Muslims had been passing through a difficult phase at that time due to the opposition and persecution of the unbelieving Makkan leaders. The *sûrah* therefore consoles and encourages the believers by drawing attention to the fact that all the previous Prophets had to face similar opposition and enmity of the unbelieving leaders and their followers and that Allah had always helped and rescued the Prophets and the believers. In this context the story of Prophet Nûh, peace be on him, is related in some detail. This is followed by the story of Prophet Hûd, peace be on him, who was sent to the physically gigantic and self conceited 'Âd people. The *sûrah* is named after him. Then reference is made to the missions and struggles of Prophets Ṣâlih, Lûṭ, Shu'ayb, Mûsâ and Hârûn, peace and blessings of Allah be on them, the underlying emphasis being that all the previous Prophets had delivered the same message of monotheism and Islam.

1. *Alif - Lâm - Râ;*[1]
a Book,[2]
its *'âyahs* are made perfect[3],
moreover they are set out in
detail[4] from the All-Wise,
All-Aware.

2. That you worship[5] naught
but Allah.
Verily I am unto you
from Him[6] a warner[7] and
a harbinger of good tidings.[8]

1. Allah Alone knows the meaning and significance of these disjointed letters.

2. i. e., this Qur'ân. The *'âyah* emphsizes that the Qur'ân is sent down by Allah and that therefore it is not a composition of the Prophet's, peace and blessings of Allah be on him, nor of anyone else.

3. أحكمت *'uḥkimat* = it or she was made firm, perfected, consolidated, made properly (v. iii. f. s. past passive from *'aḥkama*, form IV of *ḥakama* [*ḥukm*], to pass judgement. See *yaḥkuma* at 10:109, p. 676, n. 6; and *muḥkamât at* 3:7, p. 156, n. 3.

4. i. e., its instructions are made clear and distinct. فصلت *fuṣṣilat* = she or it was set out in detail, elaborated, elucidated, explained (v. iii. f. s. past from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See *yufaṣṣilu* at 10:5, p. 637, n. 11).

5. The main theme of the Book as a whole is monotheism (*tawḥîd*) in all its aspects, particularly in respect of worship and invocation.

6. This is a clear assertion that Muḥammad, peace and blessings of Allah be on him, was appointed a Messenger by Allah. He did not assume it himself.

7. i. e., against Allah's displeasure and punishment. نذير *nadhîr* (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 7:188, p.539, n. 6.

8. i. e., of rewards for the believers and doers of good deeds. بشير *bashîr* (pl. *busharâ'*) = conveyer of glad tidings, harbinger of good tidings. See at 7:188, p. 539, n. 7.

وَأَنِ ٱسْتَغْفِرُوا	3. And that you seek forgive-
رَبَّكُمْ	ness[1] of your Lord and then
ثُمَّ تُوبُوٓا إِلَيْهِ	turn in repentance[1] to Him,
يُمَتِّعْكُم	He will make you enjoy [2]
مَّتَٰعًا حَسَنًا	a handsome delight
إِلَىٰٓ أَجَلٍ مُّسَمًّى	till a term[3] specified[4]
وَيُؤْتِ كُلَّ	and will award every
ذِى فَضْلٍ فَضْلَهُۥ	owner of merit[5] His grace.
وَإِن تَوَلَّوْا	But if you turn away,[6]
فَإِنِّىٓ أَخَافُ عَلَيْكُمْ	then I fear against you
عَذَابَ	the torment of
يَوْمٍ كَبِيرٍ ﴿٣﴾	an enormous Day.[7]
إِلَى ٱللَّهِ	4. To Allah shall be
مَرْجِعُكُمْ	your return;[8]
وَهُوَ عَلَىٰ كُلِّ شَىْءٍ	and He is over everything
قَدِيرٌ ﴿٤﴾	Omnipotent.
أَلَآ إِنَّهُمْ	5. O sure, they indeed
يَثْنُونَ صُدُورَهُمْ	fold[9] their bosoms
لِيَسْتَخْفُوا مِنْهُ	to conceal[10] from Him.
أَلَا حِينَ يَسْتَغْشُونَ	O sure, when they wrap
ثِيَابَهُمْ	themselves[11] in their clothes

1. توبوا *tûbû* = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [*tawb*, *tawbah*], to turn in repentance {when said of Allah it means to turn in forgiveness}. See at 2:53, p.25, n. 6).

2. يمتع *yumatti'(u)* = he makes /lets (someone) enjoy, gives to enjoy (v. iii. m. s. impfct. from *matta'a*, form II of *mata'a* [*mat'/mut'ah*], to carry away, take away. The final letter is vowelless for the verb comes as conclusion of a conditional clause. See *umatti'u* at 2:126, p. 60, n. 6).

3. i. e., He will grant you ease and enjoyment during your lifetime in this world. اجل *'ajal* (pl. *'âjâl*) = appointed time, term, date, deadline. See at 10:49, p. 655, n. 5.

4. i. e., the lifetime of each individual. مسمى *musamman* (s.; pl. *musammayât*)= specified, stipulated, named, designated, defined . (Passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuww/ samâ'*], to be high. See at 6:61, p. 415, n. 7).

5. i. e., in belief and deed. فضل *faḍl* (pl. *fuḍûl*)= grace, favour, kindness, bounty; also surplus, excess, superiority, merit. See at 9:28, p.588, n. 8.

6. i. e., from the truth you are called to. تولوا *tawallaw* (originally *tatawallawna*, one *tâ'* and the terminal *nûn* being dropped) = you turn away, desist, refrain (v. ii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to be near. The terminal *nûn* is dropped because the verb is in a conditional clause. See at 9:92, p. 617, n. 3).

7. i. e., the Day of Resurrection and Judgement.

8. i. e., after Resurrection; so you shall have to face judgement. مرجع *marji'* (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 10:70, p. 662, n. 6).

9. يثنون *yathnûna* = they fold, double up (v. iii. m. pl. impfct. from *thanâ* [*thany*], to double up).

10. يستخفوا *yastakhfû (na)* = they hide, seek to conceal (v. iii. m. pl. impfct. from *istakhfâ*, form X of *khafiya* [*khafâ' / khifah / khufyah*], to be hidden. The terminal *nûn* is dropped for a hidden *'an* in *li* (of motivation) coming before the verb. See *yastakhfûna* at 4:108, p. 292, n. 16).

11. *yastaghshûna* = they wrap themselves, cover themselves (v. iii. m. pl. impfct. from *istaghshâ*, form X of *ghashiya* [*ghishâwah*], to cover. See *'ughshiyat* at 10:27, p. 647, n. 12).

يَعْلَمُ مَا يُسِرُّونَ He knows what they conceal[1]
وَمَا يُعْلِنُونَ and what they disclose.[2]
إِنَّهُ عَلِيمٌ Verily He is All-Knowing
بِذَاتِ الصُّدُورِ of the secrets of the hearts.[3]

PART (*JUZ'*) 12

وَمَا مِن دَابَّةٍ 6. And no crawling creature[4]
فِي الْأَرْضِ إِلَّا is there in the earth but
عَلَى اللَّهِ رِزْقُهَا on Allah is its sustenance;[5]
وَيَعْلَمُ مُسْتَقَرَّهَا and He knows its abode[6]
وَمُسْتَوْدَعَهَا and its repository.[7]
كُلٌّ فِي كِتَابٍ Everything is in a book
مُبِينٍ all too clear.

وَهُوَ الَّذِي خَلَقَ 7. And He it is Who created
السَّمَاوَاتِ وَالْأَرْضَ the heavens and the earth
فِي سِتَّةِ أَيَّامٍ in six days
وَكَانَ عَرْشُهُ while His Throne[8] was
عَلَى الْمَاءِ over water,
لِيَبْلُوَكُمْ that He might test[9] you as to
أَيُّكُمْ أَحْسَنُ who of you is the best[10] in
عَمَلًا وَلَئِن قُلْتَ deeds; but if you say:
إِنَّكُم مَّبْعُوثُونَ "Verily you shall be resur-
مِن بَعْدِ الْمَوْتِ rected[11] after death",

1. يسرون *yusirrûna* = they (all) hide, conceal, keep secret (v. iii. m. pl. impfct. from *'asarra*, form IV of *sarra* [*surûr/tasirrah/masarrah*], to gladden, to delight. See at 2:77, p. 36, n. 8).

2. يعلنون *yu'linûna* = they (all) declare, disclose, make known (v. iii. m. pl. impfct. from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be or become known, evident. See at 2:77, p. 36, n. 9).

3. Therefore neither deeds nor thoughts and intentions remain unknown to Allah. صدور *sudûr* (pl.; sing. صدر *sadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 7:43, p. 481, n. 4.

4. دابة *dâbbah* (pl. *dawâbb*) = animal, riding beast, crawling creature. See at 6: 38, p. 415, n. 9.

5. i. e., Allah gurantees and provides the means of livelihood for every living being. رزق *rizq* (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 10:59, p. 658, n. 6.

6. مستقر *mustaqarr* = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 7:24, p. 472, n. 8).

7. i. e., Allah knows where one will live during one's life, where one will die and where one will remain after death. مستودع *mustawda'* = repository, storehouse, depository, depot; also lodged, consigned (adverb of place/passive participle from *istawda'a*, form X of *wada'a* [*wad'*], to put down, to leave. See at 6:98, p. 432, n.8).

8. عرش *'arsh*= Throne. See at 9:129, p. 634, n. 11.

9. يبلو *yabluwa(lu)* = he tests, tries, (v. iii. m. s. impfct. from *balâ* [*balw / balâ'*], to test, to try. The final letter takes *fathah* because of a hidden *'an* in *li* (*lâm* of motivation) coming before the verb. See at 6:165, p. 464, n. 4).

10. i. e., in respect of compliance with the injunctions of the Qur'ân and *sunnah* and in sincere devotion (*ikhlâs*) to Allah.

11. مبعوثون *mab'ûthûna* = (pl.; s. *mab'ûth*) = those resurrected, raised, raised up (passive participle from *ba'atha* [*ba'th*], to send, to raise). See *mab'ûthîn* at 6:29, p. 402, n. 1).

لَيَقُولَنَّ ٱلَّذِينَ there sure will say those who
كَفَرُوٓا۟ إِنْ هَـٰذَآ disbelieve: "This is naught
إِلَّا سِحْرٌ مُّبِينٌ ⑦ but a sorcery[1] quite obvious."

وَلَئِنْ أَخَّرْنَا عَنْهُمُ 8. And if We put off[2] from
ٱلْعَذَابَ إِلَىٰٓ them the punishment till a
أُمَّةٍ مَّعْدُودَةٍ period[3] countable[4]
لَّيَقُولُنَّ مَا يَحْبِسُهُۥٓ they say: "What detains[5] it?"
أَلَا يَوْمَ يَأْتِيهِمْ O sure, the day it comes to
لَيْسَ مَصْرُوفًا them it shall not be diverted[6]
عَنْهُمْ from them and
وَحَاقَ بِهِم there shall encircle[7] them
مَّا كَانُوا۟ what they use to
بِهِۦ يَسْتَهْزِءُونَ ⑧ scoff at.[8]

Section (Rukû') 2

وَلَئِنْ أَذَقْنَا ٱلْإِنسَـٰنَ 9. And if We make man
مِنَّا رَحْمَةً taste[9] mercy from Us
ثُمَّ نَزَعْنَـٰهَا مِنْهُ and then divest[10] it of him
إِنَّهُۥ لَيَـُٔوسٌ he indeed is despondent,[11]
كَفُورٌ ⑨ ungrateful.

وَلَئِنْ أَذَقْنَـٰهُ 10. And if We make him taste

1. i. e., they characterized the Qur'ân as sorcery for, while disbelieving the message of Resurrection they at the same time recognized the bewitching force and beauty of the Qur'ân. سحر *siḥr* (pl. *asḥâr*) = sorcery, magic, witchcraft, enchantment. See at 10:76, p. 665, n. 4.

2. أخرنا *'akhkharnâ* = we put off, delayed, postponed, deferred (v. i. m. pl. past from *'akhkhara*, form II from the root *'akhr*. See *'akhkharta* at 4:76, p. 275, n. 2).

3. أمة *'ummah* (pl. أمم *'umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. *'ummah* here has the sense of both time and generation of people (See Ibn Kathîr, IV, 242. See also 12:45). See at 10:159, p. 526, n.9.

4. i. e., countable in respect of units of time. معدود *ma'dûd* = countable, limited in number. See *ma'dûdât* at 2:202, p. 98, n. 5.

5. i. e., the unbelievers say so in derision and without understanding that it is inevitable and inescapable. يحبس *yaḥbisu* = he detains, checks, holds back, withholds, confines (v. iii. m. s. impfct. from *ḥabasa* [*ḥabs*], to hold, to confine. See *taḥbisûna* at 5:106, p. 382, n. 9).

6. مصروف *maṣrûf* = diverted, distracted, turned away, alienated, expended (passive participle from *ṣarafa* [*ṣarf*], to divert, to spend. See *tuṣrafûna* at 10:32, p. 649, n. 10).

7. حاق *ḥâqa* = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 6:10, p. 395, n. 2).

8. يستهزءون *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 6:5, p. 393, n.2).

9. أذقنا *'adhaqnâ* = we made (someone) taste (v. i. pl. past from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. See at 10:21, p. 644, n. 1).

10. نزعنا *naza'nâ* = we took off, divested, removed (v. i. pl. past from *naza'a* [*naz'*], to remove, to take away. See at 7:43, p. 481, n. 3).

11. يؤوس *ya'ûs* = despondent, despairing, hopeless.

نَعْمَآءَ بَعْدَ ضَرَّآءَ graces[1] after a distress[2]
مَسَّتْهُ that afflicted[3] him,
لَيَقُولَنَّ he indeed says: "The
ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّيٓ evils have gone from me".
إِنَّهُۥ لَفَرِحٌ He bcomes exultant,[4]
فَخُورٌ ﴿١٠﴾ boastful.[5]

إِلَّا ٱلَّذِينَ 11. Except those who
صَبَرُوا۟ bear with patience[6]
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ and do good deeds.[7]
أُو۟لَٰٓئِكَ لَهُم Such ones, they shall have
مَّغْفِرَةٌ forgiveness
وَأَجْرٌ كَبِيرٌ ﴿١١﴾ and a magnificent reward.[8]

فَلَعَلَّكَ 12. But perhaps you
تَارِكٌۢ بَعْضَ would omit[9] some of what is
مَا يُوحَىٰٓ إِلَيْكَ communicated to you, for
وَضَآئِقٌۢ بِهِۦ صَدْرُكَ your heart is straitened[10] by it
أَن يَقُولُوا۟ that they would say:
لَوْلَآ أُنزِلَ "Why is not there sent down
عَلَيْهِ كَنزٌ on him a treasure or there
أَوْ جَآءَ مَعَهُۥ مَلَكٌ comes with him an angel?"
إِنَّمَآ أَنتَ نَذِيرٌ You are but a warner;[11]

1. نعماء ***na'mâ'***= graces, favour.

2. Such as disease, poverty, insecurity of life and property. ضراء ***darrâ'*** = affliction, suffering, illness, distress. See at 10:21, p. 644, n. 2.

3. مست ***massat*** = she or it touched, afflicted, affected (v. iii. f. s. past from *massa* [*mass/masîs*], to feel, to touch. See at 10:21, p. 644, n. 3).

4. فرح ***fariḥ*** = delighted, exultant, happy. See *fariḥîn* at 3:169, p. 222, n. 9.

5. The *'âyah* censures those who, when faced with difficulties or sufferings, lose faith in Allah and become despaired of His mercy, and also those who, when their difficulties and sufferings are over, become exultant, forget Allah and think that they will never again be in difficulties and distresses. The right course is to be patient and confident of Allah's mercy amidst difficulties and distresses and grateful and humble when these are over. فخور ***fakhûr*** = arrogant, proud, boastful. See at 4:36, p. 257, n. 9.

6. i. e., when in difficulties. صبروا ***ṣabarû*** = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 7:137, p. 515, n. 7).

7. صالحات ***ṣâliḥât*** (pl.; sing. صالحة *ṣâliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 10:8, p. 638, n. 13.

8. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration. See at 9:120, p. 631, n. 7).

9. The Makkan unbelievers scoffed at the idea of Resurrection and Judgement and asked the Prophet, peace and blessings of Allah be on him, to come up with an angel, or a treasure or with a different Qur'ân. The *'âyah* asks him not to be distressed at that and not to withhold from them anything of the Qur'ân, but to give out whatever was communicated to him disregarding their reaction to it. تارك ***târik*** = one who leaves out, omits, gives up (act. participle from *taraka* [*tark*], to leave. See *taraktum* at 6:94, p. 430, n. 5).

10. ضائق ***dâ'iq*** = straitened, depressed (act. participle from *ḍâqa* [*ḍayq/ḍîq*], to be narrow, straitened. See *ḍâqat* at 9:118, p. 629, n.8).

11. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 11:2, p. 677, n. 7.

وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ	and Allah is over everything
وَكِيلٌ ﴿١٢﴾	the Guardian-Trustee.[1]
أَمْ يَقُولُونَ	13. Or do they say:
ٱفْتَرَىٰهُ	"He has fabricated[2] it" ?
قُلْ فَأْتُوا۟	Say: "Then come up with
بِعَشْرِ سُوَرٍ مِّثْلِهِۦ	ten *sûrahs* the like of it,
مُفْتَرَيَٰتٍ	faked,[3]
وَٱدْعُوا۟ مَنِ	and invite whomsoever you
ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ	are able to,[4] besides Allah,
إِن كُنتُمْ صَٰدِقِينَ ﴿١٣﴾	if your are truthful."[5]
فَإِلَّمْ يَسْتَجِيبُوا۟	14. So if they do not respond[6]
لَكُمْ فَٱعْلَمُوٓا۟	to you then know that
أَنَّمَآ أُنزِلَ	it has been but sent down[7]
بِعِلْمِ ٱللَّهِ	with Allah's knowledge
وَأَن لَّآ إِلَٰهَ	and that there is no deity
إِلَّا هُوَ	except He.
فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٤﴾	Then will you be Muslims?[8]
مَن كَانَ	15. Whoever is wont to
يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا	desire[9] the worldly life
وَزِينَتَهَا	and its embellishment[10]

1. This is a further encouragement to the Prophet, peace and blessings of Allah be on him, and through him to the believers, to covey Allah's words disregarding the unbelievers' criticisms. وكيل *wakîl* (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl* /*wukûl*], to entrust. See at 6:107, p. 436, n. 4).
2. The *'âyah* is addressed as much to the then Makkan unbelievers as to modern critics of the Qur'ân. See also 2:24, 10:38 and 17:88. افترى *iftarâ* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 10:37, p.651 , n. 8).
3. مفتريات *muftaryât* (pl., s. *muftaran*) = fabricated, faked, falsely made up (passive participle from *iftarâ*. See n. 2 above).
4. i. e., call on anyone to help you. استطعتم *istaṭa'tum* = you were able to, capable of, you could (v. ii. m. pl. past from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 10:37, p. 651, n. 9).
5. i. e., in your allegation. صادقين *ṣâdiqîn* (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq*/ *ṣidq*], to speak the truth. See at 9:119, p. 630, n. 3).
6. i. e., if those whom you may call on to assist you do not respond to you. يستجيبوا *yastajîbû*(*na*) = they respond, answer (v. iii. m. pl. impfct. from *istajâba*, form X of *jâba* [*jawb*], to travel, to explore. See *yastajibu* at 6:36. p. 405, n. 1).
7. أنزل *'unzila* = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 6:8, p. 394, n. 6).
8. مسلمون *muslimûn* (sing. *Muslim*) = A *Muslim* is one who surrenders himself completely and sincerely to Allah. (Active participle from *'aslama*, form IV of *salima* [*salâmah*/*salâm*], to be safe, safe and sound, secure, faultless.) See at 2:136, p. 64, n. 8.
9. يريد *yurîdu* = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 9:85, p. 614, n. 5).
10. زينة *zînah* = adornment, embellishment, ornament, finery, grandeur, splendour. See at 10:88, p. 668, n. 6.

نُوَفِّ إِلَيْهِمْ	We shall pay in full[1] to them
أَعْمَٰلَهُمْ فِيهَا	for their deeds therein
وَهُمْ فِيهَا	and they in that
لَا يُبْخَسُونَ ۝١٥	will not be lessened.[2]
أُولَٰٓئِكَ ٱلَّذِينَ	16. Those[3] are they who
لَيْسَ لَهُمْ	will have nothing for them
فِى ٱلْءَاخِرَةِ	in the hereafter
إِلَّا ٱلنَّارُ	except the fire;[4]
وَحَبِطَ	and gone in vain[5] will be
مَا صَنَعُوا۟ فِيهَا	what they accomplish[6] therein
وَبَٰطِلٌ مَّا	and void will be what
كَانُوا۟ يَعْمَلُونَ ۝١٦	they use to do.
أَفَمَن كَانَ	17. Is then the one who is
عَلَىٰ بَيِّنَةٍ	on a clear evidence[7]
مِّن رَّبِّهِۦ	from his Lord
وَيَتْلُوهُ	and there follows[8] him
شَاهِدٌ مِّنْهُ	a witness[9] from Him,
وَمِن قَبْلِهِۦ	and before it there was
كِتَٰبُ مُوسَىٰٓ	the Book of Mûsâ
إِمَامًا وَرَحْمَةً	as guide[10] and mercy?[11]
أُولَٰٓئِكَ يُؤْمِنُونَ بِهِۦ	Such people believe in it;

1. i. e., in respect of health, wealth and amenities. نوف ***nuwaffi***(نوفي) = we pay in full, fulfil (v. i. pl. impfct. from *waffâ*, form II of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. The final *yâ'* is dropped because the verb is conclusion of a conditional clause. See *yuwaffa* at 8:60, p. 569, n. 7).

2. i. e., no diminution will be made in the fruits of their efforts in this world. يبخسون ***yubkhasûna*** = they are reduced, diminished, lessened (v. iii. m. pl. impfct. passive from *bakhasa* [*bakhs*], to decrease. See *lâ tabkhasû* at 7:85, p. 499, n. 1).

3. i. e., such people whose only object is the ease and comfort of this worldly life will have nothing for them in the hereafter. See 42:20.

4. i. e., the fire of hell.

5. حبط ***habita*** = he or it fell through, miscarried, went in vain, was futile, was of no avail, was void (v. iii. m. s. past. See at 6:88, p. 426, n. 9).

6. صنعوا ***sana'û*** = they did, accomplished, performed, made, manufactured (v. iii. m. pl. past from *ṣana'a* [*ṣan'/ ṣun'/ ṣanî'*], to do, to make. See *yaṣna'u* at 7:137, p. 515, n. 9).

7. i. e., the Qur'ân and the clear guidance and evidence it contains. بينة ***bayyinah*** (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 8:42, p.562, n. 11

8. The expression "follows" here means "supports" (see *Ṣafwat*, p. 288). يتلو ***yatlû*** = he recites, reads, follows (v. iii. m. s. impfct. from *talâ* [*tilâwah/tulûw*], to recite, to follow. See at 3:164, p. 220, n. 3).

9. i. e., the angel Jibrîl. شاهد ***shâhid*** (s.; pl. *shuhûd/'ashhâd/shawâhid*) = witness (active participle from *shahida* [*shuhûd/shahâdah*], to witness, to testify). See *shuhûd* at 10:61, p. 659, n. 7.

10. The emphasis is on the fact that the message and teachings of the Qur'ân are in corroboration of those in the original *Torah*. امام ***imâm*** (pl. *a'immah*) = leader, guide, model., highway. See at 2:124, p. 59, n. 2.

11. The conclusion of the interrogation is kept silent, which is : Is the one who is on a clear evidence from his Lord ... the same as the one who is not like that and desires only the happiness in this world?(See *Tafsîr al-Jalâlayn*).

وَمَن يَكْفُرْ بِهِۦ	but whoever disbelieves in it
مِنَ ٱلْأَحْزَابِ	of the groups,[1]
فَٱلنَّارُ مَوْعِدُهُۥ	fire will be his rendezvous.[2]
فَلَا تَكُ فِى مِرْيَةٍ	So do not be in any doubt[3]
مِّنْهُ	about it;[4]
إِنَّهُ ٱلْحَقُّ	it is certainly the truth
مِن رَّبِّكَ	from your Lord,
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ	but most men
لَا يُؤْمِنُونَ ﴿١٧﴾	do not believe.
وَمَنْ أَظْلَمُ	18. And who is viler[5]
مِمَّنِ ٱفْتَرَىٰ	than the one who fabricates[6]
عَلَى ٱللَّهِ كَذِبًا	against Allah a lie?[7]
أُو۟لَٰٓئِكَ	Such people will be
يُعْرَضُونَ عَلَىٰ رَبِّهِمْ	submitted[8] to their Lord
وَيَقُولُ ٱلْأَشْهَٰدُ	and the witnesses[9] will say:
هَٰٓؤُلَآءِ ٱلَّذِينَ	"These are those who
كَذَبُوا۟ عَلَىٰ رَبِّهِمْ	lied[10] against their Lord."
أَلَا لَعْنَةُ ٱللَّهِ	O sure, the curse[11] of Allah
عَلَى ٱلظَّٰلِمِينَ ﴿١٨﴾	will be on the transgressors–
ٱلَّذِينَ يَصُدُّونَ	19. Who prevent[12]
عَن سَبِيلِ ٱللَّهِ	from the way of Allah

1. i. e., of the followers of the different creeds and faiths. أحزاب *'aḥzâb* (pl. ; s. حزب *ḥizb*) = groups, bands, parties. See *hizb* at 5:56, p. 358, n. 4.

2. موعد ***maw'id*** (s.; pl. *mawâ'id*) promise, pledge, appointment, appointed time/place, rendezvous. See *maw'idah* at 9:113, p. 627, n. 10.

3. مرية ***miryah*** = doubt, misgivings. See *mumtarîn* at 10:94, p. 671, n. 5.

4. i. e., about the Qur'ân and the messages delivered through it.

5. أظلم ***'aẓlamu*** = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative of *ẓâlim*. See at 7:36, p. 477, n. 10).

6. افترى ***iftarâ*** = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ [fary]*, to cut lengthwise, to fabricate. See at 11:13, p. 682 , n. 2).

7. Such as saying that He has partners or that He has taken a son for Himself.

8. i. e., on the Day of Judgement. يعرضون ***yu'raḍûna*** = they are displayed, exposed, submitted, placed/set before (v. iii. m. pl. impfct. passive from *'araḍa/'aruḍa ['arḍ]*, to become visible, to be wide. See *tu'riḍû* at 9:95, p. 618, n. 10).

9. i. e., witnesses from among the angels, Prophets and others أشهاد ***'ashâd*** (pl.; s. *shâhid*) = witnesses. See *shâhid* at 11:17, p. 683, n. 9.

10. كذبوا ***kadhabû*** = they lied, made false statement (v. iii. m. pl. past from *kadhaba [kidhb /kadhib /kadhbah / kidhbah]*, to lie. See at 6:23, p. 399, n. 11).

11. لعنة ***la'nah*** (s.; pl. *la'nât*) = curse, banishment from mercy, damnation, imprecation. See at 7:44, p. 482, n. 7.

12. i. e., prevent others from accepting the truth (Islam). يصدون ***yaṣuddûna*** = they prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda [ṣadd/ṣudûd]*, to turn away. See at 9:34, p. 591, n. 3).

وَيَبْغُونَهَا عِوَجًا	and desire[1] it crooked;[2]
وَهُم بِٱلْآخِرَةِ	and they are in the hereafter
هُمْ كَٰفِرُونَ ١٩	the ones disbelieving.
أُولَٰٓئِكَ لَمْ يَكُونُوا۟	20. Such people cannot
مُعْجِزِينَ فِى ٱلْأَرْضِ	eascape[3] in the earth
وَمَا كَانَ لَهُم	nor are there for them
مِّن دُونِ ٱللَّهِ	besides Allah
مِنْ أَوْلِيَآءَ	any friend-protectors.[4]
يُضَٰعَفُ لَهُمُ	Doubled[5] will be for them
ٱلْعَذَابُ	the punishment, [for]
مَا كَانُوا۟ يَسْتَطِيعُونَ	they cannot afford[6]
ٱلسَّمْعَ	to listen[7]
وَمَا كَانُوا۟ يُبْصِرُونَ ٢٠	nor do they use to see.[8]
أُولَٰٓئِكَ ٱلَّذِينَ	21. These are they who
خَسِرُوٓا۟ أَنفُسَهُمْ	have lost themselves
وَضَلَّ عَنْهُم	and lost to them will be
مَّا كَانُوا۟ يَفْتَرُونَ ٢١	what they use to trump up.[10]
لَا جَرَمَ أَنَّهُمْ	22. No doubt,[11] they shall be
فِى ٱلْآخِرَةِ	in the hereafter
هُمُ ٱلْأَخْسَرُونَ ٢٢	the ones worst in loss.

1. يبغون ***yabghûna*** = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [*bughâ'*], to seek, desire. See at 9:47, p. 598, n. 1. See also at 10:23, p. 645, n. 5).

2. i. e., they want the *dîn* of Allah to be modified according to their whims and caprices. عوج ***'iwaj*** = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted. See at 7:86, p. 399, n. 8.

3. i. e., escape from Allah's retribution if He inflicts it. معجزين ***mu'jizîn*** (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who baffle, incapacitate, disable, paralyze, frustrate, escape (act. participle from *'a'jaza*, form IV of *'ajaza/ajiza* [*'ajz*], to be weak, incapable. See at 10:53, p. 656, n. 6).

4. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 9:71, p. 608, n. 1.

5. يضاعف ***yuḍâ'afu*** = he or it is doubled, redoubled, compounded, multiplied (v. iii. m. s. impfct. passive from *ḍâ'afa*, form III of *ḍa'afa* [*di'f*], to double, redouble. See *yuḍâ'ifu* at 4:40, p. 258, n. 9).

6. يستطيعون ***yastaṭî'ûna*** = they are able to, are capable of, can afford (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *yastaṭî'ûna* at 2:273, p. 143, n. 3).

7. i. e., though they are provided with the hearing faculty they do not care to listen to and benefit from the messages delivered to them. سمع ***sam'*** = hearing, to listen, sense of hearing, ears. See at 6:46, p. 408, n. 14.

9. i. e., see with a view to understanding. يبصرون ***yubṣirûna*** = they see, realize, comprehend (v. iii. m. pl. impfct from *'abṣara*, form IV of *baṣura/baṣira* [بصر *baṣar*], to look, to see. See at 10:43, p. 653, n. 6).

10. i. e., of false gods and goddesses يفترون ***yaftarûna*** = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise, to fabricate. See at 10:30, p. 648, n. 13).

11. لا جرم ***lâ jarama*** is an idiom meaning : of course, no doubt, certainly.

إِنَّ الَّذِينَ ءَامَنُوا 23. Verily those who believe

وَعَمِلُوا الصَّـٰلِحَـٰتِ and do the good deeds and

وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ be humble[1] before their Lord,

أُولَـٰئِكَ أَصْحَـٰبُ they will be the inmates[2]

الْجَنَّةِ of the garden.

هُمْ فِيهَا They in there

خَـٰلِدُونَ ﴿٢٣﴾ shall live for ever.[3]

مَثَلُ 24. The simile of

الْفَرِيقَيْنِ the two groups[4] is

كَالْأَعْمَىٰ وَالْأَصَمِّ as the blind[5] and the deaf,[6]

وَالْبَصِيرِ and the one who sees[7] and

وَالسَّمِيعِ هَلْ and the one who hears? [8] Do

يَسْتَوِيَانِ مَثَلًا they equalize[9] for instance?

أَفَلَا تَذَكَّرُونَ So will you not take heed?[10]

﴿٢٤﴾ **Section (*Rukû'*) 3**

وَلَقَدْ أَرْسَلْنَا 25. And We had sent out[11]

نُوحًا إِلَىٰ قَوْمِهِ Nûh to his people[who said]:

إِنِّي لَكُمْ نَذِيرٌ "I am for you a warner,

مُبِينٌ ﴿٢٥﴾ open and clear."[12]

أَن لَّا تَعْبُدُوا 26."That you worship naught

إِلَّا اللَّهَ but Allah;

إِنِّي أَخَافُ عَلَيْكُمْ I fear against you

1. أخبتوا ***'akhbatû*** = they became humble, lowly (v. iii. m. pl. past from *'akhbata*, form IV of *khabata* [*khabt*], to be calm).

2. أصحاب ***'aṣhâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors . See at 10:26, p. 647, n. 4).

3. خالدون ***khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 10:26, p. 647, n. 5).

4. i. e., the believers and monotheists on the one hand, and the unbelievers and polytheists, on the other. فريقين ***fariqayn*** (dual; acc./gen. of *fariqân*, s. *fariq*) = two groups, sections, parties, bands, factions. See at 6:81, p. 424, n. 5.

5. i. e., blind to Allah's revelations communicated through His Messenger. أعمى ***'a'mâ*** (s.; pl. *'umy*) = blind. See at 6:50, p. 410, n. 8.

6. i. e. deaf to the call to the truth. أصم ***'aṣamm*** (s.; pl. *ṣumm/ṣummân*) = deaf. See *ṣumm* at 8:22, p. 554, n. 4.

7. بصير ***baṣîr*** = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 8:72, p. 574, n. 8).

8. سميع ***samî'*** = one who hears, All-Hearing, Intensely Listening (active participle in the scale of *fa'îl* from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 3:38, p. 170, n. 11).

9. يستويان ***yastawiyâni*** = they (two) become equal, even, straight, upright (v. iii. m. dual impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See *istawâ* at 10:3, p. 636, n. 4).

10. تذكرون ***tadhakkarûna***(*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 10:3, p. 636, n. 7).

11. أرسلنا ***'arsalnâ*** = we sent out, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 7:162, p. 528, n. 8).

12. مبين ***mubîn*** = open and clear, glaringly obvious, manifest. See at 10:76, p. 665, n. 5.

عَذَابَ يَوْمٍ	the punishment of a day
أَلِيمٍ ﴿٢٦﴾	most painful.[1]
فَقَالَ ٱلْمَلَأُ	27. But there said the chiefs[2]
ٱلَّذِينَ كَفَرُوا۟	who disbelieved
مِن قَوْمِهِۦ	of his people:
مَا نَرَىٰكَ	"We do not consider[3] you
إِلَّا بَشَرًا مِّثْلَنَا	aught but a man like us,
وَمَا نَرَىٰكَ	nor do we see you
ٱتَّبَعَكَ	as following[4] you anyone
إِلَّا ٱلَّذِينَ	except those who are
هُمْ أَرَاذِلُنَا	the meanest[5] of us,
بَادِىَ ٱلرَّأْىِ	immature in opinion;[6]
وَمَا نَرَىٰ لَكُمْ	nor do we think you have
عَلَيْنَا مِن فَضْلٍۭ	over us any excellence;[7]
بَلْ نَظُنُّكُمْ	rather we believe[8] you are
كَٰذِبِينَ ﴿٢٧﴾	liars."
قَالَ يَٰقَوْمِ	28. He said: "O my people,
أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ	do you think, if I am on
بَيِّنَةٍ مِّن رَّبِّى	a clear proof[9] from my Lord
وَءَاتَىٰنِى رَحْمَةً	and He has given me mercy[10]
مِّنْ عِندِهِۦ	from His side

1. Nûḥ, peace be on him, and indeed all Messengers of Allah, made a call to monotheism (*tawḥîd*) and warned against the sin of setting partners (*shirk*) with Him and the consequent punishment in the hereafter. أليم *'alîm* = *agonizing, anguishing, excruciating, most painful.* See at 10:88, p. 668, n. 10.

2. It is the leaders and influential men of society who in all ages opposed reform and the truth delivered by Allah's Messengers. ملأ *mala'* = crowd, host, grandees, council of elders, notables, chiefs. See at 10:83, p. 667, n. 2).

3. The leaders of the people of Nûḥ, peace be on him, advanced mainly three types of objections against him, namely, that he was nothing more than a human being like them, that his followers were the lowest group in the society having no mature understanding of affairs and that he was not socially and materially superior to them. The same sort of objections were raised by the Makkan unbelieving leaders against Prophet Muhammad, peace and blessings of Allah be on him. نرى *narâ* = we see, consider, are of the view (v. i. pl. impfct. from *ra'â* [*ra'y, ru'yah*], to see. See at 2:144, p. 68, n. 2.

4. اتبع *ittaba'a* = he followed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 8:64, p. 570, n. 10).

5. The leaders' criterion of greatness was wealth and influence, not the quality of character and conviction in respect of which the believers were far greater than they. أراذل *'arâdhil* (pl.; s. *'ardhal*, elative of *radhîl*) = the meanest, lowest, most despicable/ contemptible.

6. بادى الرأى *bâdî al-ra'y* is an idiom meaning: a person of immature opinion, deficient in understanding.

7. فضل *faḍl* (pl. *fuḍûl*)= grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 11:3, p.678, n. 5.

8. نظن *naẓunnu* = we think, believe, suppose, presume (v. i. pl. impfct. from *ẓanna* [*ẓann*], to think, to suppose. See at 7:66, p. 491, n. 10)

9. بينة *bayyinah* (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 11:17, p. 683, n. 7.

10. i. e., guidance and Messengership.

فَعُمِّيَتْ عَلَيْكُمْ	but it is obscured[1] on you,
أَنُلْزِمُكُمُوهَا	shall we compel[2] you to it
وَأَنتُمْ لَهَا كَٰرِهُونَ ﴿٢٨﴾	while you are averse[3] to it?
وَيَٰقَوْمِ	29. And O my people,
لَآ أَسْـَٔلُكُمْ عَلَيْهِ	I do not ask of you for it
مَالًا	any wealth;
إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ	my reward[4] is but on Allah;
وَمَآ أَنَا۠ بِطَارِدِ	nor am I going to drive
ٱلَّذِينَ ءَامَنُوٓا۟	away[5] those who believe.
إِنَّهُم	They are indeed
مُّلَٰقُوا۟ رَبِّهِمْ	going to meet[6] their Lord;
وَلَٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا	but I see you are a people
تَجْهَلُونَ ﴿٢٩﴾	lacking knowledge.[7]
وَيَٰقَوْمِ مَن	30. And O my people, who
يَنصُرُنِى مِنَ ٱللَّهِ	will help[8] me against Allah
إِن طَرَدتُّهُمْ	if I drove[9] them out?
أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾	So will you not take heed?[10]
وَلَآ أَقُولُ لَكُمْ	31. Nor do I say to you that I
عِندِى خَزَآئِنُ ٱللَّهِ	have the treasuries[11] of Allah
وَلَآ أَعْلَمُ ٱلْغَيْبَ	nor do I know the unseen,

1. عميت *'ummiyat* = she or it is blinded, obscured (v. iii. f. s. past passive from *'ammâ*, form II of *'amiya* [*'aman*], to be blind. See *'amû* at 5:71, p. 365, n. 7).

2. The lesson is that no force is to be applied in making one change one's faith (see 2:256). نلزم *nulzimu* = we compel, force, obligate (v. i. pl. impfct. from *'alzama*, form IV of *lazima* [*luzûm*], to be incumbent, to stick to).

3. كارهون *kârihûn* (pl.; s. *kârih*) = unwilling, reluctant, averse (act. participle from *kariha* [*karh/kurh/karâhah/karâhiyah*], to detest, dislike). See at 9:48, p. 598, n. 9.

4. أجر *'ajr* (pl.; أجور *'ujûr*) = reward, recompense, remuneration. See at 11:11, p. 681, n. 8).

5. طارد *târid* = one who drives away, is going to drive away/expel (act. participle from *tarada* [*tard*], to drive away). See *lâ tatrud* at 6:52, p. 411, n. 3.

6. ملاقوا *mulâqû(n)*, (pl. of *mulâqin*) = the meeting ones, those who are going to meet (active participle from *lâqâ*, form III of *laqiya* [*liqâ'/luqyân/luqy/luqyah/luqan*], to meet, to encounter. The terminal *nûn* is dropped on account of the genitive construction with *rabbihim*. See at 2:249, p. 127, n. 4).

7. تجهلون *tajhalûna* = you lack knowledge, are ignorant, foolish (v. ii. m. pl. impfct. from *jahila* [*jahl/jahâlah*], to be ignorant. See *yajhalûna* at 6:111, p. 438, n. 4).

8. ينصر *yansuru* = he helps, gives victory (v. iii. m. s. impfct. from *nasara* [*nasr /nusûr*], to help. See *yansur* at 9:14, p. 582, n. 4).

9. طردت *taradtu* = I drove out, expelled (v. i. s. past from *tarada*. See n. 5 above).

10. تذكرون *tadhakkarûna*(*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 11:24, p. 686, n. 10).

11. i. e., the wealth, provisions and all other benefits and graces that He bestows. The Prophet was a man like all the others but that he received *wahy* from Allah. خزائن *khazâ'in* (pl.; s. *khizânah*) = treasuries, vaults, coffers . See at 6:50, p. 410, n. 4.

وَلَآأَقُولُ إِنِّي مَلَكٌ	nor do I say I am an angel,
وَلَآأَقُولُ لِلَّذِينَ	nor do I say to those
تَزْدَرِيٓ أَعْيُنُكُمْ	whom your eyes despise[1]
لَن يُؤْتِيَهُمُ ٱللَّهُ	that Allah will not give them
خَيْرًا	any good.[2]
ٱللَّهُ أَعْلَمُ	Allah knows best
بِمَا فِيٓ أَنفُسِهِمْ	what is within their selves.
إِنِّيٓ إِذًا	I shall in that case[3] be
لَّمِنَ ٱلظَّٰلِمِينَ ٣١	indeed of the wrong-doers.[4]
قَالُواْ يَٰنُوحُ	32. They said: "O Nûh,
قَدْ جَٰدَلْتَنَا	you have argued[5] with us
فَأَكْثَرْتَ	and have done much
جِدَٰلَنَا	debate[6] with us.
فَأْتِنَا	Then bring us
بِمَا تَعِدُنَآ	what you threaten[7] us with,
إِن كُنتَ مِنَ	if you are of
ٱلصَّٰدِقِينَ ٣٢	those that speak the truth.[8]
قَالَ إِنَّمَا يَأْتِيكُم	33. He said: "Allah will but
بِهِ ٱللَّهُ إِن شَآءَ	bring it, if He will,
وَمَآ أَنتُم بِمُعْجِزِينَ ٣٣	and you cannot escape."[9]

1. تزدرى *tazdarî* = she or it despises, hates belittles, views with contempt (v. iii. f. s. impfct. from *izdarâ*, form VIII of *zarâ* [*zirâyah*], to rebuke, to find fault with).

2. i. e., guidance and reward for their faith and deeds, though the unbelievers despise them because of their not being materially well-off and influential in society. خير *khayr* = good /better/ best, benefit, advantage, wealth, property . See at 7:188, p. 539, n. 3.

3. i. e., if I said all these and claimed for me what I am not, I would be committing wrong.

4. ظالمين *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons (active participle of *zalama* [*zulm*], to transgress, do wrong. See at 10:106, p. 673, n. 3).

5. جادلت *jâdalta* = you argued, debated, quarrelled, disputed, controverted, wrangled (v. ii. m. s. past from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See *yujâdilûna* at 8:6, p. 548, n. 6).

6. Nûh had a long life and he tried over a long period to bring his people to the truth. جدال *jidâl* = quarrel, quarrelling, dispute, debate.

7. i. e., what you threaten us with of Allah's retribution. تعد *ta'idu* = you promise, assure, threaten (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 7:77, p. 496, n. 7).

8. صادقين *sâdiqîn* (pl.; acc./gen. of *sâdiqûn*; s. *sâdiq*) = truthful, those who speak the truth (active participle from *sadaqa* [*sadq/ sidq*], to speak the truth. See at 11:13, p. 682, n. 5).

9. i. e., escape from Allah's retribution if He inflicts it. معجزين *mu'jizîn* (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who baffle, incapacitate, disable, paralyze, frustrate, escape (act. participle from *'a'jaza*, form IV of *'ajaza/ajiza* [*'ajz*], to be weak, incapable. See at 11:20, p. 685, n. 3).

وَلَا يَنفَعُكُمْ	34. "Nor will there benefit[1]
نُصْحِيٓ	you my sincere advice[2]
إِنْ أَرَدتُّ	even though I intend
أَنْ أَنصَحَ لَكُمْ	to give you sincere advice,[3]
إِن كَانَ ٱللَّهُ يُرِيدُ	were Allah to will[4]
أَن يُغْوِيَكُمْ	to make you stray.[5]
هُوَ رَبُّكُمْ	He is your Lord, and to
وَإِلَيْهِ تُرْجَعُونَ	Him you will be returned."[6]
أَمْ يَقُولُونَ	35. Or do they say,[7]
ٱفْتَرَىٰهُ	"He has fabricated[7] it"?
قُلْ إِنِ ٱفْتَرَيْتُهُۥ	Say: "If I have fabricated it,
فَعَلَىَّ إِجْرَامِى	upon me lies my sin,[8]
وَأَنَا۠ بَرِىٓءٌ	and I am free[9] of what
مِّمَّا تُجْرِمُونَ ﴿٣٥﴾	you commit of crimes."[10]

Section (*Rukû'*) 4

وَأُوحِىَ	36. And it was commu-
إِلَىٰ نُوحٍ أَنَّهُۥ	nicated[11] to Nûh that
لَن يُؤْمِنَ	there would not believe
مِن قَوْمِكَ	from your people anyone
إِلَّا مَن	except those who
قَدْ ءَامَنَ	have already believed.

1. ينفع *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 10:106, p. 675, n. 1).

2. نصح *nush* = sincere advice, good advice, counselling.

3. أنصح *'ansaha(u)* = I give sincere advice, wish well (v. i. s. impfct. from *nasaha* [*nash* /*nush*/ *nasâhah*/ *nasihah*], to give sincere advise, to wish {some one} well. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *'ansahu* at 7:62, p. 490, n. 2).

4. يريد *yuridu* = he intends, desires, wills (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 11:15, p. 682, n. 9).

5. يغوى *yugwiya*(*wi*) = he makes (someone) stray/go astray, leads astray, misleads (v. iii. m. s. impfct. from *'aghwâ*, form IV of *ghawâ* [*ghayy*/*ghawâyah*], to stray from the right way).

6. i. e., after Resurrection, for judgement. ترجعون *turja'ûna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return). See at 10:56, p. 657, n. 7).

7. This is a parenthetical *'âyah* referring to the allegation of the Makkan unbelievers against Prophet Muhammad, peace and blessings of Allah be on him. افترى *iftarâ* = he fabricated, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 11:17, p. 684 , n. 6).

8. اجرام *'ijrâm* = crime, culpability, sin.

9. برىء *bari'* (s.; pl. *abriyâ'*/ *burâ'*/ *birâ'*) = innocent, guiltless, free, exempt, absolved. See at 10:41, p. 652, n. 10.

10. تجرمون *tujrimûna* = you commit sin, crime (v. ii. m. pl. impfct. from *jarama*[*jarm*], to commit a crime. See *mujrimûn* at 10:82, p. 666, n. 11).

11. After the above parenthetical *'âyah*, the story of Nûh, peace be on him, is resumed from this *'âyah*. أوحى *'ûhiya* = he or it was communicated, (v. iii. m. s. past passive from *'awhâ*, form IV of *wahâ* [*wahy*], to communicate. See at 6:19, p. 398, n. 3). Technically *wahy* means Allah's communication to His Prophets and Messengers by various means.(See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

فَلَا تَبْتَئِسْ So do not be sad[1]
بِمَا كَانُوا يَفْعَلُونَ for what they use to do. ﴿٣٦﴾

وَاصْنَعِ الْفُلْكَ 37. And build[2] the Ark[3] under
بِأَعْيُنِنَا وَوَحْيِنَا Our Eyes[4] and instruction[5].
وَلَا تُخَاطِبْنِي and address[6] Me not
فِي الَّذِينَ ظَلَمُوا about those who do wrong.
إِنَّهُم مُّغْرَقُونَ They shall be drowned.[7] ﴿٣٧﴾

وَيَصْنَعُ 38. And he was building[8]
الْفُلْكَ وَكُلَّمَا the Ark. And whenever
مَرَّ عَلَيْهِ there passed[9] by him a
مَلَأٌ مِّن قَوْمِهِ host of chiefs[10] of his people
سَخِرُوا مِنْهُ they mocked[11] at him.
قَالَ إِن تَسْخَرُوا مِنَّا He said: "If you mock at us
فَإِنَّا نَسْخَرُ مِنكُمْ we will mock at you
كَمَا تَسْخَرُونَ as you mock at us." ﴿٣٨﴾

فَسَوْفَ تَعْلَمُونَ 39. "Then you will know to
مَن يَأْتِيهِ عَذَابٌ whom comes a punishment
يُخْزِيهِ that will disgrace[12] him
وَيَحِلُّ عَلَيْهِ and will descend on him
عَذَابٌ مُّقِيمٌ a punishment to last." ﴿٣٩﴾

1. لا تبتئس **lâ tabta'is** = do not be sad, do not grieve (v. ii. m. s. imperative {prohibition} from *ibta'asa*, form VIII of *ba'usa* [*bu's*], to be miserable.

2. اصنع **iṣna'** = manufacture, construct, build, make (v. ii. m. s. imperative from *ṣana'a* [*ṣan'/ṣun'/ṣanî'*], to do, make, manufacture. See *ṣana'û* at 11:16, p. 683, n. 6).

3. فلك **fulk** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 10:73, p. 664, n. 1.

4. i. e., under Our view (Ibn Kathîr, IV, 252)

5. **waḥy** = Allah's communication to His Messenger : here, instruction (Ibn Kathîr, IV, 252).

6. لا تخاطب **lâ tukhâṭib** = do not address/ direct your words to (v. ii. m. s. imperative {prohibition} from *khâṭaba*, form III of *khaṭaba* [*khuṭbah/khaṭâbah*], to make a speech).

7. مغرقون **mughraqûn** (pl.; s. *mughraq*) = those who are drowned, immersed, sunk (passive participle from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See *'aghraqnâ* at 10:73, p. 664, n.3).

8. يصنع **yaṣna'u** = he manufactures, makes, performs (v. iii. m. s. impfct. from *ṣana'a* [*ṣan' ṣun'/ ṣanî'*], to do, to make. See *yaṣna'ûna* at 5:63, p. 361, n. 5).

9. مر **marra** = he went by, passed , walked past, elapsed, ran out (v. iii. m. s. past [*marr/murûr/mamarr*], to pass, go by. See at 10:12, p. 640, n. 7).

10. ملأ **mala'** = crowd, host, grandees, council of elders, chiefs. See at 11:27, p. 687, n. 2).

11. They mocked at Nûh, peace be on him, because he had suddenly turned a carpenter and ship-builder while hitherto he had been claiming to be a Messenger of Allah, and because they disbelieved the punishment they were threatened with. سخروا **sakhirû** = they derided, ridiculed, laughed at, mocked, scoffed at, jeered (v. iii. m. pl. impfct. from *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 6:10, p. 395, n. 3).

12. يخزى **yukhzî** = he disgraces, humiliates, debases (v. iii. m. s. impfct. from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See *yukhzi* at 9:14, p. 582, n.3).

حَتَّىٰٓ إِذَا جَآءَ أَمۡرُنَا	40. Till when Our command[1]
وَفَارَ	came and there gushed forth[2]
ٱلتَّنُّورُ قُلۡنَا	the oven,[3] We said:
ٱحۡمِلۡ فِيهَا مِن كُلٍّ	" Lade[4] in it of every being
زَوۡجَيۡنِ ٱثۡنَيۡنِ	a male and a female[5], in twos,
وَأَهۡلَكَ إِلَّا مَن	and your family except those
سَبَقَ عَلَيۡهِ	against whom has preceded[6]
ٱلۡقَوۡلُ	the word,[7]
وَمَنۡ ءَامَنَ	and those who believe.
وَمَآ ءَامَنَ	And there had not believed
مَعَهُۥٓ إِلَّا قَلِيلٞ ۝٤٠	with him except a few.
وَقَالَ ٱرۡكَبُواْ فِيهَا	41. And he said: "Board[8] in it.
بِسۡمِ ٱللَّهِ	In Allah's name shall be
مَجۡرٜىٰهَا وَمُرۡسَىٰهَآ	its passage[9] and its anchorage.[10]
إِنَّ رَبِّي لَغَفُورٞ	Verily my Lord is Most
رَّحِيمٞ ۝٤١	Forgiving, Most Merciful.
وَهِيَ تَجۡرِي بِهِمۡ	42. And it procceded[11] with them
فِي مَوۡجٖ كَٱلۡجِبَالِ	amid waves[12] like mountains;
وَنَادَىٰ نُوحٌ ٱبۡنَهُۥ	and Nûh called out to his son
وَكَانَ فِي مَعۡزِلٖ	– and he was in isolation [13] –
يَٰبُنَيَّ ٱرۡكَب مَّعَنَا	: "O my son, ride with us,

1. i. e., the command for their destruction. أمر 'amr (s.; pl. أوامر 'awâmir/ أمور 'umûr) = order, command, decree/ matter, issue, affair. See at 6:58, p. 414, n. 3.

2. i. e., there gushed forth water from the earth, even from oven made on earth for baking bread, as signal for the coming of the flood (Ibn Kathîr, IV, 254. See also 54:11-14). فار fâra = he or it gushed forth, welled forth, shoot up (v. iii. m. s. past from fawr/fawrân, to gush forth).

3. تنور tannûr (s.; pl. tanânîr) = baking oven, pit for baking bread.

4. احمل iḥmil = lade, carry, pick up (v. iii. m. s. imperative from ḥamala [ḥaml], to carry. See taḥmila at 9:92, p. 617, n. 1).

5. زوجين zawjayn (acc./gen/ of zawjân; s. zawj) = both of a pair, a pair, male and female (see zawj at 7:19, p. 470, n. 8.

5. سبق sabaqa = he or it preceded, did or went before (v. iii. m. s. past from sabq, to be or act before. See at 8:68, p. 572, n.6).

7. i. e., those of his family against whom the decree of destruction had already been issued. The allusion is to Nûh's unbelieving son and wife (Ibn Kathîr, IV, 255).

8. اركبوا irkabû = you (all) embark, ride, board (v. ii. m. pl. imperative from rakiba [rukûb], to ride, mount. See rakb at 8:42, p. 562, n. 4).

9. مجرى majran (s.; pl. majârin) = water course, course, passage, stream, progress. See tajrî below at n. 11).

10. مرسى mursâ = anchorage, arrival.

11. تجرى tajrî = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from jarâ [jary], to flow. See at 10:9, p. 639, n. 2).

12. موج mawj (s.; pl. amwâj) = waves, ripples, surges.

13. i. e., he was standing aloof from all the others. معزل ma'zil (s.; p; ma'âzil) = place of seclusion /isolation, separation (noun of place or time from 'azala ['azl], to separate, to isolate. See ya'tazilû at 4:91, p. 282, n. 8.

وَلَاتَكُن	and do not be
مَّعَ ٱلْكَٰفِرِينَ ﴿٤٢﴾	with the unbelievers.
قَالَ سَـَٔاوِىٓ	43. He said: "I shall repair[1]
إِلَىٰ جَبَلٍ	to a mountain that will
يَعْصِمُنِى مِنَ ٱلْمَآءِ	protect[2] me from the water."
قَالَ لَا عَاصِمَ	He said:[3] "No protector[4] is
ٱلْيَوْمَ مِنْ	there today against
أَمْرِ ٱللَّهِ	Allah's Decree
إِلَّا مَن	except for the one
رَّحِمَ	He has his mercy on."
وَحَالَ	And there interposed[5]
بَيْنَهُمَا ٱلْمَوْجُ	between them the waves[6]
فَكَانَ	and he was thus
مِنَ ٱلْمُغْرَقِينَ ﴿٤٣﴾	of those drwoned.[7]
وَقِيلَ	44. And it was said:[8] "O
يَٰٓأَرْضُ ٱبْلَعِى مَآءَكِ	earth, swallow[9] your water,
وَيَٰسَمَآءُ أَقْلِعِى	and O sky, desist."[10]
وَغِيضَ ٱلْمَآءُ	And the water was receded
وَقُضِىَ ٱلْأَمْرُ	and fulfilled was the decree.[11]
وَٱسْتَوَتْ	And she settled
عَلَى ٱلْجُودِىِّ	on the Judiyy[13]
وَقِيلَ بُعْدًا	and it was said: "Away with
لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٤٤﴾	the transgressing people."

1. آوي *'âwî* = I repair, betake myself, take shelter (v. i. s. impfct. from *'âwâ*, form IV of *'awâ* [*awy*], to seek refuge. See *'âwaw* at 8:72, p. 574, n. 2).

2. يعصم *ya'ṣimu* = he protects, defends, safeguards, preserves (v. iii. s. m. impfct. from *'asama* [عصم *'asm*], to protect, to restrain. See at 5:67, p. 363, n. 7).

3. i. e., Nûh said.

4. عاصم *'âsim* = protector, defender (act. participle from *'asama*. See *ya'simu* at n. 2 above.

5. حال *ḥâla* = he or it interposed, intervened, came between, prevented (v. iii. m. s. past from *ḥaylûlah*).

6. موج *mawj* (s.; pl. *amwâj*) = waves, ripples, surges. See at 11:42, p. 692, n. 12.

7. مغرقين *mughraqîn*(pl.; acc./gen. of *mughraqûn*; s. *mughraq*) = those who are drowned, immersed, sunk (passive participle from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See *mughraqûn* at 11:37, p. 691, n.7).

8. i. e., after the end of the period fixed for the flood.

9. ابلعي *ibla'î* = swallow, swallow up (v. iii. f. s. imperative from *bala'a* [*bal'*], to swallow).

10. This *'âyah* shows that the flood was accompanied by incessant rains, as specifically mentioned in 54:11-14. أقلعي *'aqli'î* = abstain, refrain, desist (v. iii. f. s. imperative from *'aqla'a*, form IV of *qala'a* [*qal'*], to pull out, root out).

11. غيض *ghîda* = he or it was made to recede, decrease, diminish (v. iii. m. s. past passive from *ghâda* [*ghayd/maghâd*], to become less).

12. استوت *istawat* = she settled, became even/ straight/equal (v. iii. f. s. past in form VIII of *sawiya* [*siwan*], to be equal. See *istawâ* at 10:3, p. 636, n. 4)

13. A mountain near Mosul in north Iraq.

وَنَادَىٰ نُوحٌ	45. And Nûh called out
رَّبَّهُۥ فَقَالَ	to his Lord and said:
رَبِّ إِنَّ ٱبْنِى	"My Lord, verily my son is
مِنْ أَهْلِى وَإِنَّ	of my family and certainly
وَعْدَكَ ٱلْحَقُّ	Your promise is true,[1]
وَأَنتَ أَحْكَمُ	and You are the Justest[2]
ٱلْحَٰكِمِينَ ﴿٤٥﴾	of judges.
قَالَ يَٰنُوحُ	46. He said: "O Nûh, verily
إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ	he is not of your family.[3]
إِنَّهُۥ عَمَلٌ غَيْرُ صَٰلِحٍ	Verily his deed is not right.[4]
فَلَا تَسْـَٔلْنِ	So do not ask of Me
مَا لَيْسَ لَكَ	that which you have no
بِهِۦ عِلْمٌ	knowledge of.
إِنِّىٓ أَعِظُكَ أَن تَكُونَ	I admonish[4] you lest you
مِنَ ٱلْجَٰهِلِينَ ﴿٤٦﴾	should be of the ignorant."[5]
قَالَ رَبِّ	47. He said: " O my Lord,
إِنِّىٓ أَعُوذُ بِكَ	I seek refuge[7] with You
أَنْ أَسْـَٔلَكَ	lest I should ask of You that
مَا لَيْسَ لِى بِهِۦ عِلْمٌ	which I have no knowledge
وَإِلَّا تَغْفِرْ لِى	of; and if you forgive me not
وَتَرْحَمْنِىٓ	and have mercy on me

1. Nûh, peace be on him, said so on the assumption that Allah had promised to save his family and apparently overlooked that Allah had made an exception about those who disbelieved and disobeyed Allah and His Messenger (see *'âyah* 40).

2. أحكم *'aḥkam* = wiser, more just, wisest, justest (elative of *ḥakîm*).

3. i. e., not of those of your family whom Allah promised to save. Also, there cannot subsist any relationship between a believer and an unbeliever.

4. صالح *ṣâliḥ* = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 9:102, p. 622, n. 3).

5. أعظ *'a'iẓu* = I admonish, advise, exhort (v. i. s. impfct. from *w'aẓa* [*wa'ẓ*], to admonish, to preach. See *ta'iẓûna* at 7:164, p. 529, n. 7).

6. جاهلين *jâhilîn* (accusative/genitive of *jâhilûn*, sing. *jâhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant. See at 7:199, p. 542, n. 12).

7. أعوذ *'a'ûdhu* = I take refuge, seek protection (v. i. s. impfct. from *'âdha* [*'awdh/'iyâdh/ma'âdh*], to take refuge, to seek protection. See at 2:67, p. 32, n. 5).

أَكُن مِّنَ ٱلْخَٰسِرِينَ ﴿٤٧﴾	I shall be of those in loss."[1]
قِيلَ يَٰنُوحُ	48. It was said: "O Nûḥ, get
ٱهْبِطْ بِسَلَٰمٍ مِّنَّا	down[2] with peace from Us
وَبَرَكَٰتٍ عَلَيْكَ	and blessings[3] on you
وَعَلَىٰٓ أُمَمٍ مِّمَّن	and on the nations[4] out of
مَّعَكَ وَأُمَمٌ	those with you; and nations[5]
سَنُمَتِّعُهُمْ	We shall give them to enjoy.[6]
ثُمَّ يَمَسُّهُم	Then there will touch[7] them
مِّنَّا عَذَابٌ	from Us a punishment
أَلِيمٌ ﴿٤٨﴾	most painful.
تِلْكَ مِنْ	49. These are some of
أَنۢبَآءِ ٱلْغَيْبِ	the tidings[8] of the unseen that
نُوحِيهَآ إِلَيْكَ	We communicate[9] to you.
مَا كُنتَ تَعْلَمُهَآ	You did not use to know them,
أَنتَ وَلَا قَوْمُكَ	neither you nor your poeple,
مِن قَبْلِ هَٰذَا	before this.
فَٱصْبِرْ	So have patience,[10]
إِنَّ ٱلْعَٰقِبَةَ	verily the end[11] will be
لِلْمُتَّقِينَ ﴿٤٩﴾	in favour of the godfearing.[11]

Section (*Rukû'*) 5

وَإِلَىٰ عَادٍ	50. And to the 'Âd [We sent]

1. i. e., in the hereafter. خاسرين ***khâsirîn*** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr* /*khasâr* /*khasârah* /*khusrân*] to lose. See at 10:94, p. 671, n. 8).
2. i. e., after the Ark had settled on the Judiyy it was said to Nûḥ, peace be on him. اهبط ***ihbiṭ*** = you get down, descend (v. iii. m. s. imperative from *habaṭa* [*hubûṭ*], to go down. See *ihbiṭ* at 7:12, p. 468, n. 10).
3. بركات ***barakât*** (pl.; s. *barakah*) = blessings. See at 7:96, p. 503, n. 9.
4. أمم ***'umam*** (pl.; s. امة *'ummah*) = communities, nations, peoples, generation. See *'ummah* at 7:160, p. 527, n. 4.
5. i. e., there will be nations who will be given to enjoy in this world.
6. نمتع ***numatti'u*** = we make /let (someone) enjoy, give to enjoy (v. i. m. pl. impfct. from *matta'a*, form II of *mata'a* [*mat'*/*mut'ah*], to carry away. See *yumatti'* at 11:3, p. 678, n. 2.
7. i. e., in the hareafter. يمس ***yamassu*** = he or it touches, feels (v. iii. m. s. impfct. from *massa* [*mass*/*masîs*], to feel, to touch. See at 6:49, p. 410, n. 1).
8. The *'âyah* is addressed to the Prophet Muhammad, peace and blessings of Allah be on him. أنباء ***'anbâ'*** (pl.; s. نبا *naba'*) = news, tidings, intelligence. See at 7:101, p. 505, n. 3.
9. نوحي ***nûḥî*** = we communicate (v. i. pl. impfct. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.
10. اصبر ***iṣbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 10:109, p. 676, n. 5).
11. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 10:73, p. 664, n. 4.
12. This clause of the *'âyah* constitutes an assurance of ultimate success for the Prophet, peace and blessings of Allah be on him.

أَخَاهُمْ هُودًا	their brother[1] Hûd.
قَالَ يَٰقَوْمِ	He said: "O my people,
ٱعْبُدُوا۟ ٱللَّهَ	worship[2] Allah;
مَا لَكُم مِّنْ إِلَٰهٍ	you do not have any deity
غَيْرُهُۥٓ	other than He.
إِنْ أَنتُمْ إِلَّا	You are doing naught but
مُفْتَرُونَ ۝٥٠	inventing lies.[3]
يَٰقَوْمِ	51. "O my people,
لَآ أَسْـَٔلُكُمْ عَلَيْهِ	I do not ask of you for it
أَجْرًا	any remuneration.[4]
إِنْ أَجْرِىَ إِلَّا	My remuneration is but
عَلَى ٱلَّذِى فَطَرَنِىٓ	upon Him Who created[5] me.
أَفَلَا تَعْقِلُونَ ۝٥١	Will you not then understand ?"[6]
وَيَٰقَوْمِ	52. "And O my people,
ٱسْتَغْفِرُوا۟ رَبَّكُمْ	ask forgiveness of your Lord
ثُمَّ تُوبُوٓا۟ إِلَيْهِ	and trun in repentance[7] to Him;
يُرْسِلِ ٱلسَّمَآءَ	He will let flow[8] the sky
عَلَيْكُم مِّدْرَارًا	on you in torrents[9]
وَيَزِدْكُمْ قُوَّةً	and will increase you in might
إِلَىٰ قُوَّتِكُمْ	added to your might.
وَلَا تَتَوَلَّوْا۟	And do not turn away[10]
مُجْرِمِينَ ۝٥٢	committing sins."

1. In Arabic "brother" of a people is often used to mean that the person spoken of belongs to the tribe or clan of those people.

2. All the Messengers of Allah delivered the same message of monotheism, that of worshipping Allah Alone to the exclusion of all imaginary deities. أعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah* / *'ubûdah* / *'ubûdiyah*], to worship, to serve. See at 7:73, p. 494, n. 6).

3. i. e., in saying that there are gods other than Allah and in worshipping them. مفترون ***muftarûn*** (pl.; s. *muftarin*) = fabricators, calumniators, those who invent lies (act. participle from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise. See *yaftarûna* at 11:21, p. 685, n. 10; and *muftarîn* at 7:152, p.522, n. 9).

4. The emphasis is on the fact that all Prophets and Messengers of Allah acted on His command and directives alone without the least motive for gaining worldly advantages thereby. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration. See at 11:29, p. 688, n. 4).

5. فطر ***faṭara*** = he created, originated, brought into being, initiated (v. iii. m. s. past from *faṭr*, to split, to create. See at 6:78, p. 423, n. 4).

6. i. e., will you not understand that I am giving you sincere and disinterested advice and that the One Who creates and gives life deserves to be adored and worshipped. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 10:16, p. 642, n. 5).

7. توبوا ***tûbû*** = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [*tawb, tawbah*], to turn in repentance {when said of Allah it means to turn in forgiveness}. See at 11:3, p. 678, n. 1).

8. يرسل ***yursilu*** = he despatches, sends, lets flow (v. iii. m. s. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 7:57, p. 488, n. 1).

9. مدرار ***midrâr*** = showering abundantly, in torrents.

10. لا تولوا ***lâ tatawallaw*** = do not turn away, desist, refrain (v. ii. m. pl. imperative from *tawallâ*, form V of *waliya*, to be near. See *tawallaw* at 11:3, p. 678, n. 6).

قَالُواْ يَـٰهُودُ	53. They said: "O Hûd,
مَا جِئْتَنَا	you have not come up
بِبَيِّنَةٍ	with any evidence,[1]
وَمَا نَحْنُ	and we are not going to
بِتَارِكِىٓ ءَالِهَتِنَا	abandon[2] our gods
عَن قَوْلِكَ	on your saying,
وَمَا نَحْنُ لَكَ	nor are we in respect of you
بِمُؤْمِنِينَ ۝٥٣	believers."
إِن نَّقُولُ إِلَّا	54. "We say naught but that
ٱعْتَرَىٰكَ بَعْضُ	some of our gods has
ءَالِهَتِنَا بِسُوٓءٍ	afflicted[3] you with an evil."
قَالَ إِنِّىٓ أُشْهِدُ ٱللَّهَ	He said: "I call Allah to
وَٱشْهَدُوٓاْ	witness[4] and you bear witness
أَنِّى بَرِىٓءٌ مِّمَّا	that I am innocent[5] of what
تُشْرِكُونَ ۝٥٤	you set as partners,[6]
مِن دُونِهِۦ	55. "Besides Him.
فَكِيدُونِى جَمِيعًا	So you all plot[7] against me,
ثُمَّ لَا تُنظِرُونِ ۝٥٥	then give me no respite."[8]
إِنِّى تَوَكَّلْتُ عَلَى ٱللَّهِ	56. "I depnd[9] on Allah,
رَبِّى وَرَبِّكُم	my Lord and your Lord.

1. i. e., any proof of the truth of what you say about yourself. بينة *bayyinah* (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 11:28, p.687, n. 9.

2. تاركى *târikî(n)* (pl. acc./gen. of *târikûn*; s. *târik*) = those who abandon, give up (act. participle from *taraka* [*tark*], to leave. The terminal *nûn* is dropped because of the genitive construction. See *târik* at 11:12, p. 681, n. 9).

3. اعترى *i'tarâ* = he or it afflicted, struck, seized, befell (v. iii. m. s. past in form VIII of *'arâ* [*'arw*], to afflict).

4. أشهد *'ush-hidu* = I call (someone) as a witness (v. i. s. impfct. from *'ash-hada*, form IV of *shahida* [*shuhûd*], to witness. See *'ash-hada* at 7:172, p. 533, n. 3).

5. برىء *barî'* (s.; pl. *abriyâ'/ burâ'/ birâ'*) = innocent, guiltless, free, exempt, absolved. See at 11:35, p. 690, n. 9.

6. i. e., in your worship. تشركون *tushrikûna* = you (all) associate, set partners (v. ii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 7:33, p. 476, n. 11).

7. i. e., plot against me for doing with me whatever you can. كيدوا *kîdû* (+ *ni*, originally *nî*) = you (all) conspire, hatch a plot, contrive (v. ii. m. pl. imperative from *kâda* [*kayd*], to contrive, to set a strategy. See *kayd* at 7:195, p. 541, n. 10).

8. i. e., carry out your plan against me without giving me any time. لا تنظروا *lâ tunẓirû* (*ni*, originally *nî*) = do not grant respite (v. ii. m. pl. imperative {prohibition} from *'anẓara*, form IV of *naẓara* [*naẓar / manẓar*], to see. See at 10:71, p. 663, n. 9).

9. i. e., I depend on Allah for my protection against all your machinations and manoeuvres. توكلت *tawakkaltu* = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See at 10:71, p. 634, n. 4).

مَّا مِن دَآبَّةٍ إِلَّا هُوَ	No animal[1] is there but He
ءَاخِذُۢ بِنَاصِيَتِهَآ	seizes[2] it by the forelock.[3]
إِنَّ رَبِّي عَلَىٰ	Verily My Lord is on
صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٦﴾	a straight path."[5]
فَإِن تَوَلَّوْاْ	57. "So if you turn away,[6]
فَقَدْ أَبْلَغْتُكُم	then I have conveyed[7] to you
مَّآ أُرْسِلْتُ بِهِۦٓ	what I have been sent with
إِلَيْكُمْ	to you; and my Lord will
وَيَسْتَخْلِفُ رَبِّي	put as successors[8]
قَوْمًا غَيْرَكُمْ	a people other than you
وَلَا تَضُرُّونَهُۥ	and you will not harm[9] Him
شَيْـًٔا	whatsoever.
إِنَّ رَبِّي عَلَىٰ	Verily my Lord is over
كُلِّ شَيْءٍ حَفِيظٌ ﴿٥٧﴾	everything All-Attentive."[10]
وَلَمَّا جَآءَ أَمْرُنَا	58. And when Our command
نَجَّيْنَا هُودًا	came We saved[11] Hûd
وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ	and those who believed with
بِرَحْمَةٍ مِّنَّا	him by mercy from Us;
وَنَجَّيْنَٰهُم مِّنْ	and We saved them from
عَذَابٍ غَلِيظٍ ﴿٥٨﴾	a punishment very severe.[12]

1. دابة ***dâbbah*** (pl. *dawâbb*) = animal, riding beast, crawling creature. See at 11: 6, p. 679, n. 4.

2. ءاخذ ***'âkhidh*** = one who takes, seizes (act. participle from *'akhadha* (*'akhdh*], to take. See *'akhadhnâ* at 9:50, p. 599, n.4).

3. i. e., He has absolute mastery and control over every living being. ناصية ***nâṣiyah*** (s.; pl. *nawâṣin*) = forelock, fore part of the head. *'akhadha bi-nâṣiyatihi* is an idiom meaning "he tackles and deals properly with it, has complete mastery and control over it".

5. i. e., He is Just and Upright in His dealings and dispensation.

6. تولوا ***tawallaw*** (originally *tatawallawna*, one *tâ'* and the terminal *nûn* being dropped) = you turn away, desist, refrain (v. ii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to be near. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 11 :3, p. 678, n. 6).

7. i. e., know that I have conveyed the message. أبلغت ***'ablaghtu*** = I conveyed, informed, notified (v. i. s. past from *'ablagha*, form IV of *balagha* [*bulûgh*], to reach. See *'uballighu* at 7:79, p. 496, n. 10).

8. يستخلف ***yastakhlifu*** = he puts/ appoints as successor (v. iii. m. s. impfct. from *istakhlafa*, form X of *khalafa* [*khalf/khilâfah*], to come after, to follow, to succeed. See *yastakhlifa* at 7:129, p. 512, n. 8).

9. تضرون ***taḍurrûna***= you harm, injure, damage, hurt (v. ii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. See *taḍurrû* at 9 : 39, p. 594, n.5).

10. حفيظ ***ḥafîẓ*** = attentive, mindful, persevering, guarding, guard, (act. participle in the scale of *fa'îl* from *ḥafiẓa* [*ḥifẓ*], to preserve, to guard. See at 6:104, p. 435, n. 7).

11. i. e., when Our command for the destruction of the 'Âd people came We saved Hûd and the believers. نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 10:73, p. 663, n. 13).

12. See 54:19-20 . غليظ ***ghalîẓ*** = sacred, inviolable, solid, tough, harsh, severe. See at 4:121, p. 248, n. 3.

وَتِلْكَ عَادٌ 59. Those were the 'Âd;
جَحَدُوا they rejected[1]
بِـَٔايَٰتِ رَبِّهِمْ the signs of their Lord and
وَعَصَوْا رُسُلَهُ disobeyed[2] His Messengers
وَاتَّبَعُوٓا أَمْرَ and followed[3] the dictate
كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾ of every obstinate[4] tyrant.[5]

وَأُتْبِعُوا 60. And they were pursued[6]
فِي هَٰذِهِ الدُّنْيَا لَعْنَةً in this world by curse,[7] and
وَيَوْمَ الْقِيَٰمَةِ on the Day of Resurrection.
أَلَآ إِنَّ عَادًا كَفَرُوا Lo, the 'Âd disbelieved
رَبَّهُمْ in their Lord.
أَلَا بُعْدًا لِّعَادٍ Lo, away with the 'Âd,
قَوْمِ هُودٍ ﴿٦٠﴾ the people of Hûd.

Section (*Rukû'*) 6

وَإِلَىٰ ثَمُودَ 61. And to the Thamûd [We
أَخَاهُمْ صَٰلِحًا sent] their brother[8] Şâlih.
قَالَ يَٰقَوْمِ He said: "O my people,
اعْبُدُوا اللَّهَ worship[9] Allah;
مَا لَكُم مِّنْ إِلَٰهٍ you do not have any deity
غَيْرُهُ other than He.
هُوَ أَنشَأَكُم He brought you into being[10]

1. جحدوا *jaḥadû* = they rejected, negated, denied, disavowed, repudiated, refused (v. iii. m. pl. past from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny. See *yajḥadûna* at 7:51, p. 485, n. 7).

2. عصوا *'aṣaw* = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to rebel, to oppose, to disobey, to defy. See at 5:78, p. 369, n. 1)

3. اتبعوا *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 9:117, p. 629, n. 1).

4. عنيد *'anîd* = obstinate, stubborn (act. participle in the scale of *fa'îl* from *'anada* [*'unûd*], to deviate, to resist stubbornly).

5. جبار *jabbâr* (s.; pl. *jabbârûn/ jabâbîr/ jabâbirah*) = of overwhelming power, tyrant, oppressor (active participle in the scale of *fa''âl* from *jabara* [*jabr/jubûr*], to force, to compel, to restore. See *jabbârîn* at 5:22, p. 340, n. 6).

6. أتبعوا *'utbi'û* = they were pursued, subordinated (v. iii. m. pl. past passive from *'atba'a*, form IV of *tabi'a*. See n. 3 above).

7. لعنة *la'nah* (s.; pl. *la'nât*) = curse, banishment from mercy, damnation, imprecation. See at 11:18, p. 684, n. 11.

8. i. e., one of their tribe.

9. The same message of monotheism was delivered by every Prophet. اعبدوا *u'budû* = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 11:50, p. 696, n. 2).

10. أنشأ *'ansha'a* = he produced, brought into being, caused to rise (v. iii. s. past in form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 6:141, p. 451, n. 5).

مِّنَ الْأَرْضِ	from the earth
وَاسْتَعْمَرَكُمْ فِيهَا	and settled[1] you therein.
فَاسْتَغْفِرُوهُ	So seek His forgiveness[2] and
ثُمَّ تُوبُوا إِلَيْهِ	turn in repentance[3] to Him.
إِنَّ رَبِّي قَرِيبٌ	Verily my Lord is close by,[4]
مُّجِيبٌ ﴿٦١﴾	All-Responsive."[5]
قَالُوا يَا صَالِحُ	62. They said: "O Ṣâlih,
قَدْ كُنتَ فِينَا	you had been among us
مَرْجُوًّا	the one in whom hope was
قَبْلَ هَٰذَا	placed[6] before this.
أَتَنْهَانَا أَن نَّعْبُدَ	Do you forbid[7] us to worship
مَا يَعْبُدُ آبَاؤُنَا	what our fathers worshipped?
وَإِنَّنَا لَفِي شَكٍّ	And we indeed are in doubt
مِّمَّا تَدْعُونَا إِلَيْهِ	about what you invite us to –
مُرِيبٍ ﴿٦٢﴾	a doubt arousing suspicion."[8]
قَالَ يَا قَوْمِ	63. He said: "O my people,
أَرَأَيْتُمْ إِن كُنتُ	do you see, if I have been
عَلَىٰ بَيِّنَةٍ مِّن	on a clear evidence[9] from my
رَّبِّي وَآتَانِي	Lord and He has given me
مِنْهُ رَحْمَةً	from Him a mercy,[10]
فَمَن يَنصُرُنِي	who will help[11] me

1. استعمر *ista'mara* = he settled, inhabited colonized (v. iii. m. s. past in form X of *'amara/ 'amura* '['amr/' umr/ amârah], to thrive, to inhabit.

2. استغفروا *istaghfirû* = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *istaghfir* at 9:80, p. 612, n. 1).

3. توبوا *tûbû* = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [*tawb, tawbah*], to turn in repentance {when said of Allah it means to turn in forgiveness}. See at 11:52, p. 696, n. 7).

4. قريب *qarîb* = near, proximate, not far away, close by. See at 4:76, p. 275, n. 4.

5. مجيب *mujîb* (s.; pl. *mujîbûn*) = All-Responsive, one who responds, responsive (act. participle from *'ajâba*, form IV of *jâba* [*jawb*], to travel, to explore. See *yastajîbû* at 11:14, p. 682, n. 6).

6. i. e., he was expected to be a leader of theirs. مرجو *marjuww* = the one expected, one in whom hope is placed, hoped for, expected (passive participle from *rajâ* [*rajâ'/rajâh/marjâh*], to hope, to expect. See *yarjûna* at 10:15, p. 641, n. 7).

7. تنهى *tanhâ* = you forbid, prohibit, proscribe, prevent (v. ii. m. s. impfct. from *nahâ* [*nahw/nahy*], to forbid. See *yanhawna* at 9:71, p. 608, n. 4).

8. مريب *murîb* = that which arouses suspicion, suspicious (act. participle from *'arâba*, form IV of *râba* [*rayb*], to doubt, disquiet. See *irtâbat*, at 9:45,597, n. 1).

9. بينة *bayyinah* (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 11:53, p.697, n. 1.

10. i. e., guidance and Prophethood.

11. ينصر *yanṣuru* = he helps, gives victory (v. iii. m. s. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See at 11:30, p. 688, n. 8).

مِنَ ٱللَّهِ	against Allah
إِنْ عَصَيْتُهُۥ	if I disobeyed[1] Him?
فَمَا تَزِيدُونَنِى	So you will not increase[2] me
غَيْرَ تَخْسِيرٍ ﴿٦٣﴾	in aught but depravation."[3]
وَيَٰقَوْمِ	64. "And O my people,
هَٰذِهِۦ نَاقَةُ ٱللَّهِ	this she-camel[4] of Allah
لَكُمْ ءَايَةً	is for you a sign.[5]
فَذَرُوهَا تَأْكُلْ	So leave[6] her to eat
فِىٓ أَرْضِ ٱللَّهِ	in Allah's land and
وَلَا تَمَسُّوهَا بِسُوٓءٍ	touch her not[7] with any evil,[8]
فَيَأْخُذَكُمْ	lest there should seize you
عَذَابٌ قَرِيبٌ ﴿٦٤﴾	a punishment close at hand.
فَعَقَرُوهَا	65. But they hamstrung[9] her.
فَقَالَ تَمَتَّعُوا۟	So he said: " Enjoy your-
فِى دَارِكُمْ	selves[10] in you habitation
ثَلَٰثَةَ أَيَّامٍ	for three days.
ذَٰلِكَ وَعْدٌ	This is a promise
غَيْرُ مَكْذُوبٍ ﴿٦٥﴾	not to be belied."[11]
فَلَمَّا جَآءَ أَمْرُنَا	66. So when Our decree
نَجَّيْنَا صَٰلِحًا	came We saved[12] Sâlih and

1. عصيت *'asaytu* = I disobeyed, rebelled, defied (v. i. s. past from *'asâ* [*'isyân/ ma'siyah*], to disobey, to defy. See at 10:15, p. 642, n. 12).

2. تزيدون *tazîdûna* = you (all) increase, augment, add to (v. ii. m. pl. impfct. from *zâda* [*zayd/ ziyâdah*], to be more. See at 7:69, p. 492, n. 9).

3. تخسير *takhsîr* = to cause loss, damage, to harm, to deprave (verbal noun in form II of *khasara* [*khusr/ khasâr/ khasârah/ khusrân*], to lose. See *khâsirîn* at 11:47, p. 695, n. 1).

4. ناقة *nâqah* (s.; pl. *nûq/niyâq/nâqât*) = she-camel.

5. i. e., as a miracle. The she-camel came out of a stone before the very eyes of the people (Al-Tabarî, pt. VIII, 226-227; Ibn Kathîr, III, 436. See also 7:73, p. 494, n. 8). آية *'âyah* (pl. آيات *'âyât*) = sign, revelation, miracle. See at 6:124, p. 443, n. 6.

6. ذروا *dharû* = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See at 7:180, p. 536, n. 4).

7. لا تمسوا *lâ tamassû* = do not touch (v. ii. m. pl. imperative {prohibition} from *massa* [*mass/ masîs*], to feel, to touch. See *yamassu* at 7:73, p. 494, n. 11).

8. i. e.. do not cause her any harm.

9. i. e., they slaughtered her. عقروا *'aqarû* = they wounded, crippled by cutting the tendons at the back of the knees, hamstrung, {figuratively, slaughtered, for they used to hamstring the camel for slaughtering it} (v. iii. m. pl. past from *'aqara* [*'uqr/'aqr/'aqârah*], to be barren. See at 7:76, p. 496, n. 1).

10. تمتعوا *tamatta'û* = you (all) enjoy yourselves (v. ii. m. pl. imperative from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. See *numatti'u* at 11:48, p. 695, n. 6).

11. مكذوب *makdhûb* = that which is belied, falsified (passive participle from *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *kadhabû* at 11:18, p. 684, n. 7).

12. نجينا *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 11:58, p. 698, n. 11).

وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ	those who believed with him
بِرَحْمَةٍ مِّنَّا	by mercy from Us –
وَمِنْ خِزْىِ	and from the disgrace[1]
يَوْمِئِذٍ	of that day.
إِنَّ رَبَّكَ	Verily your Lord,
هُوَ ٱلْقَوِىُّ	He is the All-Powerful,
ٱلْعَزِيزُ ﴿٦٦﴾	the All-Mighty.
وَأَخَذَ	67. And there seized[2]
ٱلَّذِينَ ظَلَمُوا۟	those who transgressed[3]
ٱلصَّيْحَةُ	the thunderous blast,[4] so
فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ	they became[5] in their homes[6]
جَٰثِمِينَ ﴿٦٧﴾	fallen prostrate.[7]
كَأَن لَّمْ	68. As if they had not
يَغْنَوْا۟ فِيهَآ	lived[8] therein.
أَلَآ إِنَّ ثَمُودَا۟	Lo, the Thamûd indeed
كَفَرُوا۟ رَبَّهُمْ	disbelieved in their Lord.
أَلَا بُعْدًا لِّثَمُودَ ﴿٦٨﴾	Lo! away with the Thamûd.

Section (Rukû') 7

وَلَقَدْ جَآءَتْ	69. And there had come
رُسُلُنَآ إِبْرَٰهِيمَ	Our Messengers to Ibrâhîm
بِٱلْبُشْرَىٰ	with the the good tidings.[9]

1. خزی ***khizy*** = disgrace, ignominy, humiliation, degradation, abasement. See at 10:98, p. 672, n. 5.

2. اخذ ***'akhadha*** = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*. See at 8:52, p. 566, n. 12).

3. i. e., by committing *kufr* (unbelief) and by setting partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظلموا ***zalamû*** = they did wrong/injustice, transgressed (v. iii. m. pl. past from *zalama* [*zalm/zulm*], to do wrong. See at 10:52, p. 656, n. 1).

4. Note that at 7:78 a severe earthquake is mentioned as the cause of destruction of the Thamûd people. There is no conflict between that statement and the present one. At each place only one aspect of the entire process is mentioned. The earthquake and the thunderous blast were a joint process, each accompanied by the other. صيحة ***ṣayḥah*** (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast.

5. اصبحوا ***'aṣbaḥû*** = they became, became in the morning (v. iii. m. pl. past in form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 7:78, p. 496, n. 7).

6. ديار ***diyâr*** (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 2:246, p. 124, n. 6).

7. i. e., they lay dead in their homes. جاثمين ***jâthimîn*** (pl.; acc./gen. of *jâthimûn*; s. *jâthim*) = crouching, prostrate (active participle from *jathama* [*jathm/juthûm*], to crouch, to fall. See at 7:91, p. 501, n. 9).

8. يغنوا ***yaghnaw***(*na*) = they live, they become rich (v. iii. m. pl. impfct. from *ghaniya* [*ghinan/ghanâ'*], to be free from want. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 7:92, p. 502, n.1).

9. بشرى ***bushrâ*** = glad tidings, good news. See at 10:64, p. 660, n. 3.

قَالُوا سَلَـٰمًا	They said: "Peace".[1]
قَالَ سَلَـٰمٌ	He said "Peace"; and
فَمَا لَبِثَ أَن	he did not take long[2] before
جَآءَ بِعِجْلٍ حَنِيذٍ ﴿٦٩﴾	he brought a calf[3] roasted.[4]
فَلَمَّا رَءَآ	70. But when he saw
أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ	their hands not going[5] to it
نَكِرَهُمْ	he felt unfamiliar[6] of them
وَأَوْجَسَ مِنْهُمْ	and grew apprehensive[7] of
خِيفَةً قَالُوا	them. They said:
لَا تَخَفْ	"Be not afraid.
إِنَّآ أُرْسِلْنَآ	We have indeed been sent
إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾	out[8] to the people of Luṭ."
وَٱمْرَأَتُهُۥ	71. And his wife was
قَآئِمَةٌ فَضَحِكَتْ	standing by,[9] she smiled.[10]
فَبَشَّرْنَـٰهَا	Then We gave her the good
بِإِسْحَـٰقَ وَمِن وَرَآءِ	tidings[11] of Isḥâq and after
إِسْحَـٰقَ يَعْقُوبَ ﴿٧١﴾	Isḥâq of Ya'qûb.[12]
قَالَتْ يَـٰوَيْلَتَىٰٓ	72. She said: " Woe to me!
ءَأَلِدُ	Shall I give birth[13]
وَأَنَا۠ عَجُوزٌ	while I am an old woman[14]

1. i. e., they greeted him with *Salâm* and he replied to their greetings.

2. لبث ***labitha*** = he tarried, lingered, stayed, remained (v. iii. m. s. past from *labth /lubth/ labath/ lubâth. mâ labitha 'an* is an idiom meaning "he did not take long before". See *labithtu* at 10:16, p. 642, n.

3. عجل ***'ijl*** (s.; pl. *'ujûl/'ijalah*) = calf. See at 7:148, p. 520, n. 7.

4. i. e., for entertaining them. حنيذ ***ḥanîdh*** = roasted (act. participle in the scale of *fa'îl* from *ḥanadha*[*ḥandh*], to roast, to be heated).

5. Because they were angels coming to Ibrâhîm in the form of men, so they did not eat any food. تصل ***taṣilu*** = she or it reaches, goes to (v. iii. f. s. impfct. from *waṣala* [*wuṣûl*], to reach. See *yaṣilu* at 6:136, p. 448, n. 13).

6. نكر ***nakira*** = he did not know, did not recognize, denied, felt unfamiliar (v. iii. s. past from *nakar/ nukr/ nukûr/ nakîr*, not to know. See *munkar* at 9:71, p. 608, n. 5.

7. أوجس ***'awjasa*** = he became apprehensive, afraid (v. iii. m. s. past in form IV of *wajisa* [*wajs/wajasân*], to be afraid, worried. *'awjasa khîfatan* is an idom meaning " had a sense of fear, became apprehensive").

8. i. e., for punishing and destroying them. أرسلنا ***'ursilnâ*** = we were sent out, sent, despatched (v. i. pl. past passive from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'arsala* at 9:33, p. 580, n. 8).

9. i. e., standing by behind the curtain.

10. She smiled because of what she heard of the impending punishment of Lut's people. ضحكت ***daḥikat*** = she smiled, laughed (v. iii. f. s. past from *ḍaḥika* [*ḍaḥk/ḍiḥk/ḍaḥik*], to laugh. See *yaḍḥakû* at 9:82, p. 613, n. 2).

11. i. e., We gave the good tidings through the angels. بشرنا ***bashsharnâ*** = we gave good tidings (v. i. pl. past from *bashshara* from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to be happy. See *yubashshiru* at 9:21, p. 585, n. 2).

12. i. e., as grandson, the son of Isḥâq.

13. ألد ***'alidu*** = I give birth to, bear a child (v. i. s. impfct. from *walada* [*wilâdah/lidah/mawlid*], to give birth, to bear child).

وَهَٰذَا بَعْلِي and this my husband[1]
شَيْخًا has become an old man?
إِنَّ هَٰذَا لَشَيْءٌ This indeed is a thing
عَجِيبٌ ﴿٧٢﴾ quite strange."[2]

قَالُوٓا۟ أَتَعْجَبِينَ 73. They said: "Do you
مِنْ أَمْرِ ٱللَّهِ wonder[3] at Allah's decree?
رَحْمَتُ ٱللَّهِ Allah's mercy and
وَبَرَكَٰتُهُۥ عَلَيْكُمْ His blessings are on you,
أَهْلَ ٱلْبَيْتِ O people of the House.
إِنَّهُۥ حَمِيدٌ He is All-Praiseworthy[4]
مَّجِيدٌ ﴿٧٣﴾ All-Glorious."[5]

فَلَمَّا ذَهَبَ 74. So when there went away
عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ from Ibrahîm the panic[6] and
وَجَآءَتْهُ ٱلْبُشْرَىٰ the glad tidings[7] came to him,
يُجَٰدِلُنَا he argued[8] with Us
فِى قَوْمِ لُوطٍ ﴿٧٤﴾ about the people of Lûṭ.

إِنَّ إِبْرَٰهِيمَ 75. Ibrâhîm was indeed
لَحَلِيمٌ most forbearing,[9]
أَوَّٰهٌ most submissive,[10]
مُّنِيبٌ ﴿٧٥﴾ oft-returning in repentance.[11]

1. بعل ***ba'l*** = husband. See *ba'ûlah* at 2:228, p. 112, n. 5.

2. عجيب ***'ajîb*** = strange, astonishing, amazing, wonderful (act. participle in the scale of *fa'îl* from *'ajiba* [*'ajab*], to wonder, to be astonished. See *tu'jib* at 9:85, p. 614, n. 4).

3. تعجبين ***ta'jabîna*** = you wonder, are astonished (v. ii. f. s. impfct. from *'ajiba*. See n. 2 above).

4. حميد ***hamîd*** = paraiseworthy, laudable, All-Praiseworthy, All-Laudable

5. مجيد ***majîd*** = glorious, illustrious, splendid, exalted, All-Glorious.

6. روع ***raw'*** = fright, alarm, dread, panic.

7. بشرى ***bushrâ*** = glad tidings, good news. See at 11:69, p. 702, n. 9.

8. i. e., Ibrâhîm argued with the angels about the people of Lût, insisting on sparing them, making special mention that Lut himself was among them (Al-Tabarî XII, 77-80). يجادل ***yujâdilu***= he argues, debates, controverts (v. iii. m. s. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See *yujâdilûna* at 8:6, p. 548, n. 6).

9. حليم ***ḥalîm*** = most forbearing, most clement. See at 9:114, p. 628, n. 2).

10. أواه ***'awwâh*** = extremely kind-hearted, most submissive in supplication. See at 9:114, p. 628, n. 1.

11. منيب ***munîb*** = oft-returning in repentance, penitent (act. participle from *'anâba*, form IV of *nâba* [*nawb/niyâbah*], to return, to come near, to represent).

يَٰٓإِبۡرَٰهِيمُ	76. "O Ibrâhîm,
أَعۡرِضۡ عَنۡ هَٰذَآۖ	refrain[1] from this.
إِنَّهُۥ قَدۡ جَآءَ	There indeed has come
أَمۡرُ رَبِّكَۖ	the decree[2] of your Lord;
وَإِنَّهُمۡ ءَاتِيهِمۡ	and indeed to them is coming
عَذَابٌ	a punishment
غَيۡرُ مَرۡدُودٖ ٧٦	that cannot be repelled."[3]
وَلَمَّا	77. And when
جَآءَتۡ رُسُلُنَا لُوطٗا	Our Messengers[4] came to Lût
سِيٓءَ بِهِمۡ	he was distressed[5] for them
وَضَاقَ بِهِمۡ ذَرۡعٗا	and felt uneasy[6] about them
وَقَالَ	and said:
هَٰذَا يَوۡمٌ عَصِيبٞ ٧٧	"This is a crucial[7] day."
وَجَآءَهُۥ قَوۡمُهُۥ	78. And his people came to
يُهۡرَعُونَ إِلَيۡهِ	him, rushing[8] towards him –
وَمِن قَبۡلُ كَانُواْ	and before that they used to
يَعۡمَلُونَ ٱلسَّيِّـَٔاتِۚ	commit the evil deeds.[9]
قَالَ يَٰقَوۡمِ	He said: "O my people,
هَٰٓؤُلَآءِ بَنَاتِي	these are my daughters,[10]
هُنَّ أَطۡهَرُ لَكُمۡۖ	they are purer[11] for you.
فَٱتَّقُواْ ٱللَّهَ	So fear [12]Allah

1. i. e., the angels asked Ibrâhîm, peace be on him, to refrain from arguing about the people of Lût, peace be on him. أعرض *'a'riḍ* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa / 'aruḍa* [*'arḍ*], to be wide, to become visible. See at 7: 199, p. 542, n. 11).

2. i. e. decree for the destruction of those people. أمر *'amr* (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 11:40, p. 692, n. 1.

3. مردود *mardûd* = that which is returned, repulsed, resisted, warded off, repelled (passive participle from *radda* [*radd*], to send back. See *yuraddûna*, at 9:101, p. 621, n. 13).

4. i. e., the angels.

5. سيء *sî'a* = he was distressed, grieved, saddened (v. iii. m. s. past passive from *sâ'a* [*saw'*], to become bad. See *sâ'a* at 6:136, p. 449, n.1).

6. Because he did not know that they were angels sent by Allah and feared that his people, who were given to committing homosexuality, would molest his guests. ضاق *ḍâqa* = he became narrow, straitened, uneasy (v. iii. m. s. past from [*ḍayq/ḍîq*], to be narrow. *ḍâqa dhar'an bi* is an idiom meaning "he was unable to do {something}, felt uneasy or helpless about". See *ḍâqat* at 9.:118, p. 629, n. 8).

7. عصيب *'aṣîb* = crucial, critical (act. participle in the scale of *fa'îl* from *'aṣaba* [*'aṣb*], to fold, to wind).

8. يهرعون *yuhra'ûna* = they were driven, were rushing (v. iii. m. pl. impfct. passive from *'ahra'a*, form IV of *hara'a* [*har'*], to hurry, to rush.

9. i. e., they were given to homosexuality.

10. Luṭ, peace be on him, asked them to marry the girls of the nation whom he described as his daughters because he was in the position of father to his people.

11. أطهر *'aṭ-har* = cleaner, purer, more unblemished (elative of *ṭâhir*). See at 2:232, p. 116, n. 2.

12. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 8:1, p. 546, n. 4).

وَلَا تُخْزُونِ and do not disgrace[1] me
فِي ضَيْفِي about my guests.[2]
أَلَيْسَ مِنكُمْ Is not there amongst you
رَجُلٌ رَّشِيدٌ ۝٧٨ one man of right conduct?"[3]

قَالُوا لَقَدْ 79. They said: "You already
عَلِمْتَ مَا لَنَا know we do not have
فِي بَنَاتِكَ مِنْ حَقٍّ in your daughters any right;
وَإِنَّكَ لَتَعْلَمُ and you indeed know
مَا نُرِيدُ ۝٧٩ what we desire."[4]

قَالَ لَوْ أَنَّ 80. He said: " Would that I
لِي بِكُمْ قُوَّةً had power to deal with you
أَوْ آوِي إِلَىٰ or that I could betake myself[5]
رُكْنٍ شَدِيدٍ ۝٨٠ to a strong base!"[6]

قَالُوا يَا لُوطُ إِنَّا 81.They said:[7] "O Lût, we are
رُسُلُ رَبِّكَ the Messengers of your Lord;
لَن يَصِلُوا إِلَيْكَ they shall not reach[8] you.
فَأَسْرِ بِأَهْلِكَ So set out[9] with your family
بِقِطْعٍ مِّنَ اللَّيْلِ by parts[10] of the night,
وَلَا يَلْتَفِتْ and let there not look back[11]
مِنكُمْ أَحَدٌ anyone of you,

1. لا تخزوا *lâ tukhzû* = you (all) do not disgrace, humiliate, degrade (v. ii. m. pl. imperative {prohibition} from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See *yukhzî* at 11:39, p. 691, n.12).

2. ضيف *dayf* = (s.; pl. *duyûf/'adyâf*) = guest, visitor.

3. رشيد *rashîd* = rightly guided, of right conduct, discerning, mature (act. participle in the scale of *fa'îl* from *rashada* [*rushd*], to be on the right way. See *yarshudûna* at 2:186, p. 89, n. 3).

4. The sinful people of Luṭ attempted to force into the house of Lût, peace be on him, and to grab his guests (the angels in the form of young men), but Allah made them blind (See 54:37). نريد *nurîdu* = we desire, intend (v. i. pl. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See *yurîdu* at 5:113, p. 387, n. 1).

5. آوي *'âwî* = I repair, betake myself, take shelter (v. i. s. impfct. from *'âwâ*, form IV of *'awâ* [*awy*], to seek refuge. See at 11:43, p. 693, n. 1).

6. ركن *rukn* (s.; pl. *'arkân*) = support, corner, base, basis.

7. i. e., the angels said.

8. The angels, after disclosing their true identity, assured Lut that his sinful and misguided people would not be able to do him or them (the angels) any harm. يصلوا *yaṣilûna* = they reach, go to, arrive (v. iii. m. pl. impfct. from *waṣala* [*wuṣûl*], to reach. See *taṣilu* at 11:170, p. 703, n. 5).

9. اسر *isri* = you set out, travel, depart by night (v. ii. m. s. imperative from *sarâ* [*suran/sarayân/masran*], to travel by night).

10. قطع *qiṭa'* (pl.; s. قطعة *qiṭ'ah*) = parts, segments, portions, sections. See at 10:27, p. 647, n. 13.

11. لا يلتفت *lâ yaltafit* = let him not look back, he must not look back, turn round (v. iii. m. s. imperative {prohibition} *iltafata*, from VIII of *lafata* [*laft*], to turn, to direct. See *talfita* at 10:78, p. 665, n. 7).

إِلَّا ٱمْرَأَتَكَ except your wife.
إِنَّهُۥ مُصِيبُهَا Verily there shall befall[1] her
مَآ أَصَابَهُمْ what befalls[2] them.
إِنَّ مَوْعِدَهُمُ Their appointed time[3]
ٱلصُّبْحُ is the morning.
أَلَيْسَ ٱلصُّبْحُ Is not the morning
بِقَرِيبٍ ﴿٨١﴾ close at hand?[4]

فَلَمَّا جَآءَ 82. So when there came
أَمْرُنَا جَعَلْنَا Our command, We made
عَٰلِيَهَا سَافِلَهَا its upside down[5]
وَأَمْطَرْنَا عَلَيْهَا and rained[6] on it
حِجَارَةً مِّن سِجِّيلٍ stones[7] of baked clay[8]
مَّنضُودٍ ﴿٨٢﴾ in layers.[9]

مُّسَوَّمَةً 83. Marked[10]
عِندَ رَبِّكَ وَمَا هِىَ unto your Lord, and it is not
مِنَ ٱلظَّٰلِمِينَ from the transgressors[11]
بِبَعِيدٍ ﴿٨٣﴾ far away.[12]

Section (*Rukû'*) 8

وَإِلَىٰ مَدْيَنَ 84. And to Madyan [We
أَخَاهُمْ شُعَيْبًا sent] their brother Shu'ayb.
قَالَ يَٰقَوْمِ He said: "O my people,

1. مصيب ***muṣîb*** = that which afflicts, affects, reaches, befalls (act. participle from *'aṣâba*, form IV of *ṣâba* [*ṣawb/ṣaybûbah*], to hit the mark, to be right. See ***muṣîbah*** at 9:50, p. 599, n. 3.

2. أصاب ***'aṣâba*** = he or it afflicted, befell, hit, struck, reached (v. iii. m. s. past in form IV of *ṣâba*. See n. 1 above; and at 4:79, p. 276, n. 4).

3. موعد ***maw'id*** (s.; pl. *mawâ'id*) promise, pledge, appointment, appointed time/place, rendezvous. See at 11:17, p. 684, n. 2.

4. The people of Lûṭ, peace be on him, had out of their ignorance and unbelief asked for hastening the threatened punishment on them. This clause of the *'âyah* is a retort to that folly.

5. i. e., the whole land was turned upside down by Allah's Command, accompanied by showers of *sijjîl* stones, as mentioned here and at 15:61-74). سافل ***sâfil*** = downward, down, low, lowly (act. participle from *safala* [*sufûl/safâl*], to be low. See *suflâ* at 9:40, p. 595, n. 4.

6. أمطرنا ***'amṭarnâ*** = we showered, rained (v. i. pl. past from *'amṭara*, form IV of *maṭara* , to rain. See at 7:84, p. 498, n. 4. 5.

7. حجارة ***ḥijârah*** (sing. *ḥajar*) = stones. See at 8:32, p. 558, n. 2.

8. سجيل ***sijjîl*** = stones of baked clay, brimstone.

9. i. e., the showering was in succession which piled up the stones. منضود ***manḍûd*** = arranged in layers, piled up, stacked (passive participle from *naḍada* [*naḍd*], to pile up).

10. Each stone was marked with the name of the person it hit (Ibn Kathîr, IV, 271). مسومة ***musawwamah*** = beautiful, marked for goodness, marked, branded, (passive participle from *sawwama*, form II of *sâma* [*sawm*], to mark, to brand).

11. The immediate reference is to the polytheists of Makka who disbelieved the Prophet, peace and blessings of Allah be on him; but it applies to polytheists of all times and places.

12. It is not far from them because the ruins of the habitations of the people of Lûṭ, peace be on him, are visible around the Dead Sea. Also such punishment is not far from any transgressing people; for Allah may send it on them at any moment.

اَعۡبُدُوا اللّٰهَ worship[1] Allah.

مَا لَكُمۡ مِّنۡ اِلٰهٍ You do not have any deity

غَيۡرُهٗ other than He.

وَلَا تَنۡقُصُوا And do not diminish[2]

الۡمِكۡيَالَ in measure[3]

وَالۡمِيۡزَانَ and weight.[4]

اِنِّىۡۤ اَرٰٮكُمۡ بِخَيۡرٍ I see you are in affluence,[5]

وَّاِنِّىۡۤ اَخَافُ عَلَيۡكُمۡ and I fear against you

عَذَابَ يَوۡمٍ the punishment of a day

مُّحِيۡطٍ ﴿۸۴﴾ all-encompassing.[6]

وَيٰقَوۡمِ 85. "And O my people,

اَوۡفُوا الۡمِكۡيَالَ give in full[7] the measure

وَالۡمِيۡزَانَ بِالۡقِسۡطِ and the weight with equity;[8]

وَلَا تَبۡخَسُوا النَّاسَ and do not lessen[9] people

اَشۡيَآءَهُمۡ وَلَا in their goods, nor

تَعۡثَوۡا فِى الۡاَرۡضِ act wickedly[10] in the earth

مُفۡسِدِيۡنَ ﴿۸۵﴾ making mischief."

بَقِيَّتُ اللّٰهِ 86. "Allah's left-over[11] is

خَيۡرٌ لَّـكُمۡ the best for you,

اِنۡ كُنۡتُمۡ مُّؤۡمِنِيۡنَ if you are believers;

وَمَاۤ اَنَا عَلَيۡكُمۡ and I am not over you

1. Like all other Prophets, Shu'ayb, peace be on him, called his people to monotheism (*tawhîd*). They were the descendants of Madyân, son of Prophet Ibrâhîm, peace be on him, by his wife Qattûrâ. The people as well their habitat were called Madyân after their ancestor. They were settled mainly in the coastal region between the Gulf of 'Aqbah and the Red Sea. They were a commercial people and the highway of trade between Arabia on the one hand and Africa and Syria on the other passed through their land.

2. لا تنقصوا ***lâ tanquṣû*** = do not diminish, decrease, reduce (v. ii. m. pl. imperative from *naqaṣa* [*naqṣ/nuqṣân*], to decrease, to diminish. See *yanquṣû* at 9:4, p. 577, n.7).

3. مكيال ***mikyâl*** (s.; pl. *makâyîl*) = measure, dry measure for grain (noun of instrument from *kâla* [*kayl/makâl/makîl*], to measure. See *kayl* at 7:85, p. 498, n. 9.

4. ميزان ***mîzân*** (s.; pl. *mawâzîn*) = balance, scales, measure, weight (noun of instrument from *wazana* [*wazn/zînah*], to balance, to weigh out. See *wazn* at 7:8, p. 467, n. 3).

5. خير ***khayr*** = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 11:31, p. 689, n. 2.

6. محيط ***muḥîṭ*** = one who or that which closes in on, surrounds, encompasses, comprehensive (active participle from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ/ḥiṭah/ḥiyâṭah*], to encircle, enclose, guard. See at 8:47, p. 564, n. 10).

7. أوفوا ***'awfû*** = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *'awfâ*, form IV of *wafâ* [*wafâ'*], to fulfil. See at 7:85, p. 398, n. 8).

8. قسط ***qisṭ*** = justice, equity, fairness. See at 10:54, p. 657, n.1).

9. لا تبخسوا ***lâ tabkhasû*** = diminish, reduce, decrease, lessen (v. ii. m. pl. imperative {prohibition} from *bakhasa* [*bakhs*], to decrease. See at 7:85, p. 499, n. 1).

10. لا تعثوا ***lâ ta'thaw*** = do not act evilly, wickedly (v. ii. m. pl. imperative {prohibition} from *'athâ* [*'uthw*], to act wickedly. See at 7:74, p. 495, n. 9).

11. i. e., what Allah leaves for you of lawful earning after you have honestly paid everyone's due is the best for you. بقية ***baqiyyat*** = left-over, remainder, residue.

حَفِيظٍ ﴿٨٦﴾ a guard."[1]

قَالُوا۟ يَٰشُعَيْبُ 87. They said: "O Shu'ayb,

أَصَلَوٰتُكَ تَأْمُرُكَ do your prayers[2] bid you

أَن نَّتْرُكَ that we give up[3]

مَا يَعْبُدُ ءَابَآؤُنَآ what our fathers worshipped[4]

أَوْ أَن نَّفْعَلَ or our doing

فِىٓ أَمْوَٰلِنَا about our properties

مَا نَشَٰٓؤُا۟ what we like?[5]

إِنَّكَ لَأَنتَ You are of course

ٱلْحَلِيمُ the forbearing one,[6]

ٱلرَّشِيدُ ﴿٨٧﴾ a man of right conduct!"[7]

قَالَ يَٰقَوْمِ 88. He said: "O my people,

أَرَءَيْتُمْ إِن كُنتُ do you see[8] if I have been

عَلَىٰ بَيِّنَةٍ مِّن on a clear evidence[9] from my

رَّبِّى وَرَزَقَنِى Lord and He has given[10] me

مِنْهُ رِزْقًا حَسَنًا from Him a good provision?

وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ Nor do I intend opposing[11]

إِلَىٰ مَآ you then going to do

أَنْهَىٰكُمْ عَنْهُ what I prohibit you from.

إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ I but intend to set right[12]

مَا ٱسْتَطَعْتُ to the best of my ability;[13]

1. حفيظ *ḥafîẓ* = attentive, mindful, persevering, guarding, guard, (act. participle in the scale of *fa'îl* from *ḥafiẓa* [*ḥifẓ*], to preserve, to guard. See at 6:104, p. 435, n. 7

2. i. e., your *dîn* (religion).

3. نترك *natruka* (*u*) = we give up, abandon, leave (v. i. pl. impfct. from *taraka* [*tark*], to leave. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *taraktum* at 6:94, p. 430, n.5.

4. i. e., of gods and goddesses.

5. i. e., of making money by fair or foul means.

6. They said so tauntingly. حليم *ḥalîm* = forbearing, most forbearing, most clement. See at 9:114, p. 628, n. 2). See at 11:75, p. 704, n. 9.

7. رشيد *rashîd* = rightly guided, of right conduct, discerning, mature (act. participle in the scale of *fa'îl* from *rashada* [*rushd*], to be on the right way. See at 11:78, p. 706, n. 3).

8. رءيتم *ra'aytum* = you saw, realized (v. ii. m. pl. past from *ra'â* [*ra'y/ru'yah*], to see, notice. See at 6:47, p. 409, n. 3).

9. i. e., right guidance and Prophethood. بينة *bayyinah* (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 11:63, p.700, n. 9.

10. رزق *razaqa* = he provided the means of subsistence, provided, bestowed, gave (v. iii. m. s. past from *razq*, to give the means of subsistence. See at 7:50, p. 484, n. 8).

11. أخالف *'ukhâlifa* (*u*) = I oppose, differ, contradict, be at variance (v. i. impfct. from *khâlafa*, form III of *khalafa* [*khalf/khilâfah*], to come after, to follow, to succeed. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. {When followed by the particle *'ilâ* the verb gives the sense of opposing a thing and then going to do the same thing.} See *yastakhlifu* at 11:57, p. 698, n. 8).

12. i. e., to set you right, to reform you. اصلاح *'iṣlâḥ* = to set right, restoration, repair, conciliation, reconciliation (verbal noun in form IV of *ṣalaḥa /ṣaluḥa* [*ṣalâḥ /ṣalâḥiyah /ṣulûḥ*], to be good, right, proper. See at 7:85, p. 499, n. 3).

13. استطعت *istaṭa'tu* = I was able, had the power (v. i. s. past from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *istaṭa'tum* at 11:13, p. 682, n. 4).

وَمَاتَوْفِيقِيٓ	and no success[1] can I attain
إِلَّابِٱللَّهِ	except by Allah's will;
عَلَيْهِ تَوَكَّلْتُ	on Him I rely[2]
وَإِلَيْهِ أُنِيبُ ٨٨	and to Him I turn."[3]
وَيَٰقَوْمِ	89."And O my People, let not
لَايَجْرِمَنَّكُمْ شِقَاقِيٓ	my breach[4] impel you to sin-
أَن يُصِيبَكُم	ning[5] lest there should befall[6]
مِّثْلُ مَآأَصَابَ	you the like of what befell
قَوْمَ نُوحٍ	the people of Nûḥ
أَوْقَوْمَ هُودٍ	or the people of Hûd
أَوْقَوْمَ صَٰلِحٍ	or the people of Ṣâliḥ;
وَمَاقَوْمُ لُوطٍ	and the people of Lûṭ are not
مِّنكُم بِبَعِيدٍ ٨٩	from you at any distance.[7]
وَٱسْتَغْفِرُوا۟	90. "And ask forgiveness[8] of
رَبَّكُمْ ثُمَّ	your Lord, then
تُوبُوٓا۟ إِلَيْهِ	turn in repentance[9] to Him.
إِنَّ رَبِّى	Verily my Lord is Most
رَحِيمٌ وَدُودٌ ٩٠	Merciful, Most Loving."[10]
قَالُوا۟ يَٰشُعَيْبُ	91. They said: "O Shu'ayb,
مَانَفْقَهُ كَثِيرًا	we understand[11] not much

1. i. e., in bringing about the reform. توفيق *tawfîq* = reconciliation, adjustment, success, prosperity. Verbal noun in form II of *wafaqa* [*wafq*], to be right, proper. See at 4:62, p. 268, n. 12.

2. توكلت *tawakkaltu* = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See at 11:56, p. 697, n. 9).

3. أنيب *'unîbu* = I turn, turn in repentance (v. i. s. impfct. from *'anâba*, form IV of *nâba* [*nawb/niyâbah*], to return, to come near, to represent. See *munîb* at 11:75, p. 704, n. 11).

4. i. e., my breach and disagreement with you. شقاق *shiqâq* = discord, dissension; also schism, rift, breach, split. See at 2:176, p. 83, n. 2).

5. لا يجرمن *la yajrimanna* = let he or it not incite, impel, urge to sinning (v. iii. m. s. impfct. emphatic from *jarama* [*jarm*], to commit an offence. See at 5:8, p. 332, n. 6).

6. يصيب *yuṣiba(u)*= He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *yuṣîbu* at 10:107, p. 675, n. 8).

7. i. e. , the ruins of the people of Lûṭ, peace be on him, were not very far from the land of the Midianites. بعيد *ba'îd* = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 4:167, p. 319, n. 8).

8. استغفروا *istaghfirû* = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 11:61, p. 700, n. 2).

9. توبوا *tûbû* = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [*tawb, tawbah*], to turn in repentance {when said of Allah it means to turn in forgiveness}. See at 11:61, p. 700, n. 3).

10. ودود *wadûd* = Most Loving, Most Affectionate.

11. نفقه *nafqahu* = we understand, comprehend, have knowledge (v. i. pl. impfct. from *faqiha/faquha* [*fiqh /faqâhah*], to understand, to have knowledge. See *yafqahûna* at 9:127, p. 634, n. 3).

مِّمَّا تَقُولُ of what you say
وَإِنَّا لَنَرَىٰكَ and we indeed consider[1] you
فِينَا ضَعِيفًا among us a weak person;[2]
وَلَوْلَا رَهْطُكَ and but for your clan[3]
لَرَجَمْنَٰكَ we would have stoned[4] you,
وَمَآ أَنتَ عَلَيْنَا for you are not against us
بِعَزِيزٍ ﴿٩١﴾ any the mighty one."[5]

قَالَ يَٰقَوْمِ 92. He said: "O my people,
أَرَهْطِىٓ أَعَزُّ is my clan mightier[6]
عَلَيْكُم مِّنَ ٱللَّهِ on you than Allah
وَٱتَّخَذْتُمُوهُ and you take[7] Him at
وَرَآءَكُمْ ظِهْرِيًّا your rear heedlessly?"[8]
إِنَّ رَبِّى Verily my Lord is
بِمَا تَعْمَلُونَ of what you do
مُحِيطٌ ﴿٩٢﴾ All-Encompassing.

وَيَٰقَوْمِ ٱعْمَلُوا۟ 93. "And O my people, act
عَلَىٰ مَكَانَتِكُمْ according to your position,[9]
إِنِّى عَٰمِلٌ I am going to act.
سَوْفَ تَعْلَمُونَ Soon you will know to
مَن يَأْتِيهِ عَذَابٌ whom comes a punishment
يُخْزِيهِ that will disgrace[10] him and
وَمَنْ هُوَ كَٰذِبٌ who is the one telling lies.[11]
وَٱرْتَقِبُوٓا۟ And be on the watch,[12]
إِنِّى مَعَكُمْ I am along with you
رَقِيبٌ ﴿٩٣﴾ watching."[13]

1. نرى ***narâ*** = we see, notice, observe, consider (v. i. pl. impfct. from *ra'â* [*ra'y/ru'yah*], to see, notice. See *tarâ* at 6:75, p. 421, n. 10).

2. ضعيف ***da'îf*** (pl. *du'afâ'/di'âf/da'fah*) = weak, frail, feeble, debilitated, deficient (passive participle in the scale of *fa'îl* from *da'ufa* [*du'f/da'f*], to be weak. See at 4:28, p. 253, n. 2.

3. رهط ***raht*** (s.; pl. *'arhut/'arhât/'arâhit*) = a group of people (less than ten), clan, relatives.

4. i. e., killed you by stoning. رجمنا ***rajamnâ*** = we stoned (v. i. pl. past from *rajama* [*rajm*], to stone {someone}).

5. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 9:128, p. 634, n. 5.

6. أعز ***'a'azz*** = mightier, stronger, more esteemed, more beloved (elative of *'azîz*). See n. 5 above.

7. i. e. you keep Allah out of your mind and consideration. اتخذتم ***ittakhadhtum*** = you (all) took, took up, assumed, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 2:92, p. 44, n. 2).

8. ظهري/ظهريا ***zihrî/zihriyyan*** = not caring, not paying any heed/attention, disregarding.

9. i. e., the position you have taken of unbelief and opposition to the truth. مكانة ***makânah*** (s.; pl. *makânât*) = position, standing, rank, situation, location. See at 6:135, p. 448, n. 3.

10. يخزي ***yukhzî*** = he disgraces, humiliates, debases (v. iii. m. s. impfct. from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See at 11:39, p. 691, n.12).

11. كاذب ***kâdhib*** (s.; pl. *kâdhibûn*) = one who tells lies, liar, untruthful (act. participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See *kâdhibûn* at 9:107, p. 624, n. 6).

12. ارتقبوا ***irtaqibû*** = you (all) be on the watch, anticipate, wait (v. ii. m. pl. imperative from *irtaqaba*, form VIII of *raqaba* [*ruqûb/raqâbah*], to watch. See *yarqubû* at 9:8, p. 580, n. 1).

13. رقيب ***raqîb*** = Ever-Watchful, vigilant, overseer, supervisor, one who watches (active participle in the scale of *fa'îl* from *raqaba*. See n. 12 above; and at 4:1, p. 237, n. 1).

وَلَمَّا جَآءَ أَمْرُنَا 94. And when Our Decree[1]
نَجَّيْنَا شُعَيْبًا came We saved[2] Shu'ayb
وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ and those who believed with him
بِرَحْمَةٍ مِّنَّا by mercy from Us and there
وَأَخَذَتِ ٱلَّذِينَ ظَلَمُوا۟ seized[3] those who transgressed
ٱلصَّيْحَةُ the thuderous blast;[4]
فَأَصْبَحُوا۟ فِى دِيَـٰرِهِمْ So they became[5] in their
جَـٰثِمِينَ ﴿٩٤﴾ homes fallen prostrate.[6]

كَأَن لَّمْ 95. As if they did not
يَغْنَوْا۟ فِيهَآ live[5] therein.
أَلَا بُعْدًا لِّمَدْيَنَ Lo! Away with the Madyan
كَمَا بَعِدَتْ ثَمُودُ ﴿٩٥﴾ as went away the Thamûd!

Section (Rukû') 9

وَلَقَدْ أَرْسَلْنَا 96. And We had sent out
مُوسَىٰ بِـَٔايَـٰتِنَا Mûsa with Our signs
وَسُلْطَـٰنٍ مُّبِينٍ ﴿٩٦﴾ and a clear authority.[8]

إِلَىٰ فِرْعَوْنَ 97. To the Pharaoh
وَمَلَإِي۟هِۦ and his notables;[9]
فَٱتَّبَعُوٓا۟ but they followed[10]
أَمْرَ فِرْعَوْنَ the command of the Pharaoh

1. i. e., the decree for their destruction. أمر *'amr* (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 11:76, p. 705, n. 2.

2. نجينا *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 11:58, p. 698, n. 11).

3. أخذت *'akhadhat* = she took, seized (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take. See *yattakhidhû* at 7:155, p. 523, n. 3).

4. صيحة *sayhah* (s.; pl. *sayhât*) = outcry, piercing sound, thunderous blast. See at 11:67, p. 702, n. 4.

5. أصبحوا *'aṣbaḥû* = they became, became in the morning (v. ii. m. pl. past in form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 11:67, p. 702, n. 5).

6. i. e., they lay dead in their homes. جاثمين *jâthimîn* (pl.; acc./gen. of *jâthimûn*; s. *jâthim*) = crouching, prostrate (active participle from *jathama* [*jathm/juthûm*], to crouch, to fall. See at 11:67, p. 702, n. 7).

7. يغنوا *yaghnaw(na)* = they live, they become rich (v. iii. m. pl. impfct. from *ghaniya* [*ghinan/ghanâ'*], to be free from want. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 11:68, p. 702, n.8).

8. سلطان *sulṭân* = authority, mandate, rule, evidence. See at 10:68, p. 662, n. 1.

9. ملأ *mala'* = crowd, host, grandees, council of elders, chiefs. See at 11:38, p. 691, n. 10).

10. اتبعوا *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 11:59, p. 699, n. 3).

وَمَآ أَمۡرُ فِرۡعَوۡنَ though the command of the
بِرَشِيدٖ ٩٧ Pharaoh was not rational.[1]

يَقۡدُمُ 98. He shall go ahead[2]
قَوۡمَهُۥ of his people
يَوۡمَ ٱلۡقِيَٰمَةِ on the Day of Resurrection
فَأَوۡرَدَهُمُ and will conduct[3] them
ٱلنَّارَۖ into the fire;
وَبِئۡسَ ٱلۡوِرۡدُ and evil will be the watering
ٱلۡمَوۡرُودُ ٩٨ place[4] led unto.[5]

وَأُتۡبِعُواْ 99. And they were pursued[6]
فِي هَٰذِهِۦ لَعۡنَةٗ in this world by a curse,[7] and
وَيَوۡمَ ٱلۡقِيَٰمَةِۚ on the Day of Resurrection.
بِئۡسَ ٱلرِّفۡدُ Evil is the gift[8]
ٱلۡمَرۡفُودُ ٩٩ that is awarded![9]

ذَٰلِكَ مِنۡ 100. These are some of the
أَنۢبَآءِ ٱلۡقُرَىٰ tidings[10] of the habitations[11]
نَقُصُّهُۥ عَلَيۡكَۖ We relate[12] unto you.
مِنۡهَا قَآئِمٞ Some of them are standing,[13]
وَحَصِيدٞ ١٠٠ some mown.[14]

1. رشيد *rashîd* = rightly guided, of right conduct, discerning, mature, rational (act. participle in the scale of *fa'îl* from *rashada* [*rushd*], to be on the right way. See at 11:87, p. 709, n. 7).
2. i. e., he will lead them to hell as he used to lead them in bad deeds in this world. يقدم *yaqdumu* = he precedes, goes ahead, arrives (v. iii. m. s. impfct. from *qadama / qadima* [*qudûm/ qidmân/ maqdam*], to precede, to arrive. See *yastaqdimûna* at 10:49, p. 655, n. 7).
3. أورد *'awrada* = he took (someone) to, conducted, presented (v. iii. m. s. past in form IV of *warada* [*wurûd*], to come, to appear, to show up).
4. Hell has been described as the "watering place" by way of sarcasm. ورد *wird* = watering place, coming of animals to the water.
5. مورود *mawrûd* = arrived, descended, led unto (pass. participle from *warada*. See n. 3 above).
6. أتبعوا *'utbi'û* = they were pursued, subordinated (v. iii. m. pl. past passive from *'atba'a*, form IV of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 11:60, p. 699, n. 6).
7. لعنة *la'nah* (s.; pl. *la'nât*) = curse, banishment from mercy, damnation, imprecation. See at 11:60, p. 699, n. 7.
8. رفد *rifd* (s.; pl. *rufûd/'arfâd*0 = present, gift.
9. مرفود *marfûd* = gifted, awarded, supported (pass. participle from *rafada* [*rafd*], to support).
10. The *'âyah* is addressed to the Prophet Muḥammad, peace and blessings of Allah be on him. أنباء *'anbâ'* (pl.; s. نبأ *naba'*) = news, tidings, intelligence. See at 11:49, p. 695, n. 8.
11. i. e., the habitations of the peoples of Nûḥ, Ibrâhîm, Hûd, Ṣâliḥ, Shu'ayb and Mûsâ, peace be on them. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 7:101, p. 505, n. 1.
12. نقص *naqussu* = we relate, narrate, recount, (v. i. pl. impfct. from *qaṣṣa* [*qaṣṣ/ qaṣaṣ*], to cut, to relate. See at 7:101, p. 505, n. 2).
13. i. e., their ruins are standing and visible.
14. i. e., they are completely obliterated. حصيد *ḥaṣîd* = mown, reaped, harvested (act. participle from *ḥaṣada*[*ḥaṣd/ḥaṣâd/ḥiṣâd*], to harvest, to reap).

وَمَا ظَلَمْنَٰهُمْ 101. And We did not wrong[1]
وَلَٰكِن ظَلَمُوٓا۟ them; but they did wrong[2]
أَنفُسَهُمْ to themselves.
فَمَآ أَغْنَتْ عَنْهُمْ So there did not avail[3] them
ءَالِهَتُهُمُ ٱلَّتِى the deities of theirs that
يَدْعُونَ مِن دُونِ they invoked[4] in lieu of
ٱللَّهِ مِن شَىْءٍ لَّمَّا Allah whatsoever when
جَآءَ أَمْرُ رَبِّكَ your Lord's decree came,[5]
وَمَا زَادُوهُمْ nor did they increase[6] them
غَيْرَ تَتْبِيبٍ ﴿١٠١﴾ in aught save destruction.[7]

وَكَذَٰلِكَ أَخْذُ 102. Such is the seizure[8] of
رَبِّكَ إِذَآ أَخَذَ your Lord if He seizes
ٱلْقُرَىٰ the habitatations[9]
وَهِىَ ظَٰلِمَةٌ while they are transgressing.
إِنَّ أَخْذَهُۥٓ Verily His seizure is
أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾ most painful,[10] most severe.[11]

إِنَّ فِى ذَٰلِكَ لَءَايَةً 103. Verily therein is a sign[12]
لِّمَنْ خَافَ for those who fear[13] the
عَذَابَ ٱلْءَاخِرَةِ retribution in the hereafter.
ذَٰلِكَ يَوْمٌ This is a day
مَّجْمُوعٌ لَّهُ on which will be mustered

1. ظلمنا *ẓalamnâ* = we did wrong, transgressed (v. i. pl. past from *ẓalama* [*ẓalm/ ẓulm*], to do wrong. See at 7:23, p. 472, n. 2).

2. i. e., by associating partners with Allah and by disobeying the guidance given them through the Prophets.

3. أغنت *'aghnat* = she or it availed, became of use, enriched, sufficed (v. iii. f. s. past in form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See *'aghnâ* at 7:48, p. 483, n. 11).

4. يدعون *yad'ûna* = they invoke, call, call upon, invite, summon, (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See *da'aw* at 10:22, p. 645, n.1).

5. i. e., the imaginary deities they invoked did not come to any use for them when Allah passed His decree for their punishment and destruction.

6. Nor did those deities increase for them in anything save destruction. زادوا *zâdû* = they increased, augmented, grew, became more, added (v. iii. m. pl. past from *zâda* [*zayd/ ziyâdah*], to be more. See at 9:47, p. 597, n. 11).

7. تتبيب *tatbîb* = destruction, annihilation , ruining (verbal noun in form II of *tabba* [*tabb/tabâb*], to, be destroyed, to perish).

8. أخذ *'akhdh* = seizure, acceptance, taking away. See *'akhadhat* at 11:94, p. 712, n. 3).

9. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 11:100, p. 713, n. 11.

10. أليم *'alîm* = agonizing, anguishing, excruciating, most painful. See at 11:26, p. 687, n. 1.

11. شديد *shadîd* (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 10:70, p. 622, n. 8).

12. i. e., in these accounts of the unbelieving people and the ruins of their habitations there are warnings and matters for reflection.

13. خاف *khâfa* = he feared, was afraid of (v. iii. m. s. past from *khawf*. See at 2:182, p. 86, n.4).

14. مجموع *majmû'* = mustered, collected, gathered, total (pass. participle from *jama'a* [*jam'*], to gather. See *la yajma'anna* at 6:12, p. 595, n. 10.

ٱلنَّاسُ all mankind,
وَذَٰلِكَ يَوْمٌ and this is a day
مَّشْهُودٌ ﴿١٠٣﴾ that shall be witnessed.[1]

وَمَا نُؤَخِّرُهُۥٓ 104. And We delay[2] it not
إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾ but for a term[3] countable.[4]

يَوْمَ يَأْتِ 105. The day it comes,
لَا تَكَلَّمُ نَفْسٌ no individual shall speak out
إِلَّا بِإِذْنِهِۦ except by His leave.[5]
فَمِنْهُمْ شَقِىٌّ Then some of them will be
وَسَعِيدٌ ﴿١٠٥﴾ miserable,[6] some happy.[7]

فَأَمَّا ٱلَّذِينَ 106. So as to those who
شَقُوا۟ become miserable,[8]
فَفِى ٱلنَّارِ they will be in the fire.
لَهُمْ فِيهَا Therein they will have [only]
زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ moaning[9] and sobbing.[10]

خَٰلِدِينَ فِيهَا 107. Living forever[11] therein
مَا دَامَتِ as long as there remain[12]
ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ the heavens and the earth
إِلَّا مَا شَآءَ رَبُّكَ except as your Lord will.

1. i. e., it will be witnessed by all beings in the heavens and the earth. مشهود ***mash-hûd*** = witnessed, attended by witnesses or spectators (passive participle from *shahida* [*shuhûd*], to witness).

2. نؤخر ***nu'akhkhiru*** = we delay, postpone, put off (v. i. pl. impfct. from *'akhkhara*, form II from the root *'akhr*. See *'akhkharnâ* at 11:8, p. 680, n. 2).

3. اجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 11:3, p. 678, n. 3.

4. i. e., counted in respect of units of time. معدود ***ma'dûd*** = countable, limited in number. See 11:8, p. 680, n. 4.

5. اذن ***'idhn*** (pl. اذون *'udhûn* /اذونات *'udhûnât*) = leave, permission, authorization. See at 10:100, p. 673, n.1).

6. On the Day of Judgement there will be two groups, those saved and happy and those condemned and unhappy. شقى ***shaqiyy*** (s.; pl. *'ashqiyâ'*) = unhappy, miserable, wretched, distressed (act. participle in the scale of *fa'îl* from *shaqâ/shaqiya* [*shaqw/ shaqâ'/ shaqâwah/ shaqwah*], to make unhappy, to be unhappy, miserable).

7. سعيد ***sa'îd*** (s.; pl. *su'adâ'*) = happy, fortunate, lucky, felicitous (act. participle in the scale of *fa'îl* from *sa'ida* [*sa'd/sa'âdah*], to be happy, lucky).

8. شقوا ***shaqû*** = they became unhappy, miserable (v. iii. m. pl. past from *shaqâ/shaqiya*. See n. 6 above).

9. زفير ***zafîr*** = moaning, sighing.

10. The expression "moaning and sobbing" is used to emphasize the severity of the punishment to be meted out to them. شهيق ***shahîq*** = sobbing, braying (of a donkey).

11. خالدين ***khâlidîn*** (pl.;acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 9:89, p. 615, n. 9.

12. دامت ***dâmat*** = she remained, continued to be (v . iii. f. s. past from *dâma* [*dawm*], to last, to continue. *mâ dâma* is an idiom meaning as long as it remained, continued to be. See *mâ dumtu* at 5:117, p. 389, n. 6).

إِنَّ رَبَّكَ	Verily your Lord is
فَعَّالٌ	All-Accomplishing[1]
لِّمَا يُرِيدُ ﴿١٠٧﴾	of what He wills.
وَأَمَّا الَّذِينَ	108. And as for those
سُعِدُوا	who were happy,[2]
فَفِي الْجَنَّةِ	they will be in the Garden[3]
خَالِدِينَ فِيهَا	living for ever therein
مَا دَامَتِ	as long as there remain
السَّمَاوَاتُ وَالْأَرْضُ	the heavens and the earth
إِلَّا مَا شَاءَ رَبُّكَ	except as your Lord wills,
عَطَاءً غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾	as a gift[4] not to be cut off.[5]
فَلَا تَكُ فِي مِرْيَةٍ	109. So be not in doubt[6]
مِّمَّا يَعْبُدُ هَٰؤُلَاءِ	about what these people[7] worship.
مَا يَعْبُدُونَ إِلَّا كَمَا	They worship not except as
يَعْبُدُ آبَاؤُهُم	their fathers worshipped
مِّن قَبْلُ	before;[8]
وَإِنَّا لَمُوَفُّوهُمْ	and verily We shall pay
نَصِيبَهُمْ	them in full[9] their share[10]
غَيْرَ مَنقُوصٍ ﴿١٠٩﴾	undiminished.[11]

1. فعال *fa''âl* = All-Accomplishing, one who definitely does (intensive form of *fâ'il*, active participle from *fa'ala* [*fa'l/fi'l*], to do).

2. سعدوا *su'idû* = they were happy, became happy (v. iii. m. pl. past passive from *sa'ida* [*sa'd/ sa'âdah*], to be happy, lucky. See *sa'îd* at 11:105, p. 715, n. 7).

3. i. e. Paradise.

4. عطاء *'aṭâ'* (s.; pl. *'a'ṭiyah*) = gift, present, offer.

5. i. e., interminably and in perpetuity. مجذوذ *majdhûdh* = cut off, clipped, interrupted (passive participle from *jadhdha* [*jadhdh*], to cut off).

6. The *'âyah* is addressed in the first instance to the Prophet, peace and blessings of Allah be on him, and through him to the believers in general. مرية *miryah* = doubt, misgivings. See at 11:17, p. 684, n. 3.

7. i. e., the polytheists.

8. The polytheists have no plea in support of their worshipping the imaginary gods and goddesses except that of tradition and the practice of their fathers and forefathers.

9. موفوا *muwaffû(n)*{pl.; s. *muwaffin*} = those who fulfil, pay in full (active participle from *waffâ*, form II of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. The terminal *nûn* is dropped because of the genitive construction. See *nuwaffi* at 11:15, p. 683, n. 1).

10. i. e., their full due of punishment. نصيب *naṣîb* (s.; pl. *nuṣub /anṣibâ' /anṣibah*) = share, portion, luck, chance, fate, dividend. See at 7:37, p. 478, n. 5.

11. منقوص *manqûṣ* = diminished, lessened, reduced, decreased (passive participle from *naqaṣa* [*naqṣ/nuqṣân*], to decrease, to diminish. See *lâ tanquṣû* at 11:84, p. 708, n.1).

Section (Rukû') 10

وَلَقَدْ ءَاتَيْنَا 110. And We had given
مُوسَى ٱلْكِتَـٰبَ Mûsâ the Book,[1]
فَٱخْتُلِفَ فِيهِ but disagreement arose[2]
وَلَوْلَا كَلِمَةٌ about it; and had not a word
سَبَقَتْ مِن رَّبِّكَ preceded[3] from your Lord,
لَقُضِيَ it would have been decided[4]
بَيْنَهُمْ between them.
وَإِنَّهُمْ And they[5] indeed are
لَفِي شَكٍّ مِّنْهُ in doubt about it,[6]
مُرِيبٍ ١١٠ full of suspicion.[7]

وَإِنَّ كُلًّا 111. And surely all of them
لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ your Lord will pay in full[8]
أَعْمَـٰلَهُمْ for their deeds.[9]
إِنَّهُۥ بِمَا يَعْمَلُونَ Verily He is of what they do
خَبِيرٌ ١١١ All-Aware.[10]

فَٱسْتَقِمْ 112. So you be steadfast,[11]
كَمَآ أُمِرْتَ as you have been bidden,
وَمَن تَابَ and those who turn to Allah
مَعَكَ with you,
وَلَا تَطْغَوْا۟ and do not transgress.[12]

1. i. e., the *Tawrâh*.
2. i. e., some believed in it, some did not. This *'âyah* is a consolation to the Prophet Muḥammad, peace and blessings of Allah be on him, and the Muslims, reminding them that many of the people of Mûsâ, peace be on him, had similarly disbelieved in the Book given to him (Al-Ṭabarî, XII, 123). اختلف ***ukhtulifa*** = he or it was differed in, was disagreed about, disputed (v. iii. m. s. past passive from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See *ikhtalafû* at 10:93, p. 670, n. 9).
3. i. e., for giving respite to sinners and not punishing them till an appointed time. سبقت ***sabaqat*** = she or it preceded, went or happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See at 10:19, p. 643, n. 6).
4. قضى ***quḍiya*** = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 10:54, p. 565, n. 12).
5. The immediate reference is to the unbelieving men of Makka, but it applies to all unbelievers.
6. i. e., the Qur'ân.
7. مريب ***murîb*** = that which arouses suspicion, suspicious (act. participle from *'arâba*, form IV of *râba* [*rayb*], to doubt, disquiet. See at 11:62, p. 700, n. 8).
8. ليوفين ***la-yuwaffiyanna*** = he shall pay in full, he will certainly fulfil (v. iii. m. s. impfct. emphatic from *waffâ* [*wafâ'*/ *wafy*], to be perfect, to fulfil. See *muwaffû* at 11:109, p. 716, n. 9).
9. i. e., doers of good deeds will be duly rewarded and the sinners will be duly punished.
10. Allah is All-Aware of the deeds and thoughts of His creatures, open or secret. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr* /*khibrah*] to be acquainted). See at 6:103, p. 435, n. 2.
11. i. e., in your mission. استقم ***istaqim*** = be steadfast, upright (v. ii. m. s. imperative from *istaqâma*, form X of *qâma* [*qawmah*/*qiyâm*], to stand up. See *istaqîmâ* at 10:89, p. 669, n. 2).
12. لا تطغوا ***lâ taṭghaw*** = you (all) do not exceed the limits, do not transgress (v. ii. m. pl. imperative (prohibition) from *ṭaghâ* [*ṭughyân*], to exceed the limits. See *ṭughyân* at 10:11, p. 640, n. 1).

إِنَّهُۥ بِمَا تَعْمَلُونَ	Verily He is of what you do
بَصِيرٌ ﴿١١٢﴾	All-Seeing.[1]
وَلَا تَرْكَنُوٓاْ إِلَى	113. And do not rely[2] on
ٱلَّذِينَ ظَلَمُواْ	those who transgress[3]
فَتَمَسَّكُمُ	lest there should touch[4] you
ٱلنَّارُ	the fire —
وَمَا لَكُم	and you do not have
مِّن دُونِ ٱللَّهِ	besides Allah
مِنْ أَوْلِيَآءَ	any friend-protectors[5] —
ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾	then you will not be helped.[6]
وَأَقِمِ	114. And properly perform
ٱلصَّلَوٰةَ	the prayer
طَرَفَيِ ٱلنَّهَارِ	at the two fringes[7] of the day
وَزُلَفًا مِّنَ ٱلَّيْلِ	and at the first parts[8] of night.
إِنَّ ٱلْحَسَنَٰتِ	Verily the good deeds[9]
يُذْهِبْنَ ٱلسَّيِّـَٔاتِ	eliminate[10] the evil deeds.[11]
ذَٰلِكَ ذِكْرَىٰ	This is a reminder[12]
لِلذَّٰكِرِينَ ﴿١١٤﴾	for the remembering ones.
وَٱصْبِرْ	115. And have patience,
فَإِنَّ ٱللَّهَ	for verily Allah

1. بصير **baṣîr** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 11:24, p. 686, n. 7).

2. لا تركنوا **lâ tarkanû** = you (all) do not lean to, rely on, depend on (v. ii. m. pl. imperative {prohibition} from *rakana* [*rukûn*], to lean to, to trust. See *rukn* at 11:80, p. 706, n. 6).

3. i. e., the polytheists who set partners with Allah.

4. تمس **tamassa**(*u*) = she touches, afflicts, befalls (v. iii. f. s. impfct. from *massa* [*mass/ masîs*], to feel, to touch. The final letter takes *fathah* because of a hidden *'an* after the causal *fâ'* before the verb. See *yamassu* at 11:48, p. 695, n. 7).

5. أولياء **'awliyâ'** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 11:20, p. 685, n. 4.

6. i. e., if you rely on the polytheists you will not be helped. تنصرون **tunṣarûna** = you are helped, assisted, aided, given victory (v. ii. m. pl. impfct. passive from *naṣara* [*naṣr /nuṣûr*], to help. See *yanṣuru* at 11:63, p. 700, n. 11).

7. i. e., in the morning (*fajr*) and the late afternoon (*'asr*), two of the five fixed times in a day for prayers. طرفي **ṭarafay**(*n*) (dual; acc./gen. of *ṭarafân*; s. *ṭaraf*) = two sides, parts, fringes. The terminal *nûn* is dropped because of the genitive construction. See *ṭaraf* at 3:127, p. 206, n. 2.

8. i. e., the evening (*maghrib*) and the early night (*'ishâ'*) prayers. زلف **zulaf** (pl.; s. *zulfah*) = first parts of night.

9. Particularly the daily prayers, but the meaning is wider and includes all the good deeds approved by the Qur'ân and *sunnah*. حسنات **ḥasanât** (pl.; s. حسنة *ḥasanah*) = good things, good deeds, benefaction, advantages. See at 7:168, p. 531, n. 4.

10. يذهبن **yudh-hibna** = they (fem.) obliterate, erase, remove, take away, eliminate (v. iii. f. pl. impfct. from *'adh-haba*, form IV of *dhahaba* [*dhihâb/ madh-hab*], to go. See *yudh-hiba* at 8:11, p. 550, n. 6).

11. سيئات **sayyi'ât** (pl.; s. سيئة *sayyi'ah*) = evil deeds, offences, sins, bad sides. See at 10:27, p. 647, n. 7.

12. ذكرى **dhikrâ** = recollection, remembrance, memory, reminder. See at 7:1, p. 465, n. 5.

لَا يُضِيعُ	does not let slip[1]
أَجْرَ الْمُحْسِنِينَ	the reward of the righteous. ﴿١١٥﴾
فَلَوْلَا كَانَ مِنَ	116. So why were not there
الْقُرُونِ مِن قَبْلِكُمْ	of the generations[2] before you
أُولُوا بَقِيَّةٍ	persons of a remanant[3]
يَنْهَوْنَ عَنِ الْفَسَادِ	who forbid[4] mischief-making[5]
فِي الْأَرْضِ	in the earth
إِلَّا قَلِيلًا مِّمَّنْ	except a few of those whom
أَنجَيْنَا مِنْهُمْ	We rescued[6] from them?
وَاتَّبَعَ الَّذِينَ	But there pursued[7] those who
ظَلَمُوا	did wrong
مَا أُتْرِفُوا فِيهِ	the opulence they were put in[8]
وَكَانُوا مُجْرِمِينَ	and they had been sinners.[9] ﴿١١٦﴾
وَمَا كَانَ رَبُّكَ	117. Nor is your Lord
لِيُهْلِكَ الْقُرَىٰ	to destroy[10] the habitations
بِظُلْمٍ وَأَهْلُهَا	unjustly while their
مُصْلِحُونَ	inhabitants were reforming.[11] ﴿١١٧﴾
وَلَوْ شَاءَ رَبُّكَ	118. And if your Lord willed
لَجَعَلَ النَّاسَ	He would have made mankind
أُمَّةً وَاحِدَةً	one community,[12]

1. يضيع ***yuḍî'u*** = he ruins, lets perish/slip/go in vain, frustrates (v. iii. m. s. impfct. from *'aḍâ'a*, form IV of *ḍâ'a* [*ḍay'/ḍiyâ'*] to get lost. See at 11:115, p. 631, n. 6).

2. i. e., of the previous nations. قرون ***qurûn*** (pl.; s. *qarn*) = generations, centuries, horns. See at 11:116, p. 719, n. 2.

3. i. e., remnant of good sense and reason. بقية ***baqiyyah*** (pl. *baqâyâ*) = remainder, residue, remnant. See at 10:13, p. 640, n. 11.

4. ينهون ***yanhawna*** = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See at 9:71, p. 608, n. 4).

5. فساد ***fasâd*** = mischief-making, decay, corruption, depravity. See at 8:73, p. 575, n. 3.

6. نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 11:94, p. 712, n. 2).

7. اتبع ***ittaba'a*** = he followed, pursued (v. iii. m. s past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 11:27, p. 687, n. 4).

8. أترفوا ***'utrifû*** = they were given opulence, provided with luxury (v. iii. m. pl. past passive from *'atrafa*, from IV of *tarifa*, to live in luxury).

9. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See at 10:75, p. 665, n. 2).

10. يهلك ***yuhlika(u)*** = he destroys, he ruins, annihilates (v. iii. m. s. impfct. from *'ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy). The last letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 7:129, p. 512, n. 6).

11. i. e., themeselves and others. مصلحون ***muṣliḥûn*** (pl.; s. *muṣliḥ*) = peace-makers, reformers, rectifiers (active participle from *'aṣlaḥa*, form IV of *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ ṣalâḥiyah/ maṣlaḥah*], to be good. See *muṣliḥîn* at 7:170, p. 532, n. 7).

12. أمة ***'ummah*** (pl. أمم *'umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. See at 11:8, p. 680, n. 3.

وَلَا يَزَالُونَ	so they cease not[1]
مُخْتَلِفِينَ ﴿١١٨﴾	to be at variance.[2]
إِلَّا مَن	119. Except those whom
رَّحِمَ رَبُّكَ	your Lord has mercy on.[3]
وَلِذَٰلِكَ خَلَقَهُمْ	And for this He created them;[4]
وَتَمَّتْ	and fulfilled[5] shall be
كَلِمَةُ رَبِّكَ	the Word of your Lord:
لَأَمْلَأَنَّ جَهَنَّمَ	I shall indeed fill[6] hell
مِنَ الْجِنَّةِ وَالنَّاسِ	with jinn and men[7]
أَجْمَعِينَ ﴿١١٩﴾	all together.
وَكُلًّا نَّقُصُّ	120. And all that We relate[8]
عَلَيْكَ مِنْ أَنبَاءِ	unto you of the tidings[9] of
الرُّسُلِ	the Messengers is
مَا نُثَبِّتُ بِهِ	wherewith We make firm[10]
فُؤَادَكَ	your heart;
وَجَاءَكَ	and there has come to you
فِي هَٰذِهِ الْحَقُّ	in these[11] the truth, and
وَمَوْعِظَةٌ وَذِكْرَىٰ	admonition[12] and reminder[13]
لِلْمُؤْمِنِينَ ﴿١٢٠﴾	for the believers.
وَقُل لِّلَّذِينَ	121. And say to those who

1. لا يزالون *lâ yazâlûna* = they do not cease, abandon, leave, terminate (v. iii. m. pl. impfct. from *zâla* [*zawâl*], to go away, disappear. See at 2:217, p. 105, n.8
2. i. e., in respect of beliefs and practices (Ibn Kathîr, IV, 290). مختلفين **mukhtalifîn** (pl.; acc./gen. of *mukhtalifûn*; s. *mukhtalif*) = those who hold different views, are at variance, differ from one another (act. participle from *ikhtalafa*, form VIII of *kahlafa* [*khalf*], to come after. See *ukhtulifa* at 11:110, p. 717, n. 2).
3. i. e., those whom Allah guides to the truth of Islam.
4. i. e., for making a distinction between the believers and the rightly guided ones on the one hand, and the unbeleivers and misguided ones, on the other (Al-Ṭabarî, XII, 144; Ibn Kathîr, IV, 291).
5. تمت **tammat** = she or it was complete, full, perfect, fulfilled; came to an end, came off (v. iii. f. s. past from *tamma* [*tamâm*], to be completed. See at 7:137, p. 515, n. 6).
6. لأملأن **la-'amla'anna** = I shall surely fill (v. i. s. impfct. emphatic from *mala'a* [*mal'/ mal'ah /mil'ah*], to fill, to fill up. See at 7:18, p. 470, n. 6).
7. i. e., of the unbelieving and ungrateful ones of jinn and men.
8. نقص **naqussu** = we relate, narrate, recount (v. i. pl. impfct. from *qaṣṣa* [*qaṣṣ/ qaṣaṣ*], to cut, to relate. See at 7:101, p. 505, n. 2).
9. أنباء **'anbâ'** (pl.; s. نبأ *naba'*) = news, tidings, intelligence. See at 11:100, p. 713, n. 10
10. نثبت **nuthabbitu** = we make firm, stabilize, fasten, establish (v. i. pl. impfct. from *thabbata*, form II of *thabata* [*thabât/ thubût*], to be firm, fixed. See *yuthabbita* at 8:11, p. 550, n. 9).
11. i. e., the tidings of the previous Messengers and the texts of the Qur'ân in general.
12. موعظة **maw'izah** (pl. مواعظ *mawâ'iz*) = admonition, exhortation, counsel. See at 10:57, p. 557, n. 8.
13. ذكرى **dhikrâ** = recollection, remembrance, memory, reminder. See at 11:114, p. 718, n. 12.

لَا يُؤْمِنُونَ	do not believe:
ٱعْمَلُوا۟ عَلَىٰ	"Act[1] according to
مَكَانَتِكُمْ	to your position;[2]
إِنَّا عَـٰمِلُونَ ﴿١٢١﴾	We are acting."
وَٱنتَظِرُوٓا۟	122. "And keep waiting,[3]
إِنَّا مُنتَظِرُونَ ﴿١٢٢﴾	We are waiting."[4]
وَلِلَّهِ	123. And to Allah belongs
غَيْبُ ٱلسَّمَـٰوَٰتِ	the unseen of the heavens
وَٱلْأَرْضِ	and the earth;
وَإِلَيْهِ يُرْجَعُ	and to Him shall be returned[5]
ٱلْأَمْرُ كُلُّهُۥ	the matter[6] in its entirety.
فَٱعْبُدْهُ	So worship Him
وَتَوَكَّلْ عَلَيْهِ	and rely[7] on Him.
وَمَا رَبُّكَ بِغَـٰفِلٍ	Your Lord is not unmindful[18]
عَمَّا تَعْمَلُونَ ﴿١٢٣﴾	of what you do.

1. اعملوا ***i'malû*** = you (all) act, do, perform(v. ii. m. pl. imperative from *'amila* [*'amal*], to do. See *ta'malûna* at 10:61, p. 659, n. 6).
2. i. e., the position you have taken of unbelief and opposition to the truth. مكانة ***makânah*** (s.; pl. *makânât*) = position, standing, rank, situation, location. See at 6:135, p. 448, n. 3.
3. i. e., to see what happens to us and to our efforts for the truth. انتظروا ***intazirû*** = you (all) wait, await, look closely, look expectantly, bide time (v. ii. m. pl. imperative from *intaẓara*, form VIII of *naẓara*. See at 10:20, p. 643, n. 9).
4. i. e., for the consequences of your deeds and Allah's decision about you. This is a threat to the unbelievers. منتظرون ***muntaẓirûn*** (pl.; s. *muntaẓir*) = waiting ones, those awaiting (act. participle from *intaẓara*, see n. 3 above.
5. يرجع ***yurja'u*** = he or it is returned, sent back, referred back (v. iii. f. m. impfct. passive from *raja'a* [*rujû'*], to return). See at 3:109, p. 198, n. 9).
6. أمر ***'amr*** (s.; pl. أوامر *'awâmir*/ أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 11:76, p. 705, n. 2.
7. توكل ***tawakkal*** = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See at 8:61, p. 569, n. 11).
8. غافل ***ghâfil*** (s.; pl. غافلون *ghâfilûn*) = negligent, unmindful, heedless, inattentive, indifferent to (active participle from *ghafala* [*ghaflah / ghufûl*], to neglect, not to heed). See at 3:99, p. 194, n. 13.

A Word for Word Meaning of the Qur'ân places one or a couple of words of the *'âyah* in one line of a column and gives their meanings side by side in another column, taking care to see that the flow and intelligibility of the English meanings are not thereby lost. This method enables the reader to identify which English words or phrases represent the meaning of which words in the Arabic text. It has the additional advantage of keeping the meaning strictly to the wording of the text and it militates against omitting the meaning of any word of the text or importing in the meaning any word or expression that has no correspondence with anything in the text.

To further facilitate the understanding of the text, the meanings of almost all important words in the text have been given separately. To do this a number has been placed on the English word which represents the meaning of the particular word in the text and then the meanings of that word have been given under that number in another column by the side of the general meaning of the text. The numbering has been kept individual for each page. Also grammatical notes, particularly verb forms and verbal nouns, have been given as far as possible. As the words recur at different pages, so their meanings and grammatical notes also have been repeated, giving cross reference to at least one previous occurrence of the word, indicating the page on which and the number under which the word has been explained before. The aim has been to enable a non-Arab reader to understand the Qur'ân as well as to improve his knowledge of Arabic, particularly the Qur'ânic Arabic.

JAM'IYAT IḤYAA' MINHAAJ AL-SUNNAH

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